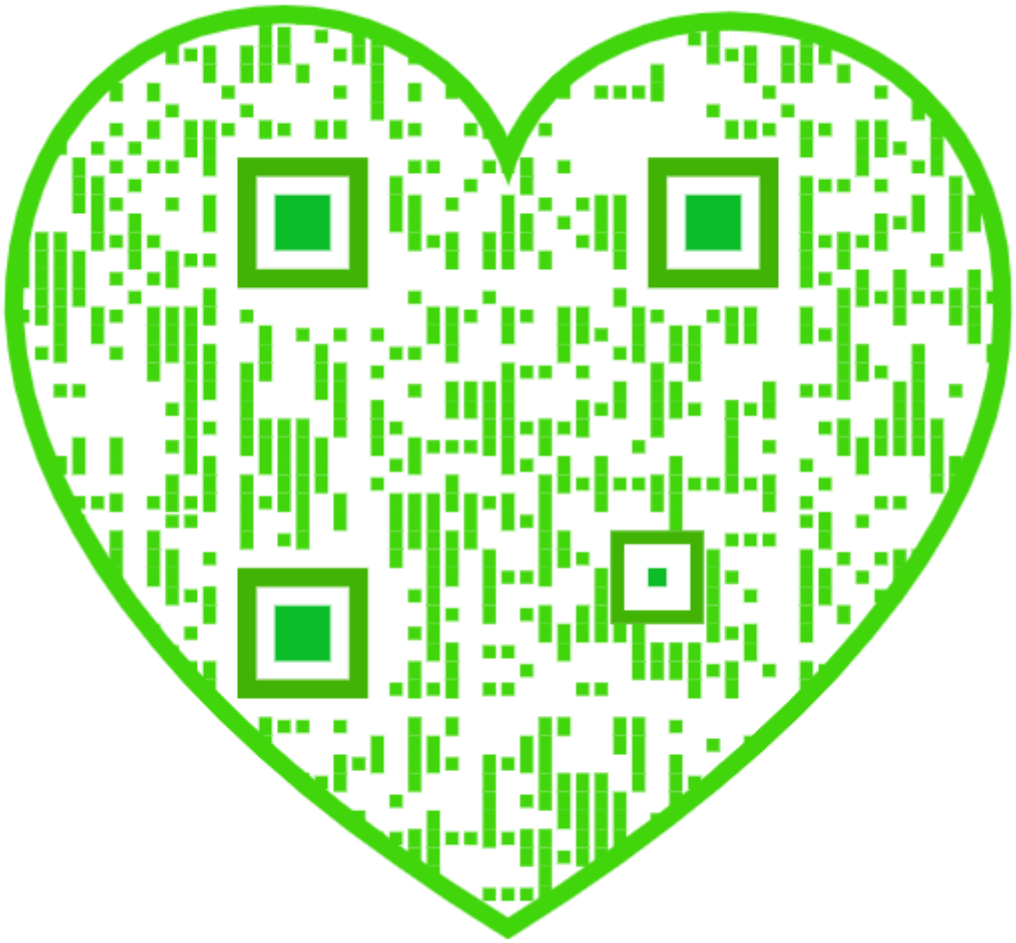

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TRADITIONS OF THE ARAPAHO

COLLECTED UNDER THE AUSPICES OF THE FIELD COLUMBIAN MUSEUM AND OF THE AMERICAN MUSEUM OF NATURAL HISTORY

BY

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AND

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Department of Anthropology, University of California

CHICAGO, U. S. A.

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INTRODUCTION.

The following traditions are the result of independent research among the Arapaho by George A. Dorsey and Alfred L. Kroeber. The traditions which are followed by the letter "D" were obtained by the former in behalf of the Field Columbian Museum among the Southern Arapaho of Oklahoma; those followed by the letter "K" were collected by the latter among the Southern Arapaho of Oklahoma and the Northern Arapaho of Wyoming, for the American Museum of Natural History as part of the Mrs. Morris K. Jesup Expedition. Each author is entirely responsible for his own material including abstracts and notes. The greater part of the material recorded by both authors was obtained through Cleaver Warden, a full-blood. Certain traditions forming part of the research of the senior author among the Arapaho have been incorporated in a paper devoted to the Sun-dance. The contribution of the junior author was originally intended to be issued as Part II. of "The Arapaho" in Vol. XVIII. of the Bulletin of the American Museum of Natural History.

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TRADITIONS OF THE ARAPAHO.

I.—Origin Myth (Fragmentary).

In the first place there was nothing but water, except the water-fowls; and the Grandfather saw that there was a Father [flat pipe] of the Indians floating on the water, on the four sticks (tripod). Knowing that that person floating on the water was fasting and weeping and crying, and seeing that he was really fasting for the good, the Grandfather took mercy on him. So the Father floating on the water, and who was fasting on this tripod, called all the water-fowls, and so they all came.

"Now," says this man, "I want some of you who can do the work of diving to come and search for the bottom of the sea and see if you can find dirt." So they all came in rotation according to their size. And they dived and came out dead. It took some days for these birds to dive. Finally it was the turn of the duck, who was somewhat timid about doing this work, and he said, "I guess I will try my luck and see if I can do this work." So the duck dived and was a few days and nights under the water, and the Father who was on the tripod was anxiously watching to see the return of the duck, and the time came and he saw the sign of its return on the surface of the water as though the duck was coming. And as the duck came out of the surface of the water (his feet closed the moment he barely reached the bottom) it had mud stuck to its claws. The Father took it and cleaned its feet, and the mud that was on its feet he put on his pipe. Still it was not satisfactory. There was not enough to do good. So the turtle came swimming toward the tripod and said, "I am going to try too." So he went down and down days and nights, for a long time. Toward the last the man saw the bubbles coming up. The circles of water began to form and the turtle came up with his feet closed together. The Father took him and stretched his legs apart and took the mud off from the four feet. And these were the two animals that did the work in diving to the bottom of the sea to get the clay. The Father took the clay and put it with the other and spread it out thin and then he dried it. As soon as the clay was dry he went to work and just took a piece of this clay and blew it toward the northeast, and then toward the southeast and then toward the northwest and then toward the southwest, and what was left he took and gave it a swing and commanded that the earth

come. Then he took a rod and made different motions over the waters for the rivers. Where the dirt was the thickest he caused mountains.

After the earth was made, there was nothing to grow. It was barren. This man then says, "I have to have servants to watch and to dig the earth." So the Father made the sun and moon, to represent man and woman. After this, he said, "Before I do more I have got to make a man and to make a woman to inhabit this earth to represent the sun and the moon." So he went to work to make clay images of those two people, man and woman. So he made them out of clay. There they were in clay. The sun causes the trees, the grass and the vegetation to grow. After the sun and moon had been made and these two people, he caused the trees and the grass and vegetation and the animals and beasts and birds to live.

Then these two people, man and woman, were identical. This man and woman were virtuous at that time. There was nothing of connection at that time. It was commanded that there be a day and night, seasons of the year and that there should be summer and winter, that the grass be new one season and old one season. When the command was made that there were to be lodges, the Willow lodge was commanded to be, and also other lodges—the Thunder-bird, Club-Board, Buffalo Women's, Sweat lodge, Lime-Crazy, Dog-Soldier and the Old Men's lodge. The oldest one was the Sweat lodge.

Man was now asked, "Where are you going to place yourself?" After thinking of it some time he left it entirely with the Father, and they were left just the way they were, and time passed on and on, and all the fruits grew. Then the Father said for male and female beasts of every description and fowls, genital organs shall be located, but for the human beings—choice how they shall be located—that shall be decided later on.

Then the Father told this man and woman that all the lodges or commands laid down for them should be made up of birds, beasts, and the different kinds of paints and fruits and that the animals should never be worthy to belong to any of these lodges.—D.

Told by Hawkan. See also Nos. 1 and 2. A much more extended and detailed Origin Myth may be found in the author's "Arapaho Sun Dance," Field Columbian Museum, Anthropological Series, Vol. IV. The Flat-Pipe is the tribal "medicine" of the Arapaho, and is in the keeping of Weasel-Bear, in Wyoming. The "official" version of the Arapaho Origin Myth is told only during the performance of rites connected with the Flat-Pipe ceremony. The Flat-Pipe in Arapaho mythology is really the Creator, and is held in greater veneration than the Sun.

For the origin of death, which is usually told in connection with this myth, see No. 41.

2.—Origin Myth (Fragmentary).

At one time there was nothing but water on the face of the earth. There were a man, wife and boy floating on a flat pipe. (It had a wooden stem then.) These people were on this flat pipe for days and nights.

One day their boy became very tired of being confined in one place and said to his father, "My father, I wish you would try and provide a big place to play on, so that I can run about." This boy was able to get around. The father thought that the boy really meant what he said. Then he called forth all the water-fowls. "Now I want all of you birds to decide among yourselves, who is the best diver; my dear boy wishes an earth to live on; he says that he is getting tired of being in a close place." After a consultation, the duck was selected as the best diver.

So the duck went down in the water and remained for a long time, and barely touched bottom. When it touched the bottom of the water it was out of breath, but slowly came up to the surface, eyes partly closed; in its feet it had some pieces of clay. This man then took the clay from the duck and threw it all around him, commanding that there should be dry land for them. It was so small that the boy was not satisfied with it. "My dear father, this is rather too small, and I cannot go very far without getting drowned. Surely you ought to consider my plea and have the land made larger," said the boy. "All right, son, I shall call the water-turtle—those that have red edges on their armor—and have him dive for more clay," said the father. So the turtle went and dived and was in the water for some time. Finally there was a bubbling on the surface and there came out the turtle, alive. It had gathered clay and placed it on the four sides of its body (the hollow places). This man then took the clay and scattered it all around him, commanding that there should be more land; it was made, accordingly. The land was as far as they could see the horizon. This boy was satisfied then. This man, seeing these people needed some water, took the pipe, then motioned in the four directions with it slowly. Thus the rivers and the creeks were made, all running from the foot of the mountains and hills.

This man then lived on dry land with his family. He took the duck and turtle and placed them with the flat pipe. Some time afterwards, these made Indian corn for the first food. Thus the earth was made, and the flat pipe contained then the body of a duck, and turtle and corn. This was the beginning of the people and the earth, as it is at present taught to the young people.

The man said that when there should be a change of life, the whole flat pipe would be petrified. The mouthpiece resembles the bill of a duck, and the pipe itself is partially petrified.—D.

Told by Adopted. See notes to Nos. 1 and 3.

3.—ORIGIN MYTH (FRAGMENTARY).[1]

On a stand of four sticks, on which was the pipe,[2] there sat a person. Beneath him something shining was visible. It was water. The man said: "What shall I do? Where shall I keep this pipe, since the water is everywhere, as far as my eye can reach. I am floating about. I am above the pipe on this stand, continually sitting in the same position. I am unable to do anything for myself and for the pipe." As he floated he saw water birds of many kinds. He decided to call them; then he called them to come to him. Then there came to him from all directions birds of many kinds, and he said to them: "Here I am on this stand, together with the pipe. I do not know what to do. I am alone. I cannot leave the stand. Can you do something for me?" They agreed to dive in search of the bottom of the water. Then they dived in turn, according to their ability, but came up floating with big stomachs. The duck was the last one to dive. The man said to it: "You live on the water and can endure diving. Now go down and try to accomplish this." Then the duck dived. Night came on and it became day again; still it was underneath. It was gone for days. The man was looking anxiously for a sign at the place where it had dived; but there were no bubbles. At last the duck came up like all the rest. Then came the turtle (niiçeçiänä bäänaⁿ).[3] It said: "I gave the first chance to these birds, thinking they would have the honor of the accomplishment, but they have not succeeded." Then

[1] The tales marked K were obtained from the following informants:

Southern Arapaho.

A. Cleaver Warden. Mostly texts. Nos. 11, 91, and others were learned by him from informant F.

B. Caspar Edson. Partly texts.

C. Philip Rapid. All texts.

D. An elderly man known as Blindy.

E. Black Coyote, an elderly man.

F. Tall Bear, an old man.

G. Osage.

Northern Arapaho. All the Northern Arapaho tales were obtained in English through Cleaver Warden.

H. Run-in-the-Water.

I. An old woman, wife of William Shakespeare's father.

J. Two or three old women.

The present myth is from informant I.

[2] The sacred "flat pipe," the chief fetish of the tribe.

[3] A large black water-turtle with ridged tail. The episode of the diving for the earth is found also in No. 6.

it dived and was gone longer than the rest. As soon as it dived the man began to watch the place where it had disappeared and watched night after night and day after day, until he noticed that the spot which he was watching so anxiously moved a very little, very slowly. Then little waves moved till the water appeared to boil, and gradually, as the turtle came nearer the surface, more bubbles appeared. The man looked at this one spot, watching it very closely, looking no other way, but only at it. At last the turtle slowly appeared out of the water, very slowly. First only the nose, the very tip of the nose, peeped out. Then he saw its whole head, and the turtle was looking him in the eyes. Then it floated on the water and said to the man: 'Now from the four sides of my body take the earth from me." Then the man reached down and took mud from under its four legs, a handful of earth. Then he said: "Other people will inhabit the edge of the earth, but Indians will live in the middle." He took the earth and spread it out on the pipe to dry. When it was perfectly dry and fine he took a very little between two fingers and blew the fine dust in four directions. The fifth time he took all the earth and spread it out, saying, "As far as the eye can reach," and threw it. "There will be rivers on this earth, and beyond where the eye can reach will be the great water."[1] So he said. Then it appeared as he had commanded. The dry land was in the shape of a turtle and beyond it was the great water, and wherever, as he threw it, the earth did not fall down, there were rivers and lakes. Then since the earth was still soft and muddy, he took some of it and began to work, saying: "There will be four people, two men and two women." Then he made of the earth first a person in the shape of a man. Then he made the figure of a woman, shaped as if clothed in a dress, all of earth. Then he made a white man with a hat on, also of earth; and then a white woman with long dress and small body.

Duas figuras longas ex argilla finxit, et porro duas triquetras et cavas; quas hominibus nuper creatis dedit. Qui neque quo modo eis interdiu aut noctu uterentur neque ubi ponerent intellegebant. Ille autem dixit: "Vir vultu pallido ubi ponantur decernat." Hic igitur suam argillam in fronte posuit; sed ille dixit "Hic non erat ei locus." Cum vero super cervices posuisset, ille iterum: "Hic non erat ei locus." Postremo inferiore ventris parte posuit; tum ille dixit "Em, hic erit." Deinde vir vultu pallido argillam alteram in uxoris fronte posuit, sed ille dixit: "Hic non erat ei locus." Cum vero super cervices posuisset, ille iterum: "Hic non erat ei locus." Postremo inferiore ventris parte posuit.

[1] Hää^{n}tetc.

Postea viro alteri et mulieri argillae figuras eodem pacto posuit. Tum ille dixit: "In uxorem resupinam incumbe; perge, insta. Quid agitur?" "Bene est," respondit vir vultu pallido. Then he took small sticks and laid them alternately at angles to be a house for the white man and his woman, and said to them: "This shall be your way of life." Then he took three sticks and tied them together at the top, and laid others upon them all around, and said to the Indians: 'This is how you will live." He called them çawaçnenitän,[1] rising people, because after he had laid them on the ground at night they got up in the morning. Then according to his instructions the white man made various things, fences and barns and others. Then the man said to the Indian, "Here is this paint. It is red paint. You shall have it always and use it always. Only when a person dies do not use it. But when your grief is over, take up the paint again. This white man's skin shall be white, his hair yellow. This shall be the difference."[2,3]—K.

[1] The usual name for Indians as distinguished from the whites or fabulous races or spirits.

[2] This myth as obtained concluded with the following episode:

A white woman who was with child kept it secret. When she was about to give birth she went to the barn and delivered there, while her husband was away tilling the soil. She left the child there. But the other man (the Indian) was subsisting entirely on game, living at ease. When the white man came back he went to the barn and found the boy running about. This was the son of above-white-man, Hixtcäbä Nih'aⁿçaⁿ (the Arapaho word for the God of Christianity). He was known to be truly the son of above-white-man, for his skin was yellow and his hair long. Other people heard of him and came and killed him and buried him, but he returned to his mother, telling her: "Thus I have returned." Then the people heard of him again, and bound and burned him. He became ashes, but returned to his mother. Again the people heard of him and took him, now a full-grown man, and nailed him on a cross. How he went up is not known, but nevertheless he went up. The Indians had lived in accordance with the teachings of the man (the creator) until this son of above-white-man was killed. Then among them also death and bloodshed occurred.

The recognized tribal creation-myth of the Arapaho, which takes four nights to tell, is in the keeping of the old man who has the sacred flat or straight pipe. The present keeper is Weasel-bear. The myth is taught only in connection with certain observances, including previous fasting, and should not be told on other occasions. The present myth was told by an old woman, who said that she had learned it from Weasel-bear. It is, of course, only a fragment. It appears from the portion secured, however, that the creation-myth of the Arapaho, in spite of the ceremonial accompaniment which might seem to insure its permanence, has owing to speculative tendencies incorporated white elements and especially conceptions regarding the whites. To this instability the use of the mythological name Nih'äⁿçaⁿ for the whites has probably contributed. Cf. the following note, and note 4, page 19.

The following account of the creation is from informant B: Everything was water. There was no earth. Then Nih'äⁿçaⁿ told the birds to dive and try to obtain earth from the bottom of the water. They dived, but could not reach the bottom. Some came up drowned, some nearly dead. All kinds had dived. Then Nih'äⁿçaⁿ called the duck. The duck dived. It remained under a long time. It came up slowly, nearly dead. Nih'äⁿçaⁿ picked it up and found a bit of mud on its feet. He scraped this off and held it in his hand. He put a little on the water and it spread. A second time and a third time he threw some and the earth shot outward on all sides. The fourth time he scattered it around and the earth was wide. He commanded two people to be, a man and a woman. He went to the thickets where they were to come into being, and found them. He said, "Through you the generations will be. Now you are only two; soon there will be others." From them sprang all men. That is why human beings live on the earth. Nih'äⁿçaⁿ also made the rivers, the streams, and the mountains That is why they are here.

[3] The Nih'äⁿçaⁿ of these traditions is the Arapaho Manabozho, Napi, or Ictinike. He is sometimes named as the creator, but sometimes is not. Some old men say that perhaps

4.—The Origin of Culture.[1]

A man tried to think how the people might kill buffalo. He was a hard thinker. He would go off for several days and fast. He did this repeatedly. At last he dreamed that a voice spoke to him and told him what to do. He went back to the people and made an inclosure of trees set in the ground with willows wound between them. At one side of the inclosure, however, there was only a cliff with rocks at the bottom. Then four untiring runners were sent out to the windward of a herd of buffalo, two of them on each side. They headed the buffalo and drove them toward the inclosure and into it. Then the buffalo were run about inside until a heavy cloud of dust rose and in this, unable to see, they ran over the precipice and were killed.

This man also procured horses for the people. There were many wild horses. The man had an inclosure made which was complete except for an opening. Horses were driven into this just as the buffalo had been, and then the opening was closed. The horses ran around until they were tired; then they were lassoed. At first it took a long time to break them. In the beginning only one horse was caught for each family, but this was not enough and more were caught. After a few years the horses bred, and soon every man had a herd. The dogs now no longer had to drag the meat and baggage, nor did the women have to carry part on their backs.

The people had nothing to cut up meat with. A man took a buffalo shoulder blade and with flint cut out a narrow piece of it.

Nih'ānçan made the world, but that it is not known who did it. The word is now the ordinary word for white man in Arapaho, just as in Cheyenne the name of the mythical character Vihuk has been applied to the whites. This is in accord with a tendency found elsewhere in America. Among the Arapaho it may have contributed to a change in the conceptions of the creation, especially as the name Hixtcābā Nih'ānçan, above-white-man, is the Arapaho name for the God of the missionaries. Nih'ānçan means, however, also spider, and this is no doubt the original signification of the word, just as the Menomini character that corresponds to Nih'ānçan is the rabbit. Among the Dakota the trickster Unktomi is the spider. Among the Sia the spider, Sûssistinnako, is the creator. The Hopi have a mythological Spider-woman, and among the Pima (Grossman, Smiths. Rep., 1871, 407) the spider is the original creator. In none of the Arapaho myths is there the slightest trace of any animal or spider-like qualities attributed to Nih'ānçan. He is entirely human. Apart from the hesitating identification of him with the creator of the world, he is not found as the hero of any serious myths, but always in a ridiculous form and often in obscene tales. He is thus the equivalent of Ictinike and Unktomi, rather than of Napi and Mänäbush. Among the Gros Ventre, where his name is Nix'ant', he shows somewhat more the character of the creator in combination with that of trickster. A comparison of the more important traditions centering about this character among the central Algonquins has been made by Chamberlain in the Journal of American Folk Lore, 1891, 193. The nature and scope of these traditions is however considerably different from those of the westernmost Algonquin tribes, the Blackfoot, Cheyenne, Arapaho, and Gros Ventre, who were within the typical plains culture. The word Nih'ānçan is explained by the Indians as meaning wise or skillful, and again as slender or narrow-bodied, in reference to spiders and insects; but both etymologies are uncertain.

[1] Told by informant B.

He sharpened it, and thus had a knife. Then he also made a knife from flint by flaking it into shape. All the people learned how to make knives.

This man also made the first bow and arrows. He made the arrow point of the short rib of a buffalo. Having made a bow and four arrows, he went off alone and waited in the timber at a buffalo path. A buffalo came and he shot: the arrow disappeared into the body and the animal fell dead. Then he killed three more. He went back and told the people: "Harness the dogs; there are four dead buffalo in the timber." So from this time the people were able to get meat without driving the buffalo into an inclosure.

The people used the fire drill. A man went off alone and fasted. He learned that certain stones, when struck, would give a spark and that this spark would light tinder. He gathered stones and filled a small horn with soft, dry wood. Then he went home. His wife said to him: "Please make a fire." He took out his horn and his flint stones, struck a spark, blew it, put grass on, and soon, to the astonishment of all who saw it, had a fire. This was much easier than using the fire drill, and the people soon all did it.

These three men who procured the buffalo inclosure and the horses, the knife and the bow, and fire, were the ones who brought the people to the condition in which they live.[1]—K.

5.—THE FLOOD.[2]

There was a tent in which lived an old man, his wife, his daughter, and his little son. They lived alone, near a river. The man was sick and was unable to go out hunting. Early in the morning the girl used to go for water. Once as she came back, carrying water, she found a dead rabbit. She took it home and said to her parents: "Perhaps the rabbit tried to swim across, and just getting over, died without being able to go much farther." Then she skinned it and cooked it for the old man, being glad to have something for him to eat in his sickness. Next morning, as she went for water and came back, she found an antelope lying by the trail. Now she suspected something strange. She left the antelope and told her parents, calling her mother to come out and look at it. Her mother said: "It must have passed by and dropped down dead. We have nothing to eat, so we had better butcher

[1] For similar rationalizing traditions of the origin of the arts of culture, see Grinnell, Blackfoot Lodge Tales, 140, 142, and Matthews, Mem. Am. Folk Lore Soc., V, 70 (Navaho).

[2] From informant I.

it and eat it." But the old man said: "There must be some one who is doing this work for us in order some day to become our son-in-law." He thought that a young man had done it. But the girl was suspicious because the dead animal had no wounds. She made a hiding place and covered it with willows, and all the next night she watched. Toward morning a large wart (wanou) came rolling along, bringing an elk which it laid by the side of the foot-path. "Well, by this time my food must be getting fat," it said. The girl saw and heard it, and going back, told her parents that it was a strange being that always brought the game.[1] She went to her father, her mother, and her brother, and kissed them, saying: "My father and mother, we are poor. What shall we do? A powerful animal brings this game for us without wounding it. Surely it is planning to catch us." They got the elk, cut it up, and hung up the meat, but were much afraid. The girl told her family to prepare their clothes and moccasins for traveling. When night came, she took her mother's old moccasins and placed them under one tent pole, her brother's, her own, and her father's under other poles, also at the edge of the tent. Then they started to flee. The next morning the wart brought a buffalo-cow and laid it down. Meanwhile the four people continued to flee. Next morning the wart brought a buffalo bull, and saw the cow which it had brought the day before still lying there, swollen up. At once it said: "They cannot escape me: I shall surely catch them." Thereupon it swallowed the buffalo cow, and then the bull, and came rolling along covered with dust. It had a mouth as wide as its body. It went straight to the tent, but the people were gone. It swallowed the entire tent and its contents, excepting the four pairs of moccasins which had been hidden, and followed the people's trail. Just as it had almost come in sight of the fugitives, it heard the old man crying behind it, so it returned to where the old man's moccasins were. It devoured them and went in pursuit again. Then the woman's moccasins, the girl's, and the boy's, in turn all called it back in the same way. At last, as the people fled, the old woman became exhausted and said to her husband: "You and the children go on and save yourselves and leave me." Meanwhile the wart was coming on, raising the dust. Then the old man also gave up, and told his children to flee alone, for he and their mother were old and would die soon in any case. The children started to flee, ran back, kissed their parents over and over again, and finally ran on. Then the boy became tired, and told his sister: "Go on! Ahead of you is timber, and if you

[1] As the myth was obtained, she repeats what she has been described as having seen and heard.

go through this it will perhaps retard the one that is pursuing you." She started to flee alone, came back several times to kiss him, and finally ran on. The man, the woman, and the boy were all devoured by the wart. As the girl ran through the timber she said: "I wish there were somebody before me who would help me." Then she heard wood being cut ahead of her. The wart was breaking the trees as it rolled along, and as the girl looked back and saw it coming she ran to where she heard the noise of the chopping. There she found a man and said to him: "A powerful being pursues me. Help me to escape. If you can save me I will be your wife." The man told her: "Continue to flee. I can do nothing for you." Four times she asked him and he told her the same. Then the fourth time he told her: "Run around me four times." Now the wart came up to the man and said to him: "What have you done with my food?" The man said: "She went by."[1] The wart went on, but came back. Four times it asked him and he told it that the girl had passed on. And four times it started out and came back. After the fourth time it said: "I demand the girl. If you do not give her to me, I will devour you too, together with her." Then it looked straight at him. The man's eyes were not very large, but he had another eye on the back of his neck.[2] The wart opened its mouth as wide as it could in order to draw him in. The man had been engaged in cutting a bow, and when the wart opened its mouth to draw him in, he put the bow across its mouth and it was unable to swallow the bow. Four times it tried, but he did the same. Then it told the man: "You are more powerful than I. Hit me right in the middle." "Yes, I will hit you right in the middle," said the man, and struck it straight in the middle with his bow and broke it open. Then the boy was seen rolling about, dying. The old people were already dead and the boy soon died. The man asked the girl whether she loved her brother, and she said "Yes." Then he kicked the boy, saying to him: "Get up, my brother-in-law." Four times he kicked him and said: "Get up, my brother-in-law." Then the boy arose. His name was Beaver-foot, and his sister's name River-woman. The man took the two home with him. He had a wife called Crow-woman. As he entered the tent, he said: "River-woman and Beaver-foot, come in." Then Crow-woman began to speak as if she were cawing. She was jealous. But the man said to

[1] In some way not told in the myth he must have hidden her, it was explained.

[2] This is said to indicate that he was a hiintcäbiit, or horned water monster. It will be noted that the brother's and sister's names have reference to water, that the girl when killed is given to a water monster, that a man appears who kills water monsters, that there is a flood, and that the myth closes with an explanation of why there are waters on the earth. The water is said to have risen on account of the spearing of the hiintcäbiit.

her: "Be quiet! You always do that when I bring my wives in. Sit down." Then Crow-woman sat down again and was quiet, and the two came in. The man had told his new wife not to go out anywhere with Crow-woman. But when he was out hunting, and Beaver-foot was away shooting birds, Crow-woman urged the girl to go with her to a swing which she had hung on a tree that leaned over a pool in the river. The girl refused and on his return told her husband. Three times this happened. Meanwhile the girl had borne a boy. The fourth time Crow-woman said: "I will make you come." So the girl went and swung and the rope broke and she fell into the pool. "Here is your food, my grandfather," said Crow-woman. Thus she had done to all her husband's other wives. When her husband came home, she was holding the baby to her dry breast, trying to make it stop crying. The man asked her: "Where is River-woman?" She said: "She insisted on swinging with me, but the rope broke, and as she could not get out from the pool, she was drowned." Beaver-foot mourned and cried for his sister, wandering about with the child, which from hunger also cried. About morning he came to the pool where his sister had been drowned. He dipped his finger into the water several times in order to quench the child's thirst, but did not succeed in quieting it. Then, as it became light, there was a sudden wave in the pool and his sister appeared above the water to her waist, riding on the neck of a hiintcäbiit. He held the child to her breast till it had enough. Then they went back and his brother-in-law put up a sweat-house for him. All that day and the next night he again wandered along the river, carrying the crying child. Finally, a man came up along the banks of the river where they were steep, looking into the deep pools of water as if hunting something. When he came to Beaver-foot he said: "Why do you cry?" Beaver-foot told him.[1] Then the man said, softly: "Be quiet. Do not speak so loudly: it might hear you. I will help you. Go close to the pool again, and continue to cry until the hiintcäbiit comes. Then tell it that the child is crying for milk and that you want to see your sister once more, for the last time; that you want to see her entire body. And if he tells you: 'Go to the other bank,' tell him: 'This one is just right to allow me to reach the child to its mother.' Do this, and I will try to help you." This man lived on water monsters,[2] and carried a spear whose flint point was as long as the forearm, and the shaft long enough to reach the pools from the bank. He built a hiding place of brush at the edge of the bank. At daybreak the

[1] As the myth was obtained, Beaver-foot repeats the preceding events in full.

[2] Cf. Cheyenne tales, Journ. Am. Folk Lore, XIII, 179.

hiintcäbiit appeared to Beaver-foot and consented to raise his sister altogether to view. It began to raise her, when suddenly the hunter speared it. It jumped back, and in its movement threw the woman on the bank. Beaver-foot carried her back, put her into the sweat-house, and said: "My sister, come out. I want to go into the sweat-house." Four times he said this. The fourth time she came running out alive. Then she and her brother and the child went into the sweat-house and purified themselves. Then they went back to the tent. Crow-woman said to her: "I am glad to see you; I was very sorry that the swing broke and that I could not help you out." When the men were away hunting, River-woman said to Crow-woman: "Let us go swinging." They went to the pool and there River-woman held Crow-woman under the water until she was dead. Then she threw her into the pool, saying: "My grandfather, here is your food." When her husband returned, she told him what she had done, and the man said: "Well, so you have killed her! Indeed, it is well." Soon she saw tears on his cheek. "Are you after all sorry for what I have done?" she asked. "No," said the man, "it was only our boy playing who hit me across the eyes with a stick." Really he was mourning for his wife. The next morning the man left the tent, but soon returned, saying: "The waters are rising." Then Beaver-foot said to them: "Go to the top of the highest mountain. Give me black, yellow, white, and red paint. I will cause the tent to go to the top of the mountain." So they went, but he caused the tent to reach the top of the mountain before them. There it stood, covering the very peak. He followed them leisurely, shooting about him as he went. The man looked back, and seeing the waters coming like a high bank, called to Beaver-foot: "Hurry!" Beaver-foot ran a little, then dallied and began to shoot about him again. Four times his brother-in-law called to him and he ran and then delayed again. At last he reached the tent. Then the water rose to the pegs of the tent. Beaver-foot put black paint on his right foot, yellow on his right shoulder, white on his left shoulder, and red on his left foot. Then he stretched out his right foot, his right arm, his left arm, and his left foot, successively in the four directions, and as he stretched out each the water retreated before it, and the land appeared again. Fish, turtles, frogs, and other animals were left lying in various places as the water went down. Beaver-foot said: "Where these are there will be springs, rivers, streams, and lakes." And therefore there are to-day these bodies of water on the land.—K.

6.—The Flood and Origin of the Ceremonial Lodges.[1]

There was a man whose daughter was beautiful. Every morning, when she went to get water, she saw an antelope or some other animal lying by the trail and was able to kill it by striking it with her spoon. Her father said: "I wonder who it is that gives you these animals, for you alone would not be able to kill them with a spoon." So the girl went where the trail descended to the water and the banks were steep. There she dug a hole, and, having gone into it, covered it with vegetation. Towards morning the ice cracked and from it emerged a skull. It vomited a black round object, and the girl saw that it was an old buffalo (haⁿwaⁿnaⁿkäⁿ). She heard the skull say: "I think these people must be well fattened with food by this time. I will soon eat them." The girl ran to her father and told him what she had seen, and said to him: "Let us turn into eagles which fly high." He objected and said: "No, let us turn into hawks which fly swiftly." Then she objected, and said: "No, let us turn into geese which fly a long time." Then they agreed, and she and her father and mother fled as geese, leaving their clothes lying in their shapes. The skull arrived and swallowed the empty clothes. It found out its mistake. It looked about for the people. Four times, as it started in pursuit, the clothes called it back, imitating the voices of the people. But after the people had fled four days, the skull at last came in pursuit. It saw them just as they alighted and were changing back into human beings. Then it gained on them fast. The girl said: "I wish there were thick timber behind us." Then there was thick timber behind them, but the skull passed through it. Then the girl said: "I wish there were a river behind us." And there was a river behind them, but the skull slid across it as if on the ice. Then the girl said: "I wish there were knives behind us." And there were knives behind them, but the skull hobbled through them. Then the girl said: "I wish there were paunches behind us." And there were paunches behind them, but the skull went into them and out of them, and so passed over them. Then they sent their dog to drive it back, but the dog was sucked in head first by the skull. Then, as it came nearer, it drew in the old woman: then it reached the old man and drew him in. The girl still continued to run and at last came to a man who wore his robe inside out and was making a bow and arrows of oak.[2] She said to him: "A great danger is coming. Pity me!" She said this many times. At last he said, slowly and indifferently: "What is it?" She told him. He said to

[1] From informant D.

[2] "Black jack."

her: "Walk around me four times." She was in such fear that she felt impelled to run away, but she walked around him four times nevertheless. Then the skull arrived, and called to the man: "Where is my food, the girl? Where is my food, the girl?" The man said: "She has gone on." The skull passed by, but when it could find no tracks, it shouted again: "Where have you hidden her? Give her to mé. She is mine to eat." Then the man motioned with his bow, and the skull burst, and all that it had eaten was visible; tents and people and entire camps. The last three victims were still wriggling. The girl said to the man: "Pity my father, my mother, and my dog, and make them live, and I will be your wife." He rubbed the bow over their bodies, and they got up alive. Then he told the old man and the old woman: "Load the dog with your property and go off to live at that hill." Then he and the girl went to where he lived near the river. They stood before his tent and he called: "My wife, come out. I have brought your younger sister." Soon an old, black, ugly woman came out and showed only joy for the young wife.

The man had to go hunting, but before going he warned his wife: "Do not do what my wife tells you; do not go away with her from the tent, or bathe with her." After three days the old woman finally succeeded in persuading the girl to go bathing with her. They went to a pool in the river covered with green scum. The old woman was slow to undress. Suddenly she attempted to push the girl from behind, but the girl stepped aside and threw the old woman in. Then she held her under the water and in spite of her cries for mercy drowned her and threw her into the deep pool. Then she went home and was afraid of her husband. When he came back he was glad to be rid of the other wife. Then the girl warned him: "Do not pick up your arrows to shoot with them a second time at the same game." Once the man was hunting prairie chickens. He had shot away all his arrows. He saw one of the birds near him. Then he shot at it with one of the arrows he had already used. Immediately the whirlwind[1] came and carried him up and away.

His wife went on a hill and mourned and cried there until she went to sleep. The second day that she went to cry, her abdomen was large and she wondered about it. The third day it was more so.[2] The fourth day she gave birth to a boy. She went out on the hill and cried again. When she came back to the tent she found him larger. Whenever she went out she found him grown on her return; until on the

[1] "Black jack and the whirlwind," as the myth was recorded. Cf., Petitot, Trad. Ind. du Canada Nord-Ouest, 1886, 126, 354.

[2] Putavit propter urinam se turgere.

fourth day he had become a young man. He was called Rock (haxaana^{n}kä^{n}). A crystal had slipped into her womb and caused him. He said: "My grandparents must be lonely. I am going out to find them." He had got his mother to make him a bow, half of it painted black and half of it red. He also caused her to make him turtle moccasins according to instructions he gave her, and he made her give him some pemmican. Then he started. He came to a spring and sat there waiting for a girl. He allowed many to pass him by, but at last the most beautiful girl in the village, wearing a white buffalo robe and a dress covered with elk teeth, came there. Then he asked her for a drink.[1] But as he had a big belly, sore eyes, a nose dirty on one side, and was very ugly, she scorned him. She said: "Only if you have the turtle moccasins will I grant you favor." Then he showed her the turtle moccasins and won her love. While she looked down at her water in order to give it to him, he had changed into a beautiful young man. From this place he went on and again came to a spring. (He does the same thing four times, the details of each incident being the same, except that the girls are described as wearing dresses differently ornamented.) He had given each of the girls some of his pemmican. At last he reached his grandparents and he gave them all the rest of his pemmican. Then he started to go back to his mother, successively taking back with him on his way his four wives.

Blue-bird had said to his brother Magpie:[2] "If I am killed, come four days later to the place where it happened." Then he was run over and trampled to death by the buffalo. Magpie mourned for him, and went to the place, and looked, and finally found a blue feather. He put it into the sweat-house and with his bow shot up into the air four times. The fourth time the arrow hit the top of the sweat-house, and Blue-bird came out alive. But they feared that place and went to join him who had the turtle moccasins. They met Nih'ā^{n}ça^{n},[3] who went with them. Meeting him was a sign of death. The water began to rise. They went to the top of a high mountain. Nih'ā^{n}ça^{n} lay down on the very summit, which had been reserved for the children. When they told him to move away he feigned to be sick in his back. Then the waters came up. When the water almost touched them, Rock stretched out his foot with the turtle moccasin on it and the water re-

[1] A sign of courtship.

[2] An abrupt introduction of the end of the myth of Blue-bird, Elk-woman, and Buffalo-woman No. 144.

[3] The informant had previously said that at first there was a nation of white people (nih'a^{n}ça^{n}), who were cannibals. Because they ate each other they were destroyed. Another race was made from mud: thus the first human (Indian) man and woman were made. Of the earlier race only one was not destroyed. He came and lived among the people. Compare with this the end of No. 129.

ceded. Four times the water came up and he caused it to go back by means of the turtle moccasin. After the third time he told the people: "Go down and gather mushrooms which are light. My power is good only four times." So Crow, Magpie, and Blue-bird went and gathered small mushrooms, and putting cobwebs around them, made a boat or raft. When the water rose they all entered it. But he with the turtle moccasins remained on the mountain peak, and Nih'ā^{n}ça^{n}, knowing that he would not drown, remained with him. The water remained high a very long time. The mushrooms began to become soft, and the people called for help. The one with the turtle moccasins knew that he had made the boat and that it was not in his power to make it over. Therefore he sent the white-nosed duck down to see whether the earth was far down, but the duck came up exhausted. Then he took off his moccasin and it changed into a turtle and it dived and finally came up with mud in each of its four arm pits. Then he took the mud and sent the turtle down to bring up a short rib. When it brought this, he sent it to bring up a bulrush. It brought this also. Then he sprinkled the earth which the turtle had brought him about the place where he was, and with the rib he pointed in the four directions. As he pointed, the land spread out in those directions to the ends of the earth.[1] Then he pointed above and made the vault of the sky. Now the earth was bare. Then the one with the turtle moccasins made corn from the bulrush. After this Nih'ā^{n}ça^{n} lived in the sky and was called our father.

Now there was doubt whether the people should all speak one language or whether they should speak many, for they still spoke alike. Then a council was held and it was decided that most of them should change their languages from the original (Arapaho). And Nih'ā^{n}ça^{n} gave the Arapaho the middle of the earth to live in, and all others were to live around them. Since then there have been three lives (generations);[2] this is the fourth. At the end of the fourth, if the Arapaho have all died, there will be another flood. But if any of them live, it will be well with the world. Everything depends on them.

Then the young bull and the horse were told to race. They said to the bull: "If you win, you will be free." They told the horse: "If you win, you will be used for carrying loads and for hunting the bull." The horse won, and the bull turned aside when only half way. Then it was done as they had said.[3]

[1] The diving for the earth is found also in myth 3.

[2] A life or generation is said to be a hundred years.

[3] This episode was obtained as a separate myth, in a text from informant A, as follows: The young bull (waxaçou) and the short-tailed horse (waoc) were to run a race. "If you win, you will be

Then man's life was ordained. The one with the turtle moccasins threw a buffalo chip into the water, saying: "As this floats, let the life of man be." But Nih'ā^{n}ça^{n} threw a stone and said: "Let man's life be like this, for if all live, there will soon be no room for them." And so men die.[1]

Now the people lived peaceably until a man named Wax^{a}uuhuunen committed a murder. The people drove him away and he wandered about, making very many arrows, and crying and crying. At last our father, Nih'ā^{n}ça^{n} above, came to him and said: "Be comforted. Prepare racks for drying meat." Then as the man sat on a hill crying, something came running towards him; he saw that it was a buffalo cow. He went close to the trail on which she was coming, in order to shoot her. But she turned aside and went over the hill. Four times he went to meet her, but she turned aside. The fourth time he started to pursue, and shot at her; but the cow was impenetrable to his arrows. She said: "I am the mother of all the buffalo. Do not shoot me! I would not be enough for the entire tribe; others will follow me and you will then have plenty for all the people." At this time there was a famine among the people. Then the man ceased shooting at her and went back to his tent. When his wife went to go out of the tent, a hiintcäbiit lay coiled around it with its head and tail together, so that she could not go out. Her husband told her: "Take a [buffalo?] skin, and feathers from four kinds of eagles,[2] and wave the skin before you." Then the woman took the skin and the four feathers and waved them, and the animal made room for her. Then she spread the skin out before it and tied the feathers to the four ends and gave it to the hiintcäbiit. Then the animal was gratified. The man and his wife carried it to a spring and put it in, saying: "Here is a place for you to live." Then it said: "Thanks, I am content. I will reward you." Next morning there were buffalo all about the tent, grazing near by. The man made holes in his tent and through these he shot the many arrows that he had made. Without his leaving the tent, the buffalo

swift and will not be killed," they said to the young bull. "But you, short-tailed horse, if you win the race, you will not be killed; you will be the one who will carry burdens for all," they said to the horse. So they started to run, and came, raising the dust. Just in the middle of the course, as the horse was gaining, the bull turned aside. Then the horse was the one who reached the monument (goal) first. On account of this it is that the buffalo is slow, and that is why we eat it. But to the horse a long tail was given and from that time on until now it has been used for carrying loads.

[1] This episode was also obtained as a separate myth from informant A: There were two persons who were to determine life by means of a buffalo chip and a stone. Nih'a^{n}ça^{n} took the buffalo chip and threw it into the water: it sank, but came up again and floated on the surface. "Thus I shall come again," said Nih'ā^{n}ça^{n}. The Indian (çawaçnenitā^{n}) in his turn threw the stone into the water. "Just like it I shall disappear," he said.

[2] The Arapaho distinguish three or four different kinds of eagles, according to the amount of white in the plumage.

lay about outside in large piles. Then he and his wife cut up and skinned the buffalo. Then Nih'ā^{n}ça^{n} came to him and said: "Take an entire skin and fill it with pemmican. Then go to the people and tell the cryer to call the people to come, arranged in the following companies: kit-fox-lodge, star-lodge, hiitceäoxā^{n}wu (tomahawk-lodge), biitahā^{n}wu (drum? lodge), haha^{n}kā^{n}wu (fool-lodge, crazy-lodge), häçawā^{n}wu (dog-lodge), hinanahā^{n}wu (= ?), bänuxtā^{n}wu (the women's buffalo-dance), and tciinetcei bähäeiha^{n} (water-sprinkling old men). They are to come to feast with you. Tell the cryer also to call out for the häça^{n}wunena^{n} and häça^{n}bäsein [1] to come." Then the man did as Nih'ā^{n}ça^{n} told him. When he came into the camp circle carrying his big load and weeping, the people wondered. According to his instructions from Nih'ā^{n}ça^{n}, he looked for the largest tent and entered it. Then he sent out the cryer. After a while the kit-fox company came in. He selected one of them to cry out and do his errands. Then he himself ate first of the pemmican which he had brought, and then the others of the company all ate. Next came the star company, and he selected one to be a cryer, and ate of the pemmican, and they all ate of it. And so all the companies entered and were fed, until all the people had eaten. Then the murderer pledged himself to erect the bäyaā^{n}wu (all-lodge, united-lodge). When this lodge had been erected, and the people were inside, he showed them a skin on which were painted all the lodges (dances). This painted skin Nih'ā^{n}ça^{n} had given him. The bäyaā^{n}wu remained standing for four days in the middle of the camp circle, and was the largest tent erected. On the fourth day the sweat-house was also put up. Then the man explained the painted skin. The next lodge was the dog lodge. This was also pledged by the murderer and was made according to the paintings on the skin. During the first three days of the lodge they made the ornaments to wear. After they had made them, Nih'ā^{n}ça^{n} examined them, and, finding them good, said: "It is well. Now dance for the fourth day, wearing these ornaments and painting yourselves." Ever since they have continued to wear these ornaments and paint in the same manner. The next lodge was the crazy-lodge,[2] and for this they made the apparel and painted themselves as they still do. Before making each new dance they moved the camp to another place. Next he made the drum(?)dance (biitahā^{n}wu). In

[1] Persons of certain ceremonial functions.

[2] While the companies were invited to feast beginning with the youngest, the ceremonies are held in the reverse order. The bäyaā^{n}wu seems to include the hinanaha^{n}wu and the tciinetcei bähäeiha^{n}, the two oldest companies. The kit-fox and star companies are omitted from the ceremonies, but the offerings-lodge (sun-dance), for which there is no company, is introduced.

this there was one man who carried a club and was the chief of the company; he represented the Thunder-bird. Next the man looked at his painting in order to see where the singers, the dancers, the spectators and the place for the fire should be in the tomahawk-lodge. From the skin they also learned how to make the (ceremonial) tomahawks. Then Nih'ā^{n}çā^{n} came and looked at them and found them right. So they used them and made the tomahawk-lodge. Next they made the buffalo-lodge. On the skin was a painting of the white-woman (na^{n}kuuhisei). What she wore was covered with white feathers, and she carried a white weasel and a stick and a wheel. They also made the regalia for the buffalo calves and for the bull who has the tent poles (hiitakā^{n}xuunit), and for the other ranks of the dance; and when they had made them all, Nih'ā^{n}çā^{n} looked at them and approved them, and the people used them. Then they made the offerings-lodge (sun-dance), which was also represented on the skin. The first part of it, while the people were collecting the wood for the lodge, consisted of the rabbit lodge. In the rabbit lodge were the straight-pipe, the badger, the snake, the wheel, and the black-bird.[1] There was also a buffalo skin, a rabbit skin, a pipe-stem, and a rattle. The rabbit skin and the badger skin were tied to the robes of the dancers. The wife of the man who pledged the lodge wore a fringed dress, embroidered above the fringes, and on her head a beaded feather. All the other dancers wore on their heads only a plume.

All this was given to the people, the lodges being erected in order to teach them. After this first time when they were taught, the lodges were pledged only for sickness and other causes. Men pledged them according to their age, except the buffalo-lodge and the offerings-lodge. These could be pledged by a person of any age.[2] [3] [4]—K.

[1] The stuffed skin of a small bird called hitêçouçeiiwānahūut, which the geese (hitêçou) are thought to carry on their backs.

[2] The painted record of the lodges was kept until forty-one years ago, the narrator said in 1899. Then the old man, of the tciinetcei bähäeihan, who was its keeper, lost his wife and buried it with her. When this became known there was much talk, and it was said that the tribe would decrease, as indeed they have. The narrator also said that he had never been told the entire myth, but had learned it in parts as he participated in the lodges, especially the sun-dance.

[3] The narrator added the following:

After the skull which swallowed animals and people had been overcome, it asked Nih'ānçan: "May I go up with you, or shall I go into the river?" Nih'ānçan said: "You may not go with me, and you may not go back into the river." "Where shall I remain then?" said the skull. Nih'ānçan told it: "I will tell you what will be best. Since you are swift and untiring and cannot be stopped, I will make you to be like a domestic animal for every one to use, which will contain persons and their property, and will go through timber and across rivers and everywhere. You will be fast-wheel (häsaanotii)." There was then nothing like this. The people (Indians) were told of it, but did not heed what was said to them. Later the whites made the railroad.

[4] For the pursuit by a rolling head or stone, see the notes to No. 34. The so-called magic

7.—ORIGIN OF THE CEREMONIAL LODGES.

A man and his wife were camped by the river. One morning the man went out in search of game, for they were hungry.

Going down the river he saw a buffalo (cow) coming up the creek just as the sun was rising. This man turned and started ahead of the animal to get in range of it at the creek, but the animal had already passed when he got there. He had a bow and arrow and a flint knife. The arrow points were of flint. Again he started to circle around the cow to get in range to shoot it, but again it passed before he was ready. Buffalo was going up the creek. The man started off again to head her off, but again she passed him before he got to the creek bottom. Again he started, running very fast, in order to get within range of the cow. When he got to the creek, he and the cow met. The man sat down to shoot the buffalo, but the cow stopped and turned around to look at him.

"Leave me alone; don't shoot at me!" said Buffalo Cow, "I want to tell you something which will be for your benefit and the benefit of your people." So the man laid down his bow and looked at the cow. "I have taken pity on you, although you tried to kill me for beef. There shall be lodges for the different societies among your people, in which my whole body can be used for various purposes. They shall be in this order: the Thunder-bird, Lime-Crazy, Dog-Soldiers', Buf-

flight is known from almost all over the world. It occurs in European folk tales and Japanese cosmogony. In North America a few of its occurrences are among the Gros Ventre, Cree (Russell, Explorations in the Far North, 202)—in both of which cases it occurs in connection with the pursuit by a round rolling object.—Carrier (Morice, Trans. Can. Inst., V, 5), Dhegiha (Contr. N. A. Ethn., VI, 292), Quinault (Farrand, Mem. Am. Mus. Nat. Hist., IV, 116). Boas has recorded many cases on the Pacific coast from the Columbia River northward (Indianische Sagen von der Nord Pacifischen Küste Amerikas, pp. 99, 164, 224, 240, 268; Chinook Texts, Bull. Bur. Ethn., 78; Bull. Bur. Ethn. No. 26, p. 118: No. 27, p. 235; Journ. Am. Folk Lore, IX, 260).

The diving for the earth during a flood or the primeval water is also very common in North America. Cf. Gros Ventre; Sauk and Fox (Jones, Journ. Am. Folk Lore, XIV, 234); Ojibwa (Schoolcraft, Hiawatha); Menomini (Hoffman, Ann. Rep. Bur. Ethn., XIV, 1, 114); Delaware (cited by Chamberlain, Journ. Am. Folk Lore, IV, p. 210); Cree (Russell, Explorations in the Far North, 206); Carrier (Morice, Trans. Can. Inst V, 10); Hare, Dog-rib, Chippewayan (Petitot, Trad. Indiennes du Canada Nord Ouest, 1886, 147, 317, 378); Maidu (Dixon, Bull. Am. Mus. Nat. Hist., XVII, pt. II, 39); Kathlamet (Bull. Bur. Ethn., No. 26, p. 24); Yuchi (Gatschet, Amer. Anthr. 1893, p. 279, 280); Cherokee (Mooney, Ann. Rep. Bur. Ethn., XIX, 239).

The origin of death is also accounted for in most American mythologies. A version similar to the Arapaho one is found among the Blackfeet (Grinnell, Blackfoot Lodge Tales, 138, 272); Cheyenne (Journ. Am. Folk Lore, XIII, 161); Jicarilla Apache (Russell, Journ. Am. Folk Lore, XI, 258; Navaho (Matthews, Mem. Am. Folk Lore Soc., V, 77.) In and about California the origin of death is usually attributed to the deliberate decision of an individual. This idea is found among the Maidu (Dixon, Bull. Am. Mus. Nat. Hist., XVII, pt. II, 43, 46); Wintun (Curtin, Creation Myths of Primitive America, 164); Yurok; Yuki; Mohave; Diegueño (DuBois, Journ. Am. Folk Lore, XIV, 183); Klamath Lake (Gatschet, Contr. N. A. Ethn., II, 1, 103); Quinault (Farrand, Mem. Am. Mus. Nat. Hist., IV, 111). Specialized forms of the myth occur among the Zuñi (Cushing, Ann. Rep. Bur. Ethn., XIII) and the Tsimshian (Bull. Bur. Ethn., No. 27, p. 72). See also Petitot, Trad. Ind. du Canada Nord-Ouest, 1886, 114, 115 (Hare).

falo-Women's, Old Men's lodge and Sweat lodge," said the cow. (The Sun-dance lodge comes at any time and is participated in by any classes of people.)

So the man did not kill Buffalo Cow, but returned to his tipi at once, broke camp and went to the camp-circle. He then told the people about the information he had received, as a law for them in the future.—D.

Told by Tall-Bear. A much more complete tale, accounting for the origin of the ceremonial lodges, is reserved for the author's paper to be devoted exclusively to this subject.

8.—Origin of the Kit-Fox and Star Lodges.

There was a camp-circle along in the fall of the year. One day a party of young boys went out for some fun. To their surprise they came across a hunter (chief) skinning his buffalo beef. They saw others still chasing the buffalo on their horses. This hunter was just through skinning one side, and while these boys were looking on he took out the intestines. The hunter or chief took a slight glance at the boys and paid no further attention to them. One boy, feeling quite hungry, reached over and pulled out a kidney and another boy went for a piece of liver to eat. The hunter saw that they had spoiled some fat tallow in the beef, got mad and took the kidney and piece of liver away from the boys, who were about to eat them. They were disgusted, but did not say anything, though the first boy who took the kidney, got mad also. He felt sorry for his companions. While this hunter was busy skinning the other side of the beef he took a leg of the buffalo and struck the chief on the back of his head and killed him. The hunter did not see him advancing.

After this boy had killed the man, they ran for camp, but the others who were after beef too, saw what these boys had done and made chase after the offender. The other boys made quite an excitement in the camp, but the boy who had murdered the hunter took refuge in his grandmother's lodge. The tipi was surrounded by the company, who at once began tearing the tipi on all sides to catch the offender. Just then there came a small whirlwind to the tipi, and it began to circle about it. The boy was gone, and the cloud of smoke went up to the sky. They stood looking on the cloud of smoke caused by the ashes in the tipi, and wondered.

Afterwards they saw a boy who had a yellow calf robe going from them, so they made a charge for him. The boy reached a divide and went over it; when the company got to the divide the boy was quite a distance from them. The company ran and charged, but the boy

just went over the divide when they had reached the place. The third time they went after the boy as fast as they could run, but they saw the boy at the same distance. The boy was slowly gaining this time. The company made another charge, but when they reached the divide, instead of seeing the boy, they saw a coyote running, occasionally looking toward them. They then gave up the chase and returned home, wondering what had become of the boy.

About five years afterward, this boy, who had grown to manhood, came upon a hunting camp. The first man he met was his partner, the boy who had taken the piece of liver. He asked him if there was still a camp-circle of people, and the party told him that there were many people. "Well," said he, "break up your camp at once. Go and tell the people that I have returned to you and will go to the camp-circle later on. So I want you to go and tell the chief to come and meet me." So they went and did as he said. The chief of the people went out and met him coming. He was coming from the sunset, carrying under his arm a kit-fox hide. He wore a white robe and his body was painted yellow. The chief saw him, saw what he looked like, left him and ran home; but still the boy followed the chief. Instead of reaching camp from the way he was coming, he switched around and came up from the sunrise. He appeared on a buckskin colored horse, with his body painted yellow, his face yellow, his forehead red, with a red streak from his eyes, and his chin painted green. On his scalp-lock was tied a kit-fox hide, while in his hand he carried a bow and lance, with feather pendants strung along the bow. He galloped his horse from north to south twice, everybody seeing him. He then made a change, coming from the south to the north, riding a gray horse this time. He did this twice. He had a horn bonnet on his head and carried a rattle in his right hand. Attached to the horn bonnet or cap were long fringed pendants, well quilled in yellow color. His face was painted in yellow, his forehead in green, with a perpendicular black streak down his face like a coyote's face. These two appearances before the people at the rising of the sun, originated the Kit-Fox and Star societies. The latter appearance relates to the Star Society.—D.

Told by Coming-on-Horse-Back. See note to No. 7.

9.—ORIGIN OF THE CEREMONIAL LODGES.[1]

A man lived in a tent that stood alone. Something came toward him from the East. It was a young buffalo bull (waxaçōu). The man went to head it off [in order to shoot it], but it went around him. Then

[1] From informant F.

this happened again. A third time he tried unsuccessfully to stop it. The fourth time he succeeded in heading it off. Then the bull said: 'Let me go to your tent. I have come to give you the buffalo. I give you myself. I have come to tell you of the life you will have, which will consist in the lodges (dances). There will be the hinanahāⁿwu, the häçawāⁿwu, the hahaⁿkāⁿwu, the biitahāⁿwu, the hiitceäoxāⁿwu, and the bänuxtāⁿwu." Then the buffalo came from the four directions, and scattered in herds, and could be seen over the land.[1]—K.

10.—Lime-Crazy.

There was a big camp-circle in which a certain Big-Chief controlled the people. This chief had a brother who was just of age to be of service to the chief, but he was too lazy even to attend to himself. His clothes and appearance were untidy, so much so that they offended his brother. The people used to ridicule the young brother's foolishness so much, that Big-Chief sometimes felt indirectly insulted. So one day Big-Chief told his brother to wash his face, brush his hair, fix up properly, put on better clothes and stir around.

"You had better go to the river and see the women getting water at the springs and try and get acquainted with some of them. You will find some decent clothing hanging around; put it on and look like a man; your dreadful appearance makes me ashamed for you," said Big-Chief. So the brother got up one morning, washed his face, brushed and fixed up his hair properly, put on better clothing, which belonged to his brother, painted his face, perfumed himself with sweet grass and sweet leaves, and started before breakfast to the river.

He was standing at the spring all dressed in good respectable clothes, when two young women came after water. He went to them and asked them for a drink, which was given to him. Then he finally persuaded one of them to go into the brush with him, where he lay down with her. Now, whenever he saw women after wood in the timber he made a practice of going and meeting them. Heretofore he

[1] The origin of the lodges is given more at length in myth 6. The following was obtained from informant G.

The origin of all the dances (bäyaaⁿwu) was thus: A murderer was living apart from the people, subsisting on berries by the ponds. He had very little food. An animal came toward him. First it was a coyote, then a wolf, then an antelope, then a deer, then a bear, then a buffalo cow. He tried to intercept her, but the cow turned, and he pursued her. This happened four times. The cow said to him, "Do not shoot me." The fourth time he spared her, though his children were hungry. At night he heard buffalo all about. Making holes in his tent, he shot and killed very many. He skinned and cut them up, and made pemmican. Going to the camp of the tribe, he carried the meat with him and invited the hinanahāⁿwu to a feast. Then he invited the dog society, the fool society, and so the rest in order of age. All the people ate, but could not eat all that he had. This was the beginning of life of the people.

had been known as dreadful in appearance, but now, he was attractive and charming. Again he persuaded a young woman to go into the brush, where he lay down with her. (Usually there are some women who do not tell each other about their love affairs with young men.) This young man was frequently seen on the hill-tops, and when women went to the spring for water, he would run down to meet them. He would walk right up to the prettiest and ask for a drink. On account of his cunning ways and good appearance he soon overcame the young women and went with them into the brush. No matter how many women were after water, it did not prevent him from approaching the prettiest one. He would walk right up with a smiling face and entice the woman into the brush, until finally, the people being somewhat troubled, began to talk about him. But since his brother was Big-Chief, nobody molested him. He was seen many times with married women, and was found sleeping with them, but on account of his being the brother of Big-Chief, they could not disturb him.

One day the people became jealous of the young man. Not only were they jealous, but they came to regard him as a regular nuisance to the tribe. So they went to Big-Chief's tent. "Now if you will give us your consent to expel this troublesome young man, your own brother, you will be regarded as the only ruling chief of the tribe. Your word to the tribe for anything will be obeyed and your orders will be enforced to the full extent. You shall have the best of things, a good lodge, with furniture of every description, and good food, obtained with much labor," said the people.

Big-Chief, thinking how much authority and respect he would receive if he should give consent to the people to expel or kill his brother, told them that they could do as they pleased with him. So they took the brother to a deep river and bound his hands together behind him and threw him into the deep water, but he came out of the water below them, walking away from the shore. "Well! We must try it over. We have got to get rid of him some way," said the men.

So they caught him again and bound his hands very tight, tied a heavy stone to him and threw him into the deep water. For some time they stood watching to see if he would come out, but feeling confident that he was drowned, started off. But looking down the river, again they saw him walking on the land. "Well! That young man must be expelled in some way," said the men. The men, discouraged, returned to the camp-circle and told the circumstances to the chief.

The abused young man returned all right, kept on annoying the women of the higher societies (wives of the head men and warriors).

But Big-Chief was determined to get rid of his brother and become the sole ruling man in the tribe. One day he said to his brother: "Brother, let us go out and hunt for a short time; we must have some fresh buffalo or antelope meat." "All right," said the young brother. So they both started off and came upon a large herd of buffalo and Big-Chief killed a fat one. "Brother, just watch me skin the beef so that you may know how to do it the next time," said Big-Chief. Big-Chief went a short distance away and broke off a branch of a tree and gave it to his brother. "Brother, you may drive away the flies from the meat while I am dressing it," said he.

So the young man walked around from right to left, driving the flies away with the branch. After Big-Chief had done skinning and dressing the beef he said to his brother, "Well, brother, you may stay here and drive the flies away till I come back with the dogs to carry the meat home. It is too good to leave and also too heavy to carry on our backs." So Big-Chief went away, and the brother still walked around, keeping the flies away from the meat. Time passed on and the chief did not return, but the brother still kept on walking around driving the flies away.

Big-Chief had taken his brother away to a distant land and left him driving the flies away. After the lapse of three or four years the people concluded that the young man must have starved to death or else he would have returned sooner.

Big-Chief, since he had come back from the hunting trip alone, was the only chief of the tribe. The people felt confident that the young man was dead in the wilderness and began to abuse Big-Chief's authority. Finally Big-Chief became discouraged; the people began taking his dogs, tipi—everything that was useful about his lodge,—leaving him in a desolate condition. "You may go to the outside of the camp-circle and remain there with your wife," said the people. "You are no longer a chief, and are unfit for the tribe." So Big-Chief took his wife outside the camp-circle, and they made a tipi as best they could, out of tipi linings. They had very poor food and clothing and were despised and rejected of the people on account of their brother. But they managed to get along. Sometimes they would have nothing to eat for a day. The man would go out with his bow and arrows and kill some small game to eat. He was very poor in everything since the tribe was no longer friendly toward him.

One day his wife asked him to go and search for his brother. So he started off to the place where he had left him. When he had reached the place, he could only see just the top of his brother's head

and the branch, which he was still waving. 'Come out of the ground, brother! I have come after you!" said Big-Chief. "Well, no! When you went away from me you told me to drive the flies away, so that is what I am doing," said the young man.

Big-Chief then returned to the camp-circle, but didn't tell the people about his brother, though he told his wife that the young man had refused to come home. So Big-Chief and his wife both went to the pit. "My brother-in-law, please come out and go home with us," said the wife. "No! I cannot go, for my brother has told me to keep the flies away," said the young man. So Big-Chief and his wife returned to their tipi. Again they went to see the young man, but when they got there, they could only see the branch above the ground, as the young man still waved it driving the flies away. "My dear brother-in-law, come out and go home with us," said the wife.

Big-Chief and his wife noted that the meat was in good condition. (This young man by walking around had worn away a circular pit, the meat on top of the ground sinking down with him.) But the young man still refused to go home with Big-Chief, saying that his brother had told him to drive away the flies. So Big-Chief and his wife returned without hope. A fourth time Big-Chief went to the young man, taking with him his wife. "My dear brother-in-law, I have come again to tell you that the people whom we belonged to have taken away everything we had since you have been absent. My dear brother-in-law, if you only could see into our present condition, outside of the camp-circle, you would feel different. We have had hardships to endure continually, and cannot bear them much longer. The whole tribe has gone against us. Your brother is a common man, and very poor, because of misfortunes," said the sister-in-law, pitifully, "Come out, brother-in-law, if you please." "All right," said the young man, and he jumped out of the pit.

So Big-Chief and his wife and brother started for their camp-circle. When they got there the company of young men were dancing in a big tipi at night. They were all having a good time. This young brother-in-law had a lean-back club-board with which he came out of the pit, in place of the branch with which he had kept away the flies. Said the young man to his sister-in-law, "Sister-in-law, you may take this club-board and go in and tell the dancers that I have returned all right." So the sister-in-law went over to the dancers' tipi and said to the first young man standing outside. "My brother-in-law has returned." "Oh, get away from here! We don't want to hear about him, and we don't want you here either," said the man. "Go away!"

So she went back and told her brother-in-law at their tipi. "Well, sister-in-law, you make take this club-board in to the dancers and tell them that I have returned to the tribe," said the brother-in-law. So she went back to the dancers and went into the tipi. "My brother-in-law told me to come here and tell you that he has returned," said she. "Oh, you crazy thing, get out of here, go back home!" said the men. So she returned to her husband's tipi, and said to her brother-in-law, "They won't let me finish my errand for you and have shamefully abused me!" "Well, sister-in-law," said he in a manly voice, "take this club-board and go over there again and tell them that I have returned to my brother." So without hesitation she went again to the dance and went into the tipi. "My brother-in-law has returned," said she. The men became angry and took the tallow and hit her with it, greasing her dress, and she was very much insulted this time, but she bore it in a womanly way, and returned to her husband's tipi. "My dear brother-in-law, the company has treated me meanly, they struck me with a piece of heated tallow, which made my last dress dirty. I tried to endure the abuse, but could not." "Well, let us go over there together," said the young man (Lime-Crazy). "When you go in this time, tell them I have returned." So they went in together, and the woman said to the men, "My brother-in-law has returned." "Oh! You are a liar! Go out," again said the men.

Just then Lime-Crazy stepped in. "Yes, I am here with this woman," said he roughly, carrying the lean-back club-board. Everybody ceased talking and was silent. "Now every one of you sit erect in a row and put your legs to the fire and do not move till I tell you," said Lime-Crazy. "My sister-in-law, take this club-board and strike the shin bones of these young men, beginning here and continuing to the very last one!" Then the woman struck every man's shin bones. They said nothing, and endured the punishment willingly. "Now that is in return for your ill treatment of my sister-in-law," he said. Then Lime-Crazy and his sister-in-law returned to their tipi.

In the morning, Lime-Crazy got up and said to his sister-in-law, "Go into the camp-circle, to the biggest tipi with the long poles, and get the best furniture among the tribe. See that your husband gets the very best ponies and see that he gets what he needs. Order the people to give you food, put up your tipi and they will help you hereafter." So Big-Chief and his wife did as they were told, and in a short time they had a plenty of everything. They lived happy and well again and were treated respectfully by the people. They had servants to look after their belongings, to get the water and wood for them. But

there were people yet in the tribe who still had a prejudice against Lime-Crazy.

One day three young men, who were enjoying the company of women at the river, being acquainted with Lime-Crazy, persuaded him to go out for a hunt. They came to a big river, and told Lime-Crazy that across the river, over among the rocks, there were some eagle nests. "Let us put a boat across," said the party. So they made a boat and crossed the big river in it. The three young men had previously planned to run away from Lime-Crazy, return to the boat, and cross the river. So when they had first crossed the river, they scattered in search of eagles to get some feathers, but Lime-Crazy, having taken a different direction from the three young men, became separated from them, whereupon the three young men having met at an appointed place, returned to the boat and recrossed the river, leaving Lime-Crazy behind. But Lime-Crazy was well supplied with eagle feathers and started to find his companions. Not being able to find them in the timber, he returned to the river bank, only to find that he had been deserted.

After wandering about the timber and along the bank of the river, he heard the voice of a swift-hawk talking to him, saying: "You may go to the river, and our grandfather, the Father-of-Waters, will pack you across. When you first get on him, tie a bunch of eagle feathers on his head (horns) and tell him that you want to get across the river. Then, after going a short distance, he will stop, when you will tie on another bunch of feathers and pray to him, saying, 'In my respect and reverence for you, Grandfather, I will tie this bunch of eagle feathers on you, that I may be led across in safety.' Something will occur at the middle of the river, so you are directed to blow a bone whistle and make a sudden leap up in the air, after you have tied on the last bunch of feathers." So the Father-of-Waters moved on and stopped at the center of the river: "My Father, have mercy on me! I will tie on you my last bunch of eagle feathers, that I may arrive safely on the other side." Then, tying them on, he blew his bone whistle and leaped straight up in the river. When he went up the water followed him. Lime-Crazy almost touched the sky and landed on a hill-top. The waters which followed him finally receded so the man got back to the camp-circle.—D.

Told by Cleaver Warden. Lime-Crazy's or White-Painted-Fool's act of tying the eagle feathers to the monster's horns, is paralleled by a similar act in one of the Sun Dance rites. The efficacy of the eagle feathers came from the fact that Eagle's expressed desire, to be made useful in everything, was accepted by the Creator (Flat-Pipe); cf. Origin Myth, Arapaho Sun Dance.

11.—Lime-Crazy.[1]

In a large camp there was a chief. His younger brother used to sleep late in the morning and would never comb his hair nor keep himself clean. Then the older brother said: "My friend, I wish you would get up early in the morning, dress yourself, comb your hair, and use perfume.[2] Look at the young men; they are all standing on the hills where the paths lead down to the river, looking for the women. And they travel about, going day and night; they do not sit at home." "All right," said his younger brother. So he washed himself, combed himself, dressed himself, shook his blanket out, and used perfume. Then he went to the sand hills by the river, and stood at the place where the women came and went; even if there were many of them he would seize one, and though she were married. So his older brother and his parents and his relatives had to pay horses and other valuables. Then his older brother planned to get rid of him. "Have you at last become a great chief, my older brother?" said the young man. "No, not yet," said the older. "Come, my friend, let us go hunting." Then they both went off. They came to a herd of buffalo and the chief killed one. Then he gave his younger brother a little switch and said to him: "Here, my friend, drive off the flies with this. Keep walking about it. Meanwhile I will go back and tell the people." Then he went off, abandoning his younger brother. The young man continued to walk, going around and around, never stopping, fanning the flies from the dead buffalo. The chief after his return was despised and abused by the people for having deserted his brother, until at last he went back to get him. He found him still walking about the buffalo, driving off the flies. He had worn a deep pit around the buffalo. The elder brother said: "My friend, come out; let us go back to camp. I am punished[3] very badly; I have no horses; I have no tent; I have no food; they strike me; they make me camp away from the rest." But his younger brother ignored him; he kept going around and around. Then the older brother, unable to make him listen, went back. "He will not come," he said to his wife. The young man had been very much loved by his sister-in-law. "You go and try to bring him back," the chief said to her. "I am very tired of living so poorly. Tell him that we have no tent; that we have no horses, and that we live in misery." So the woman went off, and came to her brother-in-law. Merely the tip of his switch was visible above

[1] From a text by informant A.

[2] Niibōu.

[3] Niīnanāāⁿçihānāⁿ.

the ground, moving around and around, as he still drove off the flies. The woman said: "My brother-in-law, listen to me. I will tell you the truth. It is on account of you that we are in poverty; on account of you we must camp alone; they think of us like dogs and treat us like dogs. Constantly we are abused and treated cruelly on account of you." "Hei! lead the way, my sister-in-law," he said, and jumped out of the pit with his switch. Then they both went back. While they were still walking, night came on.

When they reached camp, the nanaanäⁿhēiçi[1] were drumming in a tent. It is they who keep the camp good (in order). The young man said to his sister-in-law: "Go straight where the drum is beating. Tell them: 'Lime-Crazy[2] has come back.' Tell them that when you enter." Then the woman went inside. "Lime-Crazy has come back," she said. She had not got through when they cried: "She lies! Throw her out! Kill her!" and she went out again. "I had said only half of it when they drove me out," she told her brother-in-law. "Go back and tell them: 'Lime-Crazy has come back.' Tell them that when you enter." When she had said it, the men caught her and put hot fat on her face so that she cried out for help. "Ahaⁿ!" Lime-Crazy said, as he entered. "What are you doing?" No one dared to speak. All lowered their heads. "Come sit like this, all evenly in a circle," he said to the nanaanäⁿhēiniçi. Then they all sat in an even circle. "Well, my sister-in-law, take the kakaāⁿx,[3] strike them all on their shins with it; strike them with all your might," he told her. So the woman struck each one of them, all around the circle, with the kakaāⁿx; not one of them spoke a word. After she had struck them all, Lime-Crazy said: "My sister-in-law, go and look for the best tent you can find, and the clothes that seem to you to be the best; and go and select food for yourself, and horses that are good and sound, and whatever seems good to you. Whatever is good for life, take that for yourself." Then she did thus, and soon the tent of the chief (the older brother) stood up finely again, the best in the camp. Herds of horses belonged to him; he was again the first of the people, and lived well. So the older brother was chief once more. Then he said again to Lime-Crazy: "My friend, let us cross the river to hunt." Then they crossed the river where it was fordable, and hunted in the timber. Then Lime-Crazy's older brother again deserted him. Then Lime-Crazy gathered eagle feathers. A hawk told him: "Pray to the one that owns the river.

[1] The society of old men who hold the hinanahaⁿwu. See Nos. 6, 9.

[2] Haāāt́inahaⁿkäⁿ, "lime-crazy," or "white-paint-fool." Compare the naⁿk hahäⁿkäⁿ, "white-fool," of the hahaⁿkäⁿwu, the fool or crazy-lodge.

[3] A wooden sword or wand, used in the biitahäⁿwu. Also any sword.

Say to him: 'Carry me across, my friend; here are eagle feathers to be your headdress.' Then the hiintcäbiit will come swimming. When he rises to the surface near the bank, tie the feathers to his horns. If he stops swimming with you, say again: 'Here are feathers for you,' and tie some to his horns. In the middle of the stream he will try to destroy you. You will hear a whistle above you. Then remember to do what I tell you. Jump with all your might." Accordingly when they reached the middle, Lime-Crazy jumped and reached the land. Thus he crossed the river and returned to the camp.

When he went on a journey again, the white owl[1] (snow-storm) killed him. Others say it was the lightning that killed him.—K.

12.—Origin of the Buffalo Lodge.

There was a big camp-circle. One day word was given out to the people, that a big herd of buffalo was seen and that before it got far away from the reach of them, it was to be killed for hides and meat. So the young men caught their best horses and had them ready for the chase. They were supplied with good bows and arrows. It was ordered by the chief that there should be two parties, who should go and head off the herd so as to drive them from the other end into the camp-circle. So they went and surrounded the herd, killing the buffalo, as they ran toward the camp. There were ten or twelve buffalo still running, trying to escape. The young men who were just coming to the camp saw these animals in a bunch and made a charge at them. In the herd there was a swift one taking the lead. This animal was a young steer, very fat. "I must get away or else they will kill me, for I am pleasing to the eye," said the steer as they were running together. The rest of the buffalo were cows.

When the young men were chasing the buffalo into camp there were women on the hill, watching the men after the small bunch of buffalo running by the camp-circle. When this buffalo (steer) ran ahead of the others, it attracted the attention of one of the women. "Oh! that buffalo looks beautiful! it is surely a charming creature! I wish that I could marry him!" said the woman. As soon as she had said that, the steer understood what she said and received her word. "Look at him, he is running gracefully, what a fine sight he is to me! I wish that I could marry him!" said the woman. The steer again heard the remark and received it. The young men were still chasing this small bunch of buffalo, but they were unable to kill this

[1] Nąnkubäçēin.

steer. The chase ended. The steer had gone out over a divide in safety, back into the big herd. The people were getting plenty of hides and meat. Everybody enjoyed the feasting; there was also a lively scene among the women working on the green hides, scraping and tanning; there were also some games played among the men and women, such as the netted wheel, big wheel, the stick game, etc.

One morning the mother was boiling the bones for the tallow and the water was being used up; so she called her daughter (who was just married) to go after a vessel of water, quickly. This sweet young girl took the vessel and started to the river, without any blanket or robe. When she had filled the vessel with water she turned around and followed up the trail toward her tipi.

Before she had got in sight, there came out a beautiful, attractive young man in best attire, from the bush, smiling, to the girl. "Say, young woman, stop! I want to ask you something," said the young man. "What is it? I am in a hurry!" said the girl. "Well, I think that you have said something to me," said the young man. "Well, no, not that I know of! Don't try to make me believe anything, will you," said the girl. "Young man, my mother is waiting for this vessel of water to pour it into the kettle and I must go!" said the girl. "But don't you remember that you did say something to me directly?" said the young man in a gentle voice. "Oh, no! I never spoke a word to anybody. There were some women standing by the side of me, and there was no young man present to hear what was really said in our conversation," said the girl. "But young girl, I want to tell you that you did say something which makes me ask you personally. There was a small bunch of buffalo which was running from the hunters and some came direct from the camp to meet us, and when I knew that I would be surely killed I ran faster and got ahead of the rest. That animal of which you said you were charmed of its speed and of its beauty was myself, and I heard what you did say, plainly. Now, since you wish to marry me, can you tell the truth, whether you spoke of the desire of marriage or not?" said the young man. "Oh, yes!" said the young girl, "but I want to know if you can repeat what I said, and then I can judge. My mother might come after me. Can you let me take this vessel of water and then make the excuse of coming back to take a bath? Besides, I want to get my blanket," said this young girl. "Oh, never mind! There are plenty of blankets at our home, and you will be satisfied! This is what you said to me: 'Oh! that one that is taking the lead looks beautiful and charming. I wish that I could marry him!' and you spoke this sentence before your com-

panions standing by you," said the young man. "That is very true. I can't deny the statement. If you are the identical person, make haste and let us start away to make our escape!" said the young girl.

So this young man started off and the woman left the vessel and went along with him. They followed the course of the river, which was very winding. When they had gone far enough, they turned off and went over the divide. They came near the head of the creek, which had plenty of water and timber. They felt very safe by this time. They kept on the journey along this creek, until they had come within a short distance of the mouth of the creek.

When they had reached the mouth of the creek, there was a big black snag (dead tree), standing, and by its side there was a scabby bull just getting up from the ground. "Father, here is your daughter-in-law!" said this young man to Scabby Bull. Scabby Bull got up and rubbed himself against the tree; then he would roll over on the ground. The tree was very smooth and there were several tracks of buffalo near it. "Your daughter-in-law has no blankets and needs some things! Can you produce articles for her comfort?" said this young man. "Oh! I am so glad to see my daughter-in-law!" said Scabby Bull, shaking himself. "All right! She shall have some things, but let her close her eyes until I command her to open them and see!" said Scabby Bull. So Scabby Bull lay down on the ground and began to roll over and over and got up, making dust under his feet. "Now close your eyes until I tell you to look!" said Scabby Bull. So this young girl did. This Scabby Bull was vomiting out a nice, well-fringed buckskin dress, with copper pendants, a pair of leggings and moccasins nicely made, a beautiful robe well quilled and ornamented with pendants, a gorgeous belt covered with round plates and many other articles of wearing apparel. "Now look, young woman!" said Scabby Bull. She had heard something fall on the ground, so she looked and saw a pile of wearing apparel. "Give these articles to your wife!" said the father. This young girl took them and dressed up with them. She looked very attractive and the father-in-law was pleased and proud of his daughter-in-law's appearance.

"Down at the mouth of this creek there is a shallow place; cross it and be careful with your wife. Be sure and get home safely!" said Scabby Bull. So they went and crossed at the place mentioned. On the other side of the river (not this creek) there was a broad open prairie for many miles. They traveled along until they came to a small divide and at this place they halted. "Now, my wife, I want you to sit down while I go in front of you!" said the husband. So he went in

front of her and told her to close her eyes. She did as he directed her, and when she looked up to him she saw a young-looking steer three years old, well formed in body, which had horns shining brightly and which were very well pointed. She did not say anything, for she was eloping with him. This young man (buffalo) walked away and the wife followed peaceably. They both traveled briskly and finally reached an immense herd of buffalo, as far as the eye could see. On the way, she saw tipi spots of the buffalo (from the circular spots near by them; they have been so considered by the people to this day). After they had pitched their tipi, they scraped the inside and had thrown the waste at the door, or taken it outside and placed it in front of the tipi. They traveled farther and then reached a regular camp-circle of buffalo. This woman was surprised by the change, but kept silent. The steer and wife went directly to his parents, and went in feeling proud. The buffalo used to eat the people.

When this steer had brought the woman into the buffalo camp-circle, the old people (parents of the steer) asked him what she ate. At the front of the tipi there were two calves, a male and a female, at the kettle, dipping their food into the soup. "What must we do to please our daughter-in-law?" said the folks. "Just take that calf (male) and kill it for her." So they caught him and clubbed him to death. This woman then ate the calf. The old people were much pleased with their son's luck and courage.

The rest of the people (buffalo) heard about the woman, and the young bulls began to come to see her, but when this young steer heard them coming, he would go out and tell them to go away. He was very jealous and didn't allow her to go out by herself (as some people do). When there happened to be some steers (bulls) passing by, in front of the door, this woman would look up to see them. "What do you look at? You must not be attracted by some other young man (buffalo)," said the husband. So this woman had to remain inside most of the time. "Oh! I have to look around sometimes," said the wife, feeling quite tired of her bondage. This steer would take her out when necessary, and bring her inside again. One day she got very tired of being inside so much.

The mother of the runaway girl got tired of waiting for the water and went to see what was the matter with her, and found the vessel of water at the river and the young girl gone. When this young girl had gone after some water, her own husband had gone after some ponies and therefore didn't know what had occurred at home. The mother returned to her tipi with her vessel of water, wondering what

had become of the daughter. An inquiry was made in the camp-circle, to see who had eloped with the girl, but without any success. So this husband invited different societies (the Kit-Fox, Star, Club-Board, Thunder-bird and Lime-Crazy), and counted the membership of each organization and found that every member was at home. The people in the camp-circle took pity on him and even sent couriers to the other five distant camp-circles. The couriers came back and reported that nobody had come in with the girl.

That made the husband grieve, and so one day he went to the distant high hill to mourn over the mysterious disappearance of his wife. "I cannot stay by myself; I shall go out, in spite of the beasts and hunger; for I think too much of my wife," said the husband (i. e., the husband at the first camp-circle). This young man was seen all day on the top of the hill, weeping, because he loved his young wife. "I wish I could learn what has happened to my wife! If I could only see her face again I would be happy. Wouldn't it be fine to see her coming to me now in usual looks and to hear her sweet voice? I don't care if I starve to death, for I love her dearly," said the husband. He was on top of the hill for days and nights, without much to eat. Of course he became very poor in body.

This husband cried much near a gopher's hill, that the animals might sympathize with him. (When the sweat-lodge is erected the inside is scraped and the dirt placed in the form of a monument in front of the sweat-lodge.) One day this young man was weeping so bitterly that the gopher came running under ground and got behind him. "What are you weeping about? What is the matter or trouble with you?" said the animal. This man weeping felt different when this animal spoke to him. He turned around and saw Gopher peeping out of his hole, and Gopher told him that there was a way to get his wife back. "Now you may go back to the camp-circle and get four arrows, good ones, from somebody, and have them painted, two red and the other two black." So without hesitation the man went away, rejoicing, because he was told that the steer had eloped with his wife.

This young man got to the camp and searched for the very best looking arrows. He finally got to the tipi and procured four nice looking specimens, which he at once painted, two red and two black. "Now, young man, there is but one direct trail to them. I want you to look carefully and note carefully what I do. From this hole (gopher hill), I shall start, and you shall erect these four painted arrows in a line, at a reasonable distance," said the gopher.

So this young man staked these arrows out in a straight line and

watched them carefully. Then Gopher went under the ground and he reached one arrow; it gradually disappeared from sight; and so on, until all had gone out of sight. Gopher carried these arrows with him in search of the lost woman, until he reached the tipi where this young girl was sitting. Gopher dug his way to the door of the tipi and got behind the tipi pole, on the right of the door, and slowly peeped around the pole to see the eloped wife. Just at this time the woman was getting anxious to go out for a moment. This animal (Gopher) knew that the woman was very tired. "I want to get out, man." "Why do you want to go out?" said the husband. "Well, you know," said the woman. "Do take me out, to the same place, quickly," said the woman. Gopher understood the conversation. This party, husband and wife, had a sage mattress, thick (it was all loose), which made it impossible for Gopher to work his way to the woman.

When the husband and wife were getting ready to go out, this animal understood the place they were going to and so he went on ahead, under ground, and made a circular hole, deep enough for her. Just as soon as she sat down, there came up Gopher to her collar bone and said to her: "I have come under ground on an errand, to get you back home." "Oh! You don't say so!" said the woman, quivering. "Well, yes, I am doing it for your own benefit," said Gopher. "Make haste now and take these arrows and stake them in four places around the hole—two black ones on the south and two red ones on the north."

"When the steer asks me to get up, if I am through, tell him, 'Not quite ready,' while I am making my escape," said the woman to her own robe. This robe was supported by the arrows, which made it look natural. "Are you ready to go back to the tipi?" said the steer. "Not quite ready," said the robe. This steer was walking to and fro; and for the third time, asked, "Now are you ready?" "Not quite ready yet!" said the robe. "Didn't I tell you before of my horns," said the steer, looking very mad. "Now for the last time, are you ready to go inside again?" "Not quite ready yet," said the robe. "I will not accept your word! here it goes!" said the steer, walking backwards to make a plunge. He went to her and hooked her with all his strength and might, and landed her quite a distance. Then he went to her, hooked at her many times; but it was merely a robe. After finding out that it was just the robe, the steer rushed at the arrows still standing and hooked them and broke them into several pieces. This steer then went from place to place, inquiring about his wife, but nobody could tell him anything of her.

While he was running around, a different gopher, who happened

to see the party getting away, told on them to the steer. (This occurs among people in every-day affairs.) The steer gave notice to the rest and they all started after the escaping party (Gopher and the woman). This Gopher, thinking that they had gone far enough, peeped out to look back, and he saw a cloud of dust in the air, caused by the moving of the buffalo. "The whole herd is after us!" said Gopher to the woman, "so we have to make haste to get to your own husband." They were traveling under ground to the place where this man fasted and wept, and they finally reached the hill. Gopher pushed the woman up from the ground. The husband and wife embraced each other, telling each other that they were very glad to meet again and to be together once more.

"Now I want you folks to travel fast toward home, for they are still after you (the woman). Go, and be sure not to rest on the way!" said Gopher. So they both started off and traveled for home. About half way there, they came to seven big cottonwood trees and stopped to rest.

The buffalo herd was still running after the woman, and had gone by the tree, not noticing the man and woman. There was one cow and calf who were both tired out, and they stopped to rest by the seven cottonwood trees. In the morning, the wind was blowing, and it happened that the cow and calf were resting from the wind. "Say, mother, that tree gives off a human smell, like that of the woman we are after!" said the calf. "Oh! don't begin to think of catching them!" said the mother. The young calf was walking around and came to the tree which gave off a heavy human odor of a woman, that woman especially, which the calf constantly referred to, to his mother. "Just come here, mother! Smell this tree yourself and you will be convinced!" This calf then looked up the tree and saw the man and woman. "Say, mother, come and see the man and woman up in the tree!" said the calf. When the mother had seen the man and woman, she ordered the calf to go and inform the others that they had discovered the runaway party, up in the tree.

So this calf started running with all his might, raising his tail and leaving a dust behind. This calf reached the last herd on the gallop and immediately informed the first calf to go and tell the next herd ahead of them. When this calf had reached the third calf, he said, with a loud voice: "Listen, people! We have found the man and woman up in the air and want everybody to turn and go back!" So this herd turned and ran back, while the fourth calf, directed, went on to inform the others. They did this until every herd got the news.

The steer, who stole the woman, was in the lead, running across the lines just like a war chief. When he heard the news, he was grateful, for he wanted to punish the party. Finally, the whole herd surrounded the grove to make an attack. This steer selected the very best young bulls, to make the first charge against the tree. Each was successful in the third attempt, but at the fourth time they broke their horns. This man had bows and arrows, and everything. The animals made a rush at the tree and he would shoot at them. Of course, these animals would break the splinters off the tree and make it fall. When it fell, it rested against another one, making another protection for the man and woman. Day after day the buffalo would hook the tree that the man and woman were on, but when they made it fall it would rest on the next one. This happened until they were on the last tree, and the buffalo were hot at it. Toward evening, one-half the tree trunk was hooked off.

Gopher, anxious to know if the party had reached their home safely, went out, running under the ground, and reached the place surrounded by the immense herd; he saw the fallen trees and also noticed only one tree standing, where this man and woman were for safety. The buffalo aimed to go for the tree in the morning, but Gopher had reached the scene. During the night, Gopher made his way to the bottom of the tree, and made a hole, big enough for the man and woman. He then climbed the tree and told the man and woman to come down, for the buffalo were heated, and that there was no show for them. So they came down slowly and followed after the Gopher into the hole at the foot of the only standing tree. When these people had gone in, this Gopher closed the hole solid, so that the buffalo could not notice it or smell it. The Gopher, with the woman and man, again traveled under ground to make another escape during the night. Just about the time the morning star (the cross) arose, the party had reached the main camp-circle.

Gopher threw up these people, man and wife, out of the ground just as the sun was rising. The animal closed its hole, such as we generally see early in the morning. Thus, the woman was brought back in spite of the hard positions she had been in. The man had also had the same experience toward the last, but now they were both happy. A general good feeling prevailed among the people when the couple arrived, for there had been much mystery about them.

Some time afterward, this woman gave out word that she had brought good tidings for the people, i. e., the foundation upon which we must live. In the tribe, there were old men and women, but they

had no knowledge of laws of nature. So one day she invited the people to gather together, for she had a message to tell them. The people assembled without delay. "The first thing necessary, for all concerned, will be the selection of old men and women," she said. She got up to review the people carefully, taking much pains in whatever she would do or say to the people.

She herself selected seven old men and seven old women and gave them intellects to understand and reason with her. "There shall be certain duties for the old men to perform and also for the women. Now, for the temporal benefit of all, be it known to the people that this day I shall pledge for a lodge, which shall be called by the people, 'Buffalo Lodge'; that whatever the lodge shall consist of, it shall be a general blessing to all, now and hereafter. May the old men and old women so conduct the lodge, in a sacred way, and may the prayers or offerings be heard by the Man-Above, and its wonders; may the sacred lodge be a cleansing power to all, and may the people multiply and be supplied with all the necessaries of life. May my footsteps be reverenced by the people, for I am teaching the commandments of the Giver; that the people may know between right and wrong, and above all, live in plenty to old age. So let this pledge be known to all, and the teaching of the Buffalo-Woman's lodge spread," said the woman.

The old men and the old women gave thanks for the young woman's vow and were in accord with her. The Pledger of this lodge shall be the White-Buffalo-Woman, and there shall be two red stands, two white stands, a cow and a calf, steers, calves, and a bull, also there shall be two owners of poles.

There are seven tipi poles tied all together and a red painted digging stick tied to the center bunch of poles, which makes it a center pole. This digging stick is placed horizontally to the pole, and there are several bunches of the poles, four in a bunch, which rest against the digging stick, making the lodge appear like an ordinary tipi. The tipis are used for cover on all sides. The painting takes place during the day, and dancing by the participants at night, in rotation, according to the degree. The owners of poles, their caps and belts painted in white, take the lead. They go to the south side and at the opening of the song by the old priests and old women, dance, blow the bone whistle and move their heads sidewise. After they have given the dance at this spot, then they go to the north end or side, facing toward the center and dance the same way. After this, they go back to the

starting place and face toward the wall of the lodge and dance the same way. Then, after this is done, they move to the north side and face to the wall of the lodge and dance, and so on do the others dance, by degrees; the cows take this last part.

White-Woman has a bed in the west of the lodge and cows and calves by her side. These people cannot move or even go out to water, unless the relatives and friends provide the means to give relief from time to time.

These things, which are given as payment to the grandfathers and mothers, may be arrows, bags, parfleches, ponies, meat, moccasins and other useful articles. This was not done at the first ceremony, because this woman, who returned, taught the people the routine of the ceremony. It was an easy thing in the start, but after that, the people had to pay for obtaining the rights of the lodge.

This ceremony lasts four days, and at times the young men are prohibited from witnessing the performance during the day. That is on account of the painting and undressing of the women. At the fourth day these women put on their full dress to dance, the same way as at every night. After dancing, they go out from the lodge and go to the southeast corner of the camp-circle and walk through the tipis, then come back to the center and go to the southwest corner and walk through the tipis, all the women blowing their whistles. Then they return to the center again, go to the northwest corner of the camp-circle and go through the tipis, come back to the center and then go over to the northeast corner and pass through the tipis. This is done in order to cleanse the camp-circle, so that there will be no sickness among the people. The fifth time, they go to the east part. Before they go, a man goes out there as a spy for the people. He has a panther quiver, bow and arrows, the women (buffalo) walking together toward this man, the White-Buffalo-Woman following the herd, walking with two canes, very slowly. White-Buffalo-Woman stops at a distance from the rest, when they are seated on the ground, as if to rest and to make water. This man with bow and arrows makes a fire, which makes a smoke to rise up in the air, thus giving an odor to the whole herd. When the herd smell the smoke they retreat back to the lodge. Of course this man (the maker of buffalo) tells his war story when he makes a smoking cloud to the buffalo.

A chief's or warrior's wife is selected to take tallow and be shot at by the man. This is considered a privilege above the rest in certain ways, because the people had to give up more goods, etc. When they reach the lodge, this man hands the tallow and arrows to the woman,

marked beforehand, and the herd moves around the lodge and enters into the lodge, where they seat themselves all around the center pole. When they are going in the lodge these calves look for their mothers, by walking around, and suddenly sit down by their sides. Then this man goes around and looks for the buffalo (cow) he shot at, and finally he locates it. He pulls the arrow out of the side of the cow, perhaps, and rubs the arrow on the head of the dead cow. Then he tells his war story, how he took the scalp from the enemy, sharpens his knife and begins skinning the beef on the side, to see if it is fat. He cuts the piece of tallow (the woman gives him the tallow secretly), and holds it in the air so that the people may see it. He says to the people that the beef is fat. The old men and old women thank him for it, so this tallow is divided equally among them for their use in painting, etc.

On the fourth day, toward evening, when all others have danced, White-Buffalo-Woman is raised and carried around the lodge (the people touching her for long life and happiness), and is brought back to the place again. Then she removes her headdress and sits down. The others then take off their caps, and at the opening of the song, run to the river for a drink, each carrying a dipper with which to drink. Some who can afford to do it, ride ponies; the rest run for a drink, just the same as do real buffalo, when going to the river for drink. They return to the lodge and then undress themselves, hang up their caps, with all their paraphernalia; so with White-Buffalo-Woman. All of the men who had wives in the ceremony filled their pipes and placed them in front of the priests and old women.

This night these old people are to sing all night until sunrise. Every time they sing four songs they smoke a pipe for recreation. They smoke the pipes until they are all used up, and if they should be all smoked before morning, the old men call for the pipes to be filled.

When the sun rises, they cease and proclaim the ceremony at an end, in accordance with the Giver. Then the old men and women and the dancers all disperse to their homes, getting out from the lodge at all sides. The camping ground is then left and the whole camp-circle move to decent ground.—D.

Told by Little Chief. Cf. No. 13. That buffalo formerly ate human beings was also believed by the Cheyenne (Journ. Am Folk-Lore, Vol. XIII, p. 161) and Blackfeet (Grinnell, Blackfoot Lodge Tales, pp. 138, 272). According to a Pawnee tale the buffalo resented the action of a certain witch-woman who ate human beings, and devised ways of killing her as a punishment for not eating buffalo meat.

For the incident of the rescue from the trees, see also No. 83. In a Pawnee tale, a boy confined in a tree by furious buffalo is rescued by a bob-tailed dog.

The idea of the reanimation of the buffalo calf, after having been used for food, is responsible for certain rites in some Pawnee ceremonies of to-day.

13.—ORIGIN OF THE BUFFALO LODGE AND THE SACRED BUNDLE.

In the camp a man and wife with several children had but one pony to use. This pony had a big lump on one ankle and had a very sore back. One day, the entire camp-circle broke up for a hunt. This poor man didn't know what to do about his property, consisting of bedding, cooking utensils and small parfleches. The people soon started off, driving the ponies packed with poles, parfleches, bags, bedding, etc. This poor man and wife caught their pony to carry the burden. They made a travois of poles, which were tied to the saddle, and a netted platform of willows across the poles behind the pony. On this platform they placed their children with a scanty supply of food. The wife got on the pony and the husband was obliged to walk. The people had gone over the hill, when these folks started. They seemed to be satisfied after starting, but were so far behind that they didn't know the course of the moving camp.

Night came on when they had reached a running creek at the foot of a high mountain. The scenery at the head of this creek was very beautiful, and the water in this creek was very sweet, because the snow was still on the tops of the mountains. "Well, my wife, our pony can't go much farther; we shall have to camp for the night. I think that I can get some game to-morrow, for there are fresh tracks along the creek. Then, while I am out, you can go into the woods for rabbits and go along the sides of the mountains for eating-berries. If you want to remain in here the rest of the season I shall try to get our subsistence. You know that if people had had some mercy upon us they would have given us assistance, but they simply left us," said the husband. So they pitched their tipi by the creek.

In the morning the man went out early in search of game. He saw antelope and deer, but they ran away before he could get within range of them. He went back to his tipi and told his wife about the game. The woman remained at home closely that morning. What they had at home they had divided equally among themselves to satisfy their hunger. The wife was a good woman and was willing to do what the husband thought best. "Well, wife, I see nothing ahead for our benefit except that we make our permanent camp here. We can't under any circumstances make headway with our pony," said the husband to his wife. "All right," said the wife. They then turned their pony loose to graze along the bottoms of the creek. This man would climb the hills and mountains occasionally to look for game. The wife was

very industrious in providing for her children. She would bring in rabbits, berries and hog potatoes, which were quite a help to the family.

One morning the man went to look for game. Just a short distance from their tipi he saw some antelope grazing, but as soon as they saw him they ran away. He followed their trail down the creek, but there was another herd of antelope and deer on the side of a mountain. He stopped and went around to get within range of them. The animals saw him advancing and soon ran away and disappeared. But he didn't get discouraged. He kept going on to kill something for the folks to eat, but at last he returned home without anything. When he went into his tipi his wife had prepared his supper, which consisted of a rabbit and some berries. "I saw plenty of game, but I can't get close to it. I have even followed them for a distance, but without any success," said the husband. "Never mind, I have brought plenty of rabbits and berries from the woods to-day. I guess we won't starve, for I know there are plenty of them yet," said the wife.

The next morning the man started out again for the same thing, and the wife with some of her children went in the woods for more rabbits, etc. After the man had gone a distance, he saw antelope again. He at once threw himself down, to keep from being seen by the animals, but the animals being very sensitive soon ran away. After wandering in the woods and mountains in search of game, he returned home without anything. He went into his tipi and found his wife contented, because she had brought in more rabbits that day. She gave him a good meal, and they retired for the night. "Well, my wife, I am always very careful when I see the game, but somehow they will get away before I can get close to them. It is no trouble to locate them, but to get within good range of them is a matter of difficulty. Nevertheless, I shall try again in the morning," said he.

In the morning he started out in a different direction, this time confident of being successful. His wife was at home, fixing up things, getting wood, cutting forks and poles for her own use. She went out also, after doing the chores at the tipi. This man was walking along looking ahead of him and occasionally looked back of him, anxious to spy antelope or turkeys to kill. Finally he came to a buffalo cow and calf, grazing on short grass. He stopped and wondered 'This is the first time I have come across a buffalo cow and calf since I have camped here. I failed to get close to the other animals, but now I am quite sure this time of getting a supply of fresh beef. That cow and calf are busy grazing in the grass, and they can't see me as quickly as the

others. So I shall go very slowly until I get close enough to shoot the cow," said he.

When he was near this buffalo cow the animal looked up and turned around to him: "Stop, and listen to me, Man! I have watched your movements every day, so of your wife, and have found out that you are both good in your hearts, and mean to live up to the requirements of husband and wife. I took pity on both of you and your children. You will now go back to your tipi and begin cutting arrow sticks (dogwood) and make one hundred arrows, and let your wife be getting forks, poles and all the wood she can get over to the tipi. Be obedient to my order, for I have come to reveal things which you shall observe hereafter," said Buffalo Cow. This man stood amazed, but put full confidence in the animal. He knew that something or an animal would come to him, either in person or through a dream, so when Buffalo Cow spoke to him in this language he obeyed.

Without further searching for game he started toward home, feeling encouraged. On arriving there he found his family contented. His wife had returned. He saw rabbits skinned and hanging on poles, and berries lying on small hides to dry. The children were playing, and eating berries. Their pony was getting fat and seemed to be wild. "We were very lucky this morning, we killed quite a number of rabbits, and got home sooner than usual," said she. After the man had eaten his meal he told his wife to cut the forks, poles and gather the wood, every time she should go out for a walk. He didn't tell her that he met a buffalo cow and calf, but kept it to himself. The family spent the day pleasantly, and after sunset retired for a good rest.

In the morning this man took his knife and started to the woods to cut the arrow sticks, and his good wife went to the woods in a different direction for the poles, forks and wood for the fire, which she secured every day. Her husband returned home with one hundred sticks. He at once began peeling them and put them out in the sun to dry. After he had them peeled, he cut them at the proper length. He set himself to work day after day, sometimes continuing until late in the night straightening the sticks. After preparing them he took hawk and eagle feathers and feathered them. Also he took all the sinew from his wife and left very little for her. He was making the arrows day after day. Sometimes he would make ten arrows in a day and at other times more than that number. His wife was still on the go to the woods and elsewhere, killing rabbits, gathering wild berries, cutting the forks and poles and gathering some firewood. She placed the firewood all around the shelter tipi four or five feet away from it. Their tipi

was very rough, for it consisted of different materials. It was really a shelter lodge. This woman gathered firewood in case there should come a snow-storm, and by placing it around the tipi it answered for a good wind-break. This man was very busy making the arrows for days, until at last he had them all made, such as we have nowadays, for buffalo. He also made a good solid bow. The wife had plenty of berries for her children and some rabbit meat on hand, besides a big supply of forks, poles and firewood.

"Now, dear wife, I am going to take a good nap for a rest, and if there should be a stranger's voice outside, don't get frightened. I want you to be brave while I am sleeping. Don't call me, for help, if you do get scared. Be sure and control yourself well, and be courageous," said he. So he tied the hundred arrows to the bow and leaned it up against his lean-back and went to sleep for a good rest. During all the time that he was asleep the buffalo cow was revealing something to him. Just about the time he saw everything in his dream and understood the gift from the animal, this wife heard a big noise at a distance, and it was about daylight. The noise was approaching their lodge. The woman heard very distinctly the footsteps of animals on the snow near the tent. She remembered what her husband had commanded, so she kept silent. The temptation was so strong to look out that she went to the door quietly and opened it just a little, and right by the door, about four feet away, was the buffalo. Had she wanted to, she could have touched the animal. She looked beyond this standing buffalo and saw an immense herd in front of their tent. She then awoke her husband quietly and told him that the buffalo were standing outside within four feet of the door. The husband got out of his bed and took his bow and arrows, went to the door, opened it and shot the buffalo at the heart, and it started vomiting. The animal fell dead a short distance from their lodge. Then he shot at the other buffalo until he had used up the one hundred arrows. Every time he shot an arrow he killed a buffalo. "Let the other buffalo retreat and stand far enough from here" (about four or five miles), said he. The herd retreated and went to grazing just far enough away for him to see. "Now, my dear wife, look out and see our future dependence. We have been pitied by somebody," said he. So this man went to work skinning the beef, while his wife carried it to their shelter. He worked at this day after day, as also did his wife, with the meat, she slicing it and placing it on the poles to dry. Sometimes the man got sleepy from skinning and lay down by the beef and slept for rest; then, on awaking, he would go to skinning again. His wife and children were working at and helping

with the meat. After the butchering was over, the woman finishing her work on the meat, she went to work and got buffalo hides, scraped and tanned them and also got poles made for the tipi, with plenty of everything. Their pony was hog fat and wild, but stayed close to their camping place.

The man was entirely a different person in heart and mind, and at the same time very industrious. He would be gone every day, looking for something. One day the wife took the good bones of the buffalo and pounded them and placed them in a kettle to boil for tallow. Then she roasted the best meat (the tenderloin, perhaps) and got it very finely beaten, mixing thoroughly the meat and the tallow, and nice sweet pemmican was made. It was about the size of the buffalo intestine. She got the lining of the intestine and put this big pemmican in it, wrapping it very tight with another lining, and called her husband. "Now, my dear husband, here is the pemmican," said the wife. "Good! That is the right thing to do, my wife, I shall take it and pack it tomorrow," said he. The night came on, and the family retired.

After breakfast, next morning, this man packed this bundle of pemmican on his back and started off in search of the camp. He traveled day after day, until he reached the big camp-circle. When he met a person outside of the camp ground he asked for the chief's tipi. It was pointed out to him. So he went to it and entered with his bundle. "I have brought this bundle of pemmican for all of you to eat," he said, seating himself. "Well, I am glad to see you again. Thank you very much. Wife, tell the old man to cry out for the people to come and eat this pemmican, brought in by the old man who was left behind with one pony,—the man was deserted entirely, because he was very poor," said the chief. So the old man went out and cried with a loud voice, saying: "Listen, all you people in the camp. Be it known unto you that the man and wife and their several children who were left in the wilderness, have arrived at the chief's lodge, and brought with them a big bundle of pemmican as his present." The people were starving for beef and responded quickly. They came in and took off any amount they wanted and ate it with their children. As the people took cakes of it, it retained its original size. The people were all fed and still there was plenty of it left to feed some more.

This man then said to the people that he had to return home, but he wanted the whole camp to follow him. "Yonder, at the foot of those high mountains, you will find my tipi, along the creek bottom," said he. So he started off. The old man cried out again, saying: "The man who was left behind says that all shall break camp and follow his

trail to his own tipi yonder at the foot of those high mountains, where you will find his camping place. It is also ordered by the ruling chief. So all the people get ready to go there!" The camp-circle was soon broken up and the people started off in the direction pointed out as they packed up their ponies. There was a long string of people going to the country of plenty, and when they had got to a big divide, looking toward the creek at the foot of the mountains, they saw herds of buffalo all over the bottoms and on the sides of the mountains and on the hills. They didn't know how to get to his tipi, because the buffalo were standing in the way. But the people continued the journey and the herds parted, making way for their passage. So the people (camp) got there and formed a camp-circle, all tipis facing toward the sunrise, with this man's tipi back in the center.

The people of course went about their occupations. Some went to the wife of this man, who had plenty of dried meat, to get some to eat. Since she was a good woman she welcomed the visitors and supplied them with a sufficient amount of meat. When she handed them the meat she had a smiling face, and asked them to come again. The buffalo, in immense herds, were seen at a short distance from the new camp-circle. In fact the herds were all around the whole camp grazing on short grass. Some would even climb the hills to look at the buffalo, but they were over all the earth, as far as their eyes could see.

After some time had elapsed, the man who had brought the whole camp to his place went to the chiefs and head men of the tribe to tell them the secrets. So they provided a big tent for a general gathering to hear him tell the story of himself. He told the people that since he had camped alone, he was living without any trouble, and because he thought of his own race and having plenty of food, he did take a bundle of pemmican for all to eat. But, above all, he had something else to tell them, and that was, the precious gift of Buffalo Cow and Calf, for an abundance of animal food, etc. 'Well, people, as it is very necessary to do something in order that we may live in peace and prosperity and to have long life for each and all, you must all know that my wife shall erect a Buffalo-Lodge, for the benefit of ourselves and the people in general; that this ceremony shall especially benefit the women in their daily occupations; that their seed may increase; that the Giver of this lodge may be an everlasting protection and guidance to us all; that the food for us hereafter be abundant and our burdens in life be lighter. So may it be heard throughout the country, and may its teachings and powers be established among the people," said the man. The people gave thanks and put their whole

confidence in him. (In the camp, there were old men and women, but they were ignorant of the natural law which had just been given to the race through this man; in fact the people at that time were ignorant of things and to a certain extent wicked. They were without tribal law and had no feeling of sympathy one toward another, and for that reason, this man who had rescued the people from starvation was left behind with such a heavy burden.) This man then gave the old people wisdom and knowledge of the various natural laws. He gave them certain degrees with the right to conduct ceremonial dances. Although these old people had never been in any ceremonies, they were given full degrees, because they were old in the tribe and were the only ones to conduct the rites. Thus a Buffalo-Lodge was erected in the center of the camp-circle, the old priests and old women conducting the ceremony. This was for the blessing of the people, for the increase of the race and for an abundance of food.

After this was over then he himself pledged for an Old Men's Lodge. Before the real ceremony began, this man (Pledger) was telling the priests how he came to obtain mercy from Buffalo Cow and Calf in the wilderness with his large family; that a large sacred bag was revealed to him; that before anything should take place this sacred bag (wah-sahk) had to be made for him. So it was made under his direction by the priests and old women. It consisted of bear claws, buffalo horns, rattles, buffalo tails, paint, tallow (incense) and stones. Thus an Old Men's Lodge was put up in the center and conducted by the old priests and old women. These priests and old women have even since transmitted the rites to this day.

The place where this man obtained the full mercy from this animal was very picturesque, the tops of the hills and mountains were pointed, like the shape of the sacred bag. This man said that the paint in the bag is for cleanliness, old age, etc. The bag is painted all red, everything that it consisted of pertaining to life. It is the watchful eye of the Giver. This doctrine began about the middle part of the world's Creation. Hócheni has the bag yet, but the contents were burned with their owner, Circle-Chief.—D.

Told by Black-Horse. Cf. No. 12. The sacred bag referred to in the tale, is said to have been left by Curley to Backward, who in turn gave it to her grandchild, War-Path-Woman, the present keeper.

14.—Origin of the Buffalo Lodge.[1]

A man fasted several times. He not only abstained from food and water, but inflicted pain on himself. Then he saw a vision. He saw women in a lodge, wearing wide belts and headdresses, carrying small hoops. Whenever they moved the hoop they blew their whistles. At the back of the lodge were old men, singing, with rattles. The women danced where they stood. After each song they changed their place. At the end of the fourth song he saw the women turned to a herd of buffalo and the old men to bulls. Then they disappeared, excepting one, a white cow, who remained sitting (= lying). She had been a woman who had worn white ornaments. The man saw this vision several times. It was shown him by heisanānin (our father). Then a woman who had a sick relative heard of what this man had seen, and pledged to have this lodge (dance) made. Then the dance was made the first time.—K.

15.—Origin of the Seineniinah^{A}waa^{N}t.[2]

Young men were traveling for war. They were camped near a place where a woman had died several years before. It was evening and they were on one side of the trail. While they were all busy about something, one of them saw the dust of a person who was coming on the trail. They did not know who it was; thinking it might be an enemy, they left their food lying on the ground, and prepared their weapons. Then they saw that it was a woman. When she was close to them, they recognized her as the dead woman. All said it was a mystery. They asked her who she was, and she said: "I am the one who was buried by the trail several years ago. I have come back to tell you something. I will not yet tell you, but will go with you wherever you go." She accompanied them, cooking for them, and they were victorious in every fight. They brought back with them scalps, clothing, and horses. The woman took many things from the dead. When they returned, they painted black, dressed themselves, and marched in line through the camp, the woman going last. They were invited from one tent to another. The woman was recognized, and the men told of her coming to them. She said nothing. At night she had the crier call out that she wanted the largest tent put up, for she had something to tell. The tent was erected and at her directions the young men and

[1] Told by informant E.

[2] Told by informant A. He said that the same myth was told also of the origin of the (recent) peyote-worship.

young women dressed themselves, and drums and a feast were brought in. The woman said: "I have come back to show you a dance. It is called sēineniinah^{a}wāa^{n}t. Young men and young women will dance it after a victory." She taught them the songs and showed them the dance. She showed them the tiaxanätiit, the touching with the feet; the tcäätcecīinätiit, untying, when a man gives something to the woman with whom he dances; and the tceäätiit, the welcome ("scalp-dance"), and the niina^{n}tah^{a}wāa^{n}t, the rejoicing dance ("war-dance"). When she had given the people this dance, she said: "I came to show you how to be happy while you live on earth, and to love each other. I am going back where I came from." Then she went back.—K.

16.—NIH'Ā^{N}ÇA^{N} LOSES HIS EYES.

Nih'ā^{n}ça^{n} went down the river and met a man who was in the act of throwing his eyes up in the cottonwood tree-tops, and he was very much interested in him. Nih'ā^{n}ça^{n} went to this man weeping for mercy, and saying, "I come to you that I may be taught of you how to perform your wonderful trick." "Oh! You are smart enough! What more do you want?" said the man. "Well, you see I like your way and want to follow your footsteps," said Nih'ā^{n}ça^{n}. Finally the man consented and showed him. This man stepped off and said, "Let my eyes light on the branches." Then his eyes would go from him and light in the tree-top. "Well, Nih'ā^{n}ça^{n}, that is the way you must do, but not excessively," said the man. Then the man said, when the eyes were up in the tree, "Let my eyes come back," and sure enough, they returned to him.

This man went away, and Nih'ā^{n}ça^{n} went in a different direction. Nih'ā^{n}ça^{n} came to a bunch of cottonwood trees and did as the man had done. Now Nih'ā^{n}ça^{n} was instructed not to do this trick unless it was necessary. Nih'ā^{n}ça^{n} being successful in the trick went away very proudly and came to a second bunch of cottonwood trees and commanded his eyes to light on the tree-top, and they did so. Then he commanded them and they returned to their sockets. This made Nih'ā^{n}ça^{n} very proud, and a third time he attempted to exercise the power which had been given him.

While he was hunting something in the tall grass, he came to a big grove of cottonwood trees, and stopping, commanded his eyes to go to the top of the cottonwood trees, saying, "Let my eyes be at the top of the trees, fastened to the branches," and it was so. His eyes were hanging entirely separated from him. "Well! Now let my eyes

return!" said Nih'ā^{n}ça^{n}, but they did not return. "Let my eyes return!" said he, but they were still up in the tree. "Let my eyes come down!" said he again, but still they were up in the tree, waving like small balls. Again he cried out with a long, continuous cry, but his eyes still remained in the tree. Then he called repeatedly, but without avail. So he started off toward the river without any eyes, to get a drink. He was feeling around as he went, and finally touched the willows and kept agoing until he came to the bank of the river close to the timber, where he heard animals running by him,—mice, rats and rabbits. "Say, partner," said he to the mouse, "loan me your eyes!" So the mouse loaned him his eyes; but they proved too small and would not stay in the sockets, and besides he could not see anything with them. So he gave them back to the mouse and went from one animal to another, borrowing their eyes, until at last he ran across the owl. "Say, partner," said Nih'ā^{n}ça^{n}, "loan me your eyes!" The owl loaned him his eyes, and from that time on, he has always had the yellow eyes. But Nih'ā^{n}ça^{n}'s eyes still hung to the tree-top and are now seen at all seasons of the year on the bark and branches of the cottonwood.—D.

Told by Found. Cf. No. 17. This wide-spread tale is found, in addition to the tribes mentioned in the notes to No. 17, among the Pawnee, Arikara, and Osage.

17.—Nih'ā^{N}ça^{N} loses his Eyes.[1]

Nih'ā^{n}ça^{n} was traveling again. He came to the thick timber along a stream, and heard something crying repeatedly, "Ça^{n}ça^{n}ka^{n}tcei." Having listened, he went towards the noise to see what it was, and peeped secretly. Then he saw a man before an elm tree, and noticed that his eyes were on the tree. The man said: "Ça^{n}ça^{n}ka^{n}tcei," and the eyes flew back into his head. Again he said: "Ça^{n}ça^{n}ka^{n}tcei," and the eyes were on the tree. Thus he kept doing. Nih'ā^{n}ça^{n} wished this power very much. He pretended to be crying, and, coming up to the man, said to him: "I have heard that you are able to cause your eyes to go out and come back, and I want to learn this from you." The man said: "That is no medicine. It is only play." "Well, I want the same play as you," said Nih'ā^{n}ça^{n}. At last he persuaded the man to tell him. The man said: "Say ça^{n}ça^{n}ka^{n}tcei." "Thanks," said Nih'ā^{n}ça^{n}, much pleased. "But do not do it too often," said the man. "After you come to that hill over there you may do it as often as you wish. But until you reach it you must do it only four times. Otherwise you will have trouble." Then he loosened Nih'ā^{n}ça^{n}'s eyes for him, and Nih'ā^{n}ça^{n} went on his way. Coming to an elm tree, Nih'ā^{n}ça^{n}

[1] From informant B.

said: "Ça^{n}ça^{n}ka^{n}tcei," and suddenly he was blind. He put his fingers to his eyes and felt only the sockets. "This is fine fun," he said; and then, calling the word again, he got his eyes back, being suddenly able to see. Then he was even more pleased. He did the trick four times. Then he wished to continue playing. "Let me try it again," he said. "I have done it four times, and the eyes will surely come back this time." So he said: "Ça^{n}ça^{n}ka^{n}tcei," and his eyes flew up into the tree. Then he said: "Ça^{n}ça^{n}ka^{n}tcei" again, but his eyes did not come back. He continued to call "Ça^{n}ça^{n}ka^{n}tcei" all day until he was hoarse, and was able to say "Ça^{n}ça^{n}ka^{n}tcei" only at intervals. Meanwhile his eyes had already begun to dry and shrivel. The man who had taught him heard him calling, and passing by, said to him: "So you have lost your eyes. Well, you will not get them back from me." And he went on. Nih'ā^{n}ça^{n} said, whenever he heard any noise: "My brother, is that you? I think I used to know you. What is your name?" At last a mole came to him and said: "My brother, what do you wish?" Nih'ā^{n}ça^{n} said to him: "Lend me your eyes." And the mole gave them to him. He put the tiny eyes into his sockets and could then just barely see his own eyes on the tree. He climbed up, got his eyes and put them in place again. But the small eyes of the mole he threw away, saying: "I care nothing about your eyes—get them for yourself." And he went his way. That is why the mole is blind.[1]—K.

18.—NIH'Ā^{N}ÇA^{N} AND THE MAGIC ARROWS.

A man was sliding down the bank, near the river, against a row of arrows, which were standing on end, the sharp points pointing upward. Before he would get to the arrows they would part and let him pass through. The man who would slide through the arrows many times without being hurt was Beaver.

While Beaver was doing the act, Nih'ā^{n}ça^{n} came along and saw him sliding through the row of arrows. Nih'ā^{n}ça^{n} was charmed by the trick, and went to Beaver, weeping for mercy. "Have mercy on me, please, and give me the right to do the same way!" said Nih'ā^{n}ça^{n}, weeping, and at the same time wiping the tears away. "What do you want, Nih'ā^{n}ça^{n}?" said Beaver. "Well, since I like your ways, I came over, weeping, to be given mercy, in order that I might accomplish the same feat," said Nih'ā^{n}ça^{n}. "All right, Nih'ā^{n}ça^{n}, you shall have the

[1] A common incident in North American mythology. Cf. Russell, Explor. Far North, 215 (Cree); Matthews, Mem. Am. Folk Lore Soc., V, 90 (Navaho); Stevenson, Ann. Rep. Bur. Ethn., XI, 153 (Sia); Journ. Am. Folk Lore, XIII, 168 (Cheyenne); Grinnell, Blackfoot Lodge Tales, 153; Boas, Ind. Sag. v. d. Nord Pacif. Küste, 7 (Shushwap); Cushing, Zuñi Folk Tales, 262. It is also found among the Gros Ventre.

gifted power, but you must do this very seldom. Be sure and remember what I direct you," said Beaver. So this man showed him how to stand the row of arrows at the foot of the bank, then slid down against them, when they parted at once. He then gave him the bow case and quiver of arrows and left him.

Nih'ā^{n}ça^{n} packed the present and started down the river, feeling proud; the other man took a different course, but came back again and went down the river just far enough behind to watch Nih'ā^{n}ça^{n}. Nih'ā^{n}ça^{n} came to a nice steep bank and dropped his burden (the bow case and quiver), and took a bundle of his arrows, which he staked in the ground in a row just as Beaver had done. He sat down and slid against the arrows. "Let the arrows part in the center!" said Nih'ā^{n}ça^{n}. They parted, and so he went through all right.

Nih'ā^{n}ça^{n} gathered up his arrows and put them back in the quiver and started on his way again. Beaver saw what he did and started that way too, just keeping an even distance behind him. Nih'ā^{n}ça^{n} came to a nice bank and stopped. He deposited his bow case and quiver and taking a bundle of his arrows, he staked them in the ground, and slid down against them. "May you (arrows) part!" said he, and they parted as directed, thus making a way through them. "That will do," said Nih'ā^{n}ça^{n}, taking up his arrows again. Beaver saw what he had done, and dodged away just far enough to watch him.

Nih'ā^{n}ça^{n} started again; so did Beaver. As he walked along, he came to a pretty bank and rested a little while. Of course he had to take his bow case and quiver and lay them down on the ground. He took his bundle of arrows and staked them in the ground as before. "Now I want you (arrows) to part when I slide down," said Nih'ā^{n}ça^{n}. The arrows did part. "Oh! this is a good trick!" said Nih'ā^{n}ça^{n}. Beaver saw him plainly and laughed at him from the distance.

Nih'ā^{n}ça^{n} started off, feeling very proud of his gifted power from Beaver, who, himself, started off again, keeping on the side, at an even distance. Nih'ā^{n}ça^{n} said to himself, "Oh! I do wish that I didn't have to limit myself in doing this, for I like to do it often." He again came to a good steep bank, which was very smooth. "Well, this bank looks good, I can't leave it without sliding down," said Nih'ā^{n}ça^{n}. So he took a bundle of arrows and staked them in the ground as before. "May you (arrows) part," said Nih'ā^{n}ça^{n}, sliding down against them unhurt. "This is good, and I wish that I could do it many times," said he, starting off. Beaver saw what he did and watched him closely this time.

Nih'ā^{n}ça^{n} walked down to a good long steep bank and dropped his bow case and quiver. "Now I want you arrows to part when I slide

down," said Nih'ā^{n}ça^{n}, staking the arrows on their heads, the sharp points extending towards him. He slid down, saying, "Let the arrows part for me!" in a scream, but he lighted against those sharp pointed spears and stuck fast.

Beaver came along and saw him hanging on the arrows, in agony; he broke him loose and told him to go home. The man took his bow case and quiver away from him again.

This method is taken by the children at the river banks. They wet the banks, which makes them slippery, and they go to the top and slide down to the water. The hide of beaver is used in making a bow case and quiver for a chief or head man of the tribe.—D.

Told by Little Chief. Found also among the Pawnee.

19.—NIH'ĀNÇAN AND THE DWARF'S ARROW.[1]

Nih'ā^{n}ça^{n} was traveling and came to a place where he had not been before. He found some berries and stopped to eat them. Then he said: "I will start traveling again; I must go on." He came to a creek, on the other side of which was a hill, while in the bottom were cottonwoods. He saw a dwarf (seciitcäbiihi[2]) making an arrow out of an immense tree. Going to him, he said: "Well, my younger brother, what are you making?" "Wa^{n}héi, Nih'ā^{n}ça^{n}, who are always traveling, where are you going?" said the dwarf. Nih'ā^{n}ça^{n} said: "I have always heard about your ability to shoot very large arrows; but I do not believe that so small a person as you can lift so large a tree. Why do you not have an enormous stone for an arrow-point, also? Let me see you shoot. I will stand over there and you can shoot at me." The dwarf answered: "I do not want to do that, Nih'ā^{n}ça^{n}, for I might kill you." Nih'ā^{n}ça^{n} continued to urge him and taunt him, and at last said: "You are unable to do it, so I will go on." Then the dwarf said: "I will shoot." Níh'ā^{n}ça^{n} went a little distance off and asked: "Shall I stand here?" "No, farther off," said the dwarf; "you might get hurt there." Nih'ā^{n}ça^{n} went on, and asked again: "Shall I stand here?" But the dwarf continued to tell him to go farther off. At last Nih'ā^{n}ça^{n} said: 'I will not go any farther; I am as far as the voice reaches." He was now on the hill, on the other side of the creek from the dwarf. Then he saw the dwarf pick up the tree with one hand. At once he became frightened and shouted: "Do not shoot at me; I know you are able to do it. I was only pretending not to believe you." "Oh, I know you are only pretending now; I will shoot," said the dwarf. 'Do not shoot,"

[1] From informant B.

[2] Seciitcäbiihi seems to be a small bird. Cf. Nos. 38 and 81.

again called Nih'ā^{n}ça^{n}; but the dwarf answered: "I must shoot now. When once I have taken up my bow and arrows I must shoot, or I lose my power." Then he lifted his arrow and aimed and shot. As Nih'ā^{n}ça^{n} saw the huge tree coming toward him through the air, he began to yell and run this way and that; but he did not know where to go, for whichever way he turned, he saw the arrow turning and heading in the same direction. It continued to come nearer him, point on. Then he threw himself on the soft ground. The tree struck him on the body and forced him deep into the hill, so that only his head projected. The arrow stuck fast, wedging him in. The dwarf came over to him and, having reproved him for doubting his ability, helped him out, and cured him by touching and rubbing all the injured parts of his body. Then Nih'ā^{n}ça^{n} went on his way.[1]—K.

20.—Nih'ā^{N}ça^{N} and Coyote.

Nih'ā^{n}ça^{n} went down the river and met Coyote. "Well, partner, it makes me mad when I hear that you are a cunning creature. Let us have a contest now," said Nih'ā^{n}ça^{n}. "Well, no! Keep still Nih'ā^{n}ça^{n}! I know that you are a tricky creature," said Coyote. "No! We must have this contest to find out who is the smartest." said Nih'ā^{n}ça^{n}. "No! I cannot do it. You are too tricky for me," said Coyote, walking away.

Nih'ā^{n}ça^{n} went around Coyote and lay down as a buffalo cow in front of him. Coyote went around the buffalo cow (Nih'ā^{n}ça^{n}) and smelled of him. "Oh, don't do that," said Coyote. So Nih'ā^{n}ça^{n} went around Coyote and lay down as an elk in front of him. Coyote went around and smelled of the elk from the leeward side, but it was still Nih'ā^{n}ça^{n}. "Oh, don't do that, Nih'ā^{n}ça^{n}," said Coyote. Nih'ā^{n}ça^{n} now went around and lay down in front of him as an antelope. Coyote went around to the leeward side and smelled of it, but it was still Nih'ā^{n}ça^{n}. 'Oh, don't do that, Nih'ā^{n}ça^{n}," said Coyote. Nih'ā^{n}ça^{n} now went around and lay down in front of him as a deer. Coyote went around to the leeward side and smelled of him, but it was still Nih'ā^{n}ça^{n}. "Oh, don't do that, Nih'ā^{n}ça^{n}," said Coyote.

"Well, I am going to see if I can trap my partner, Nih'ā^{n}ça^{n}," said Coyote. So Coyote went around Nih'ā^{n}ça^{n} and became a woman sitting on the ground with a robe on. "Where are you going, woman, what is the matter with you," said Nih'ā^{n}ça^{n}. "My mother scolded me and I didn't like it, so I wandered off," said the woman. "She told me to go to my brother, Nih'ā^{n}ça^{n}." "Oh, you are mistaken, I am your

[1] The Gros Ventre have a similar story.

brother-in-law; you are not related to me," said Nih'ā^{n}ça^{n}. "My mother told me plainly that I must come to you, as a sister," said the woman. Nih'ā^{n}ça^{n} then grabbed her and laid her on the ground. He was about to have intercourse with her when she turned into a coyote and jumped away from him and ran through the brush. "I was just fooling you," said Nih'ā^{n}ça^{n}. "Yes, but I fooled you all right," said Coyote, howling at him.—D.

Told by Adopted. The Pawnee have a similar tale. Cf. Nos. 21 and 22.

21.—NIH'A^{N}ÇA^{N} AND COYOTE.[1]

Nih'ā^{n}ça^{n} wished to deceive the coyote. He pretended to be an elk lying by the side of the path. The coyote, however, knew that it was Nih'ā^{n}ça^{n} and passed him by. Then Nih'ā^{n}ça^{n} went on his way. A person wearing a painted robe came towards him. Nih'ā^{n}ça^{n}, thinking it was a man, said: "My friend, what is your direction?" Then to his surprise he saw that the person was a young woman. At once he began to make love to her. "Do you not know that you are my brother?" she said. Sed postremo victa est. Dum Nih'ā^{n}ça^{n} cum ea coire conatur, coyote repente in eius anum penem inseruit. Deinde, cum coiisset, fugiens dixit coyote: "Mecum coire te posse putabas, Nih'ā^{n}ça^{n}, sed ego te praeverti."—K.

22.—NIH'Ā^{N}ÇA^{N} AND COYOTE.[2]

Nih'ā^{n}ça^{n} was traveling again. He saw a beautiful woman engaged in sewing. He could not restrain himself from desiring her. He went to seize her. So he came close. Suddenly she sprang up as the coyote.—K.

23.—NIH'A^{N}ÇA^{N} AND THE DEER WOMEN.[3]

Nih'ā^{n}ça^{n} went down the river. As he was going down, two women who were bathing saw him. At once they came out of the river and rolled themselves in mud. Then they stood one on each side. Nih'ā^{n}ça^{n} reached one of them. "Stipiti similis est; sed hic stipes rimam habere videtur, et anum quoque video. Stipitem esse oportet. Cum eo, opinor, coibo. Scrutabor. Sane faciam;[4] nam stipes est." Cum autem penem in eum direxit, illinc statim cerva exsiluit. Oh! old man

[1] From informants J.

[2] From a text from informant C.

[3] From a text by informant A.

[4] Hiikakana^{n}.

Nih'ā^{n}ça^{n} still stood there! 'What a fool I am to get into everything! Well, some other time it will be good."[1]—K.

24.—Nih'ā^{n}ça^{n}'s Feast of Beaver stolen by Coyote.

Nih'ā^{n}ça^{n} went down the river and came to several lakes in which there were plenty of beavers. "Well! You folks are starving yourselves here; there are several lakes just over the hill, where there are plenty of nice clean young cottonwood trees and yellow willows on the banks; the water is very deep and green. You ought to go over there and live upon the fine trees and drink that good water. I will show you the way and will take you over," said Nih'ā^{n}ça^{n}. "All right! He is advising us for our benefit," said the beavers.

Nih'ā^{n}ça^{n} cut a big stick for a club, and the beavers got out of their dens and started off over the land. Nih'ā^{n}ça^{n} followed them. When they had gone a distance, Nih'ā^{n}ça^{n} said to the little beaver, who was behind, "This is what I am going to kill you with," showing the club stick. The little beaver ran up to his father and mother and told them what Nih'ā^{n}ça^{n} had said. The beavers stopped. "Nih'ā^{n}ça^{n}, this little beaver says that you have showed him the stick that you were going to kill him with! How is that?" said the father of the little beaver. "Well, no, I didn't say any such thing. I told him that when you get over the other side of the hill you will have this kind of food, perhaps it will be better and tenderer. I was showing him the kind of wood that grows there," said Nih'ā^{n}ça^{n}. When the beavers had gone a little farther from their dam Nih'ā^{n}ça^{n} struck one dead. The others turned and began running back to the dam, Nih'ā^{n}ça^{n} running after them and knocking them down, until there were only two left, a male and a female. "You go back to your den, so that your seed may increase in number and in kind," said Nih'ā^{n}ça^{n}.

Nih'ā^{n}ça^{n} then gathered up all the dead beavers, made a pit in which he placed them, covered them up with dirt and built a fire to roast them. "That is the way I get my food," said Nih'ā^{n}ça^{n}. Now there were two cottonwood trees standing near by, and the wind was blowing hard so that the branches were waving. There were two limbs at the top of the tree rubbing together and making a squeaking noise. "Oh! Stop fighting," said Nih'ā^{n}ça^{n}. When he saw he could not prevail upon them, he climbed the tree to part them, and taking hold of each limb he became fast between them. While Nih'ā^{n}ça^{n} was fastened between the limbs up in the tree, Coyote came running up

[1] Cf. the supposed actual occurrence told in "The Arapaho," Bull. Am. Mus. Nat. Hist., XVIII, p. 20.

and dug out the roasted meat. "Say, partner, don't eat them all!" said Nih'ā^{n}ça^{n}. But Coyote ate them all and ran away. Nih'ā^{n}ça^{n}, after he had freed himself, trailed Coyote and found him asleep in the grass, pretty well glutted with beaver meat. Nih'ā^{n}ça^{n} went to the windward side of Coyote and built a fire so close to him that it burned the hair off his legs and wakened him. "You will have yellow fur around your legs hereafter," said Nih'ā^{n}ça^{n} to Coyote, running off.

This is the reason there is a yellow color on the coyote's legs. The limbs represented two persons fighting—one came along to part them.—D.

Told by Found. The Osage have a similar tale.

25.—NIH'ĀNÇAN AND THE BEAVERS.[1]

Nih'ā^{n}ça^{n}, going down stream, came to a beaver dam. All about it lay willows and other trees with their bark eaten off. There were many beavers, but the stream had almost gone dry. Then Nih'ā^{n}ça^{n} called out: "All you beavers come out. Listen to what I have to say to you. I am a good man. I have come to you to tell you what is best for you." Then all the beavers came out, both old and young, and sat all the way across the dam. "What is it, Nih'ā^{n}ça^{n}?" they asked him. "Listen," he said. "Over the hill I can see the tops of cottonwood trees; at the foot of the trees is a large stream which never runs dry even in the hot weather; willows and other trees stand there—they are juicy and good to eat. Leave your dam and come with me; you can follow me over the prairie to that place." The chief beaver said to the others: "It is true that where our dam now is we live with difficulty; we have to go far to get bark to eat, and our children are almost starving. We had best do as he tells us." Then they started up hill, over the prairie. Nihā^{n}ça^{n} went behind the beavers, carrying a stick. A little beaver had fallen behind. "Here is your punishment, little one," he said to it, motioning to strike it with the stick. "Nih'ā^{n}ça^{n} says to me: 'Here is your punishment,'" said the little beaver. "Oh, no. I mean, 'Here is your food,'" said Nih'ā^{n}ça^{n}. Then the mother of the young beaver said: "He means that there are many trees over the hill." Nihā^{n}ça^{n} continued to motion with his club towards the little beaver. Finally he went to the center of the herd and quickly struck all the beavers that he could. Those that ran most rapidly escaped, but most of them he killed. "How lucky I am to get all this

[1] From informants J.

meat; it has been very easy," said Nih'ā^{n}ça^{n}, and carried the meat home.—K.

26.—Nih'a^{N}ça^{N} and the Dancing Ducks.[1]

Nih'ā^{n}ça^{n} was going down stream. On the sand he met some ducks. "Where are you going, Nihā^{n}ça^{n}?" they said to him. "Oh, I am just going anywhere," he told them. "Make a dance for us," they said to him. "Well then, come on," he said, and took a drum. "I will stand in the middle; you dance around me; but be careful that you do not open your eyes, for whoever opens his eyes will die. Only after I tell you to, may you open your eyes." Then he made them dance. Every little while he sang a new song. He beat the drum continually. The ducks were dancing about, forgetting all about him. Nih'ā^{n}ça^{n} took a large stick and knocked down the first of the dancers. Then he struck the next one, and in this way he knocked them down as they passed. But the one who was dancing at the end opened his eye just a little at the outside. Nih'ā^{n}ça^{n} had killed many of them. Then this last dancer saw him knocking them down—at once he flew up, crying: "Nih'ā^{n}ça^{n} has deceived you; he is destroying you!" Then all that were still left alive flew off. But the rest Nih'ā^{n}ça^{n} had. He gathered his victims and cut them open; he sliced the meat and hung it on poles to dry. Two of the ducks he cooked for himself. After he was through eating, he made a bed for himself and immediately fell asleep. He did not wake up until the day was far gone. As soon as he awoke he thought: "Now, I will enjoy cooking some more for myself." But alas! he was not to eat them, for, as he looked towards the place where he had hung up his meat, he did not see even one piece. Then he was very angry at having been robbed. He said: "Hei, whoever is the first person to meet me, is the thief. Let him become blind who stole my meat from me!" Then indeed he met a large bear. "Well, now, I will do you an injury in your turn," Nih'ā^{n}ça^{n} thought, for the bear was blind. "Well, where are you going?" Nih'ā^{n}ça^{n} asked him. "Oh, I have no place to go to. Pity me and help me," the bear said to him. "How did you become blind?" asked Nih'ā^{n}ça^{n}. "I put my head into a round hole because I was hungry. Then suddenly a skunk came out against me and squirted into my eyes. My eyes at once began to pain me and I lay down and rolled about, rubbing my face on the ground; whenever I opened my eyes they burned violently."[2] Nih'ā^{n}ça^{n} said to him: "Well, come with me; I will take you to the right place. There is going to be

[1] From a text obtained from informant C.

[2] Cf. No. 103.

a severe storm. It is now coming from the north and there will be much snow. Go in here where all this brush and grass is piled up, and I will cover you up; else you might freeze to death." Then the bear foolishly went in. After Nih'ā^{n}ça^{n} had covered him up completely, he said: 'Do not move about in there, but go to sleep; you will not be cold." Then he set fire to the grass and brush that he had piled on top of the bear, and before long there was a raging fire. Nih'ā^{n}ça^{n} had already called together the wolves, saying to them: "If the bear tries to escape, attack him at once; we will then divide the meat. I want to do him an injury because he injured me, eating up all my meat." But it was these wolves that had eaten up Nih'ā^{n}ça^{n}'s meat without his knowledge. The fire soon reached the bear and he was burned to death. As soon as the fire burned down, the wolves jumped in, tore the bear to pieces, devoured him, and fled without giving their friend Nih'ā^{n}ça^{n} his share. They ran off and hid, saying to him: "What a fool you are, Nih'ā^{n}ça^{n}: now we have twice stolen your meat from you." Nih'ā^{n}ça^{n} said to himself: "They have got the better of me again, fool that I am!"[1][2]—K.

27.—NIH'Ā^{N}ÇA^{N} AND THE DANCING DUCKS.

Nih'ā^{n}ça^{n} went down to the river and met Coyote. Said he, "Say, partner, call all the birds and animals; I want to give them a dance near this precipice." So Coyote started off a short distance and howled toward four different directions. They all came to him. Then said he, "I want you to stand in a line along this precipice. When I sing, you people are to dance, closing your eyes. At the fourth time I sing I want all to close their eyes and to leap forward," said Nih'ā^{n}ça^{n}.

[1] Another version runs thus: Nih'ā^{n}ça^{n} having killed the ducks and geese he had made dance about him, muri et ano suo praecepit ut aves custodirent dum ipse dormiret. Cum autem coyotes appropinquassent avesque essent, anus eum e somno non expergefecit, mus ultro eius capillos abrosit. Nih'a^{n}ca^{n}, postquam e somno se excitavit, aves ereptas, capillos abscisos invenit. Primum lacrimavit; deinde iratus quod anus se immotum tenuerat, facem ex igni detractam admovit. Fax autem ita ussit ut ulularet et anum ad ventum porrigeret si modo refrigeratur.

Aliam eius modi fabulam, apud Cheyennes quoque auditam, tradunt. Nih'ā^{n}ca^{n} in itinere radicibus donatus est quae inflationem faciant. Quotiens crepuerat, ex humo efferebatur. Hoc saltu paulisper magnopere delectatus, in altitudinem autem usque maiorem elatus, tandem casu laesus est. Tum denique se domum celeriter recepit uxorique suae imperavit ut per vim retineret. Cum denuo crepuit, una cum uxore et tabernaculo toto ex humo elatus est. Postremo duobus palis in terra positis se adfixit; sed cum ita crepuit, paene interfectus est.

[2] The killing of birds by making them dance with closed eyes occurs in the myths of very many tribes, except on the Pacific Coast, where the incident is rarely found. Generally the trickster loses the meat soon after, usually through having gone to sleep. In many cases he then burns the part of the body he had told to watch. Cf. Rand, Legends of the Micmacs, 263; Leland, Algonquin Legends of New England, 186; Turner, Ann. Rep. Bur. Ethn., XI, 327 (Nenenot); Schoolcraft, Hiawatha, 30, 34; Hoffman, Ann. Rep. Bur. Ethn., XIV, 162, 203; Riggs, Contr. N. A. Ethn., IX, 110 (Dakota); J. O. Dorsey, Contr. N. A. Ethn., VI, 67, 579; Journ. Am. Folk Lore, XIII, 165, 166 (Cheyenne); Russell, Journ. Am. Folk Lore, XI, 264 (Jicarilla Apache); Russell, Explor. Far North, 212 (Cree). The Gros Ventre have the myth. See also Grinnell, Blackfoot Lodge Tales, 158, 171.

One of the birds, which was a duck, only slightly closed his eyes, when dancing. The song went this way: "All those who open their eyes shall die." When the birds and animals leaped below, the duck said, flying up in the air, "Nih'ā^{n}ça^{n} killed you all." "This is the way I get my subsistence," said Nih'ā^{n}ça^{n}, and went down and prepared the birds and animals for roasting. After he got them ready, he built a fire and set the birds and animals to roasting. In the mean time he had taken a nap, and Coyote took advantage of him and ate up the food. When Nih'ā^{n}ça^{n} awoke, he saw Coyote lying on the ground, facing him. Coyote got up and went away lame, and Nih'ā^{n}ça^{n} went to look for his food, but it was gone. He raked the ashes and found the bones of birds and animals.

This is the reason the Indians live on game, and coyotes make their living by stealing or scheming. It also refers to people who go about lame, pretending to be unable to do anything but living on somebody else.—D.

Told by Cut-Nose. See note 2, page 60. In the Pawnee version turkeys are substituted for ducks; while in the Osage version Grasshopper has turkeys dancing. In a Cherokee tale (Mooney, Bureau of Eth. Ann. 19, p. 269) Rabbit persuades turkeys to dance for Wild-Cat.

28.—Nih'ā^{N}ça^{N} and the Elks.[1]

Nih'ā^{n}ça^{n} was traveling. He saw very many elk. Sitting down, he pondered what to do; he did not know how to kill them. Then he said: "I will run a race with them." He set up a stick near a precipice, and went to where the herd of elk was standing. "Hello!" he said; "What do you think we ought to do to-day?" "We don't know," said the elk. "I heard much about what you can do," said Nih'ā^{n}ça^{n}. "I was told that you were very good runners. I came far to see you and to run you a race." "No, we cannot run well," said the elk. "Oh, I will run you a race, anyway. Let us run straight to that stick; the ground is fine." The elk were somewhat doubtful. "We heard that you were a fine runner, Nih'ā^{n}ça^{n}," they said. Then one of them said: "Well, let us all run against him, anyhow. There will be no discredit if we are beaten, for he is a good runner." "I heard it said of you that you were very swift," said Nih'ā^{n}ça^{n}, praising them in order to induce them to run. Then they all stood in a line, ready. Nih'ā^{n}ça^{n} gave the signal, and all ran as hard as they could. There was so much dust from their running that none saw where they were going. But Nih'ā^{n}ça^{n} watched. When he came to the stick that he had set up,

[1] Informant B.

he swerved aside and stopped; but the elk all went over the cliff and fell on the rocks below and were killed. Nih'ā^{n}ça^{n} laughed: "Now I have enough meat. I thought I could get them easily." He climbed down, took a stick, and killed all the elk that were still alive. Then he dragged them away and for a long time he was busy cutting the meat.

Nih'ā^{n}ça^{n} was just cutting out a paunch when the coyote came. He gave him the paunch, and said: "Go down to the stream and bring up some water. I will give you some of my meat when I have finished cutting." The coyote went down to the stream, sat there, and immediately ate up the paunch. When he came back empty-handed, Nih'ā^{n}ça^{n} asked: "Where is your water?" "A fish carried the paunch away from me," said the coyote. "Well, I have many of them here," said Nih'ā^{n}ça^{n}. The coyote went down to the stream again, in order to wash the paunch out and bring it back full of water; but instead he ate it again. Then it happened again. Then Nih'ā^{n}ça^{n} noticed that the coyote's stomach was stretching. He said to him: "The fish must be very strong." "Yes; they are almost as large as you," said the coyote. Nih'ā^{n}ça^{n} gave him another paunch, and when the coyote went off to the stream, followed him and watched. He saw the coyote sit down and eat the paunch. Then he went back and took a stick. The coyote came and said: "The fish took it away from me again." "Ha! the fish took it away from you again!" said Nih'ā^{n}ça^{n}, and struck him on the head. Then he dragged him off some distance and left him lying, saying: "Lie here." At last he finished cutting his meat and hanging it up. Then he was very tired and hungry. He made a fire, cooked, and ate as much as he could. Then he became sleepy and lay down. The coyote was only stunned, and came to life. He howled, and thus gathered the coyotes and wolves. They all went to where Nih'ā^{n}ça^{n} was sleeping. Nih'ā^{n}ça^{n}, hearing a noise, said: "Go away; I am not asleep. This meat is mine. No one else shall have any." Soon another wolf approached. Again Nih'ā^{n}ça^{n} called out. Again a wolf came and Nih'ā^{n}ça^{n} heard him. At last he went to sleep soundly. Then a quick coyote went up, touched him all over with its nose, and found that he was sound asleep. Then they all came and devoured his meat. The mice and rats came and ate his hair and his robe. When Nih'ā^{n}ça^{n} woke up he saw what had happened. He said to himself: "What is the matter with you? You are in bad luck. You had much meat. Now it is all gone."[1]—K.

[1] Cf. Grinnell, Blackfoot Lodge Tales, 158.

29.—Nih'ā^{n}ça^{n} Penem trans Flumen mittit.

Nih'ā^{n}ça^{n} went down to the edge of the river and came to a shallow place. He looked in the water and saw the shadow of the sky, which he thought was from the bottom of the river. Looking across the river he saw a beautiful woman lying on the sand-bar, naked, and with a very fat body. Desirous of crossing to the other side, he began searching up and down the river for a narrow place, but found none.

While he was walking back and forth a little mouse ran by. Nih'ā^{n}ça^{n} said to him, "Sodalis, transferesne hoc membrum virile trans flumen ad illam mulierem." The little mouse did not mind him, but kept running back and forth along the river bank. "Say, partner, take this across the river, will you?" said Nih'ā^{n}ça^{n}. The little mouse said, "Why do I have to do that?" "Volo cum ea dormiente coire," said Nih'ā^{n}ça^{n}. "You will be the only creature if you will just do this favor. I know that your footsteps are silent." "It is too much for me!" said the mouse. "Oh, no, partner! You are big enough to swim across," said Nih'ā^{n}ça^{n}. So the little mouse started across the river and carried it across. "Nunc, sodalis, id infra locum nigrum insere!" The little mouse did as he was told. "Nih'ā^{n}ça^{n} intrare non potuit." Then the trial was repeated and again ended in failure. Again the trial was repeated, quod conatum hunc eventum habuit ut membrum in ostream intravit. Hāc clausa, membrum excisum est et Nih'ā^{n}ça^{n} sanguine dando mortuus est.

When you touch the water shells, they close. The shell looked like a woman. Nih'ā^{n}ça^{n}'s act refers to the shameful way women are treated both in the past and at the present time. If a young man attempting to overcome a young woman is refused, and comes upon her by night and is discovered, he is punished severely if the woman be virtuous. It has been the custom that women discovering such an offender should take him and strip him, bind him and paint the membrum virile with filth of any sort.—D.

Told by Found. Cf. No. 30.

30.—Nih'ā^{N}ça^{N} Penem trans Flumen mittit.[1]

Nih'ā^{n}ça^{n}, cum ad vicum venisset, virginem pulchram vidit et statim amore inflammatus quo modo ad eam adfectet viam incertus erat. Siquod animal viderat, dicebat "Adi, vetule;" omnes autem abnuebant. "Heu, quid agam nescio," clamavit Nih'ā^{n}ça^{n}. Cum postremo mus

[1] From a text by informant A.

(rat) appropinquavit, dixit: "Adi, vetule; penem meum flumen transferes." "Minime; gravior est." "Non gravis est; eum transferre conare, vetule." Mus autem, dum flumen transire conatur, in medio gurgite onere submersus est. "Hunc penem, avis parvula[1] senex, ad virginem pulchram sodes adfer. Ubi rima est, insere; tibi praemium dabo." "Sed fortasse mentiris," respondit avis parva. "Non mentior, avis parvula." Cum penem ferre illa coepisset, Nih'ā^{n}ça^{n} insuper monuit: "Cura; cursum rectum ad rimam tene, parvula." "Fiat," dixit illa nunc penem ferens. "Oiyii, inseretur! Ouuh, inseram! Fortasse nunc proxime rimam perventum est." "Mane, nondum dormiunt," clamavit avis parva; postea addidit: "Age nunc, insta." "Oiyii, hoc melli est" inquit Nih'ā^{n}ça^{n}, dum penem palpat, "haec est voluptas quam diu, vetule, cupiebas."[2] Virgo clamat: "Perii, nescio quid me tangit! Lumen adfer actutum! Fortasse anguis est!" Tum omnes admirantes anguem magnum humi viderunt. "Hunc vide, quantus quamque longus sit," dicebant, dum eius terminum quaerunt. "Heus, bipennem actutum adfer! bipennem adfer, curre!" Sed necopinato ubi caput esse opportebat Nih'ā^{n}çam sedentem invenerunt. "Assurge," dicunt. "Non assurgo." "Assurge actutum." "Meus non est; meus, mihi credite, non est," respondit Nih'ā^{n}ça^{n} nunc somno gravis. Postremo assurgit; ecce, eius penis erat. "Bipennem actutum adfer!" Cum Nih'ā^{n}ça^{n} effugere conaretur, eius penis ab omnibus retentus abscisus est. Sanguis exsiluit, Nih'ā^{n}ça^{n} mortuus est.—K.

31.—NIH'ĀNÇAN FECIT UT MEMBRUM VIRILE DEMIGRET.

Nih'ā^{n}ça^{n} got to a camp-circle and was heart struck by a chief's daughter, who was very beautiful. The belle wore an elk tooth dress and didn't do any woman's work except quilled work, etc. She was free from dirty work. Nih'ā^{n}ça^{n} started off and reached a hill, staying on the top of the hill that day until the sun set. Is nocte ad tabernaculum (tipi) se convertit et membro suo dixit: "Age, volo te ad puellam pulchram quae in principis tabernaculo est ire et in foramen quod inter eius crura est intrare. Cum ad hoc foramen pervēnĕrīs, transmitte ad me impulsum. Tum ego me propellam, id quod mihi satisfaciet."

Itaque membrum virile profectum ad tabernaculum lente serpsit

[1] Ceciitcenihiin="small bird."

[2] In another version, Nih'ā^{n}çae penis a mure trans flumen ductus est. Cum autem penis ad virginem allatus esset, Nih'ā^{n}ça^{n} se diutius continere non potuit. Itaque mus in vaginam una cum pene ita compressus est ut cauda tantum appareret. The Gros Ventre have a version that somewhat resembles this.

et ad os foraminis pervenit. Nih'ā^{n}ça^{n} sensit contactum et membrum suum propulsit quod fecit ut puella exclamamans e lecto saltu surgeret. Sanguis ē vagina fluit. Pater et mater igni accenso membri caput immensum et membrum ipsum viderunt. Id cultro frustatim deciderunt, dum eius ad finem venerunt. Membrum ita resectum est ut nihil ex illo tempore noxae fecerit et homines membrum virile valde breve habeant.—D.

Told by Cut-Nose. The idea here expressed of the great length of the membrum is found among the Pawnee. Among the Pawnee tales of this character is one styled "The Talking Membrum."

32.—Nih'ā^{N}ça^{N} pursued by the Rolling Stone.

Nih'ā^{n}ça^{n} went down the river and met Jack-Rabbit sitting in the tall grass. "Well, partner, I have searched for you a long time, having heard that you can keep awake for a long time. I want to challenge you to-night." So they were together, sitting and watching each other closely. Nih'ā^{n}ça^{n} was getting tired toward morning and went to sleep, Jack-Rabbit having gone to sleep soon after they began their contest. Just then, Jack-Rabbit awoke, and seeing Nih'ā^{n}ça^{n} fast asleep, he leaped upon him from behind and covered him.

Nih'ā^{n}ça^{n} then awoke and saw Jack-Rabbit running from him. "Oh, you sleepy creature, you cannot begin to surpass me, for you know very well that I can beat you," said Nih'ā^{n}ça^{n}. He got up and started off again.

While he was walking, his bowels began to trouble him, so he sat down and defecated. When he got up, he looked behind him and saw little ones (young rabbits) running to all directions from him. "Oh! You dead (ghost) children, you had better run from me," he said. He went off feeling quite empty, occasionally looking around.

Again he sat down and defecated. "I am feeling better now, I can go on the journey faster," said he, getting up from the ground. Looking behind him, he saw the little jack-rabbits again (thicker than the first time), running away from him. "You ugly creatures, you had better run," said he. "Well, I must be going! No use to fool on the way," said he. So he started again. After going to a distance his bowels felt like moving again; so he sat down to defecate. He was sitting for a long time this time. He got up, looked around and saw more little ones, lively, running faster from him. "Oh! You dirty creatures, you had better run," said he. So he started off again, but his bowels troubled him again so soon that he had to sit down again. "Now I am going to catch these dead children this time," said he.

While he was sitting, he took stones around him and placed them on the edge of his robe to keep the little ones from getting out. When he looked around the little ones would try to get out. He saw them moving under his robe. He held his robe very tight at the top to prevent them from jumping out. After he had done this he got up slowly, holding his robe, and carefully keeping the little ones inside. "Now I have you dead children," he said, beating all around the center of the robe to kill the little ones. Wherever he saw a place moving, he would rub it and strike it. After all motion had ceased under the robe, he took it by the center and lifted it. There were no little ones (jack-rabbits), but the whole surface was well rubbed with excrement. "Oh! I am fooled by them, making my robe ugly and dirty," said he, discontentedly, and starting off again.

On his way he came to a stone on the ground. "Well, partner, I am glad to see you. You may have this robe," he said, throwing it to the stone. "I know that you are in need of a blanket to protect yourself from the cold weather. You are here in a pitiful condition, bare, and no one to help you. Take and keep that robe, will you?" said he to the stone. He started off, and there came a wind from the stone. "Well! Something smells good! I must go back and see what it is," he said. So he returned to the stone and found that it had on a quilled buffalo robe, well perfumed with sweet grass and sweet leaves. "Say, partner, I did not give you my robe, I just loaned it to you," he said, taking it from the stone. But on starting off, the robe began to stick to him, and it became obnoxious; so he returned it, besmeared, to the stone, saying, "Take this robe back, partner; you need it more than I do." Thus he treated the stone for the third time.

Walking away from the stone it was perfectly calm, but after going quite a good way there came a strong wind from the stone. "Well! Something smells very delicious!" said Nih'ā^{n}ça^{n}, looking around in the direction from which the wind came. He saw the stone plainly with that beautiful robe, and it smelled so sweet to him. He turned around and went back and took the buffalo robe away from the stone, saying, "This robe does not belong to you; it is mine. When I saw you without comfort I took pity on you and loaned it to you." So, without courtesy to the stone, and attentive to the beautiful robe, he went off with it, feeling happy and great in power.

While he proceeded he heard a loud noise behind him, and looking back, saw the stone rolling after him. Being frightened he ran to seek protection. He ran up steep hills and through thick timber, which proved no obstacle to the stone. While he felt safe, he looked back,

but the stone continued rolling, making a dust in the path. He ran up a very high hill, almost inaccessible, but the stone rolled over the rocks, crushing them, and with its whizzing terrified Nih'ā^{n}ça^{n} till he cried. "Would that I might come to a ditch in which I might conceal myself, that the stone might roll over me," said he. But the stone came rolling closer and closer. Again he said, "I wish there was a ditch ahead of me!" And sure enough! he soon came to a ravine large enough to admit him lengthwise. Placing himself in it, he remained quiet. Then the stone slackened its speed and slowly rolled into this small ravine and rested on top of him. Said he, "My friend, my partner, I did not know that you would do this. You are hurting me. Oh! You are just fooling me! I know you will get off by and by. You are not doing this for sure, for I love you, partner, and thought much of you," but the stone became heavier all the time, and was about to squeeze the breath out of him. To every bird and animal that came along Nih'ā^{n}ça^{n} appealed to remove the stone from his back, but without avail, until finally there came a Hawk, small in size but swift in flight, flying about above him, which he addressed: "Oh, partner! I have heard about your greatness, and I myself know that you are the only one who can accomplish anything; so will you kindly remove this stone from me." So the Hawk flew up in the air screaming, in order to rush at the stone. It came down with such force as to break off a small piece of the stone, whereupon Nih'ā^{n}ça^{n} said, "Thank you, partner! Try it again! You will soon break the stone in pieces!" So the Hawk flew into the air again, higher than before, and made another rush at the stone, breaking off a larger piece than before, whereupon Nih'ā^{n}ça^{n} was much pleased, and said, "I have thought of you many times, and wished to see you very much, but somehow I have failed to meet you. You will be the one, supreme over all living creatures, if you succeed in breaking in pieces this stone." The Hawk then flew still higher than before, and, thinking to break the stone in pieces, rushed at it with such force that he himself was dashed to pieces. Nih'ā^{n}ça^{n} became discouraged at this, and not knowing whence help might come, watched for others to come to his assistance.

While he was thus breathing heavily there came a Bull-Bat, carelessly flying above him, singing and occasionally making sharp blows, to which he was attracted, and which he addressed: "Say, partner, will you do me a favor? I am about exhausted from the stone that is on top of me. They have tried to break it to pieces, piecemeal, but have failed. You are a good bird. I have heard about your wonderful power. I am sure you would not hesitate in the slightest," said Nih'ā^{n}ça^{n}

to the Bull-Bat. The Bull-Bat then flew up in the air, made a rush at the stone and broke a piece off from it. "That's right! Go for it, partner! You will soon become the hero if you break from it a bigger chunk." Again the Bull-Bat flew away and circling about him in the air, made another rush at the stone, this time breaking off a larger piece. Nih'ā^{n}ça^{n}, thankful for this, began to feel encouraged. "That's right, partner! Go for him! He is small and weak," said Nih'ā^{n}ça^{n} to the Bull-Bat. So the Bull-Bat flew up again and made another rush at the stone, breaking off a great chunk. This time Nih'ā^{n}ça^{n} began to move his eyes and head and to look better. Said he, "Now, partner, please get this stone off from my back. I cannot endure it much longer. It is hurting me more and more. I know you will do it the next effort you make." So the Bull-Bat flew away, and after circling about in the air, made a furious attack upon the stone, so that it broke into pieces.

Nih'ā^{n}ça^{n}then got up, and, drawing a deep sigh, addressed the Bull-Bat: "Thank you! I was well aware that you could perform this wonderful deed, if you would only come to me. Now do not be bashful. I would like to kiss you for helping me. Just step over here anyhow and let me hug and kiss you." So the Bull-Bat approached Nih'ā^{n}ça^{n}, but instead of Nih'ā^{n}ça^{n}'s expressing his affection toward the Bull-Bat, he seized its head and with both hands spread its mouth wide open, remarking, "You are to remain this way always, find fault as much as you will! You should not have broken the stone in pieces, it was a remedy for me,—good for bone aches."

Some Indians will not eat rabbit, especially the women and warriors, it being the impression among women that should they eat this animal they would be heavily burdened with children. In the first process in tanning, the deposit of Nih'ā^{n}ça^{n} above referred to is used; it is also used in the painting of the buffalo robe.—D.

Told by Cut-Nose. Cf. Nos. 33 and 34; also No. 124, for pursuit by skull, and note 1, No. 35. In a Pawnee tale Coyote is pursued by a stone after having given it a knife instead of a robe.

33.—NIH'ĀNÇAN PURSUED BY THE ROLLING STONE.[1]

"Let us gamble who sleeps first (can keep awake longest)," said Nih'ā^{n}ça^{n} to the rabbit. "Very well," said the rabbit. The rabbit soon began to sleep, but kept his eyes open. Nih'ā^{n}ça^{n} became sleepy, dozed off, woke again. Thus he continued. Finally he really went to sleep. Tum lepus e somno expergefactus pone Nih'ā^{n}ça^{n} subiit, penemque in

[1] From informants J.

eius anum inseruit. Postea Nih'ā^{n}ça^{n} nunc vigilans ano dixit: "Te moveri, si quis appropinquaret, meque excitare iussi." Anum ut poena afficeret, ei facem ex igni detractam admovit. Sed fax ita ussit itaque momordit ut anum ad ventum porrigeret si modo refrigerari posset. Cum se purgaret, excrementum leporum parvorum speciem praebuit; quos identidem toga impedire conatus est. Dum leporibus operam dat, togam excremento inquinavit; quam cum in rupe posuisset: "Hanc," inquit, "tibi dabo." Sed postremo ad rupis latus a vento aversum pervenit; tum rursus ei bene oluit. So he went and took it back. Then the rock pursued him. As he ran before it, he said: "I wish there were a hole for me to enter." But there was nothing that he could enter. At last the rock overtook him, and rolling upon his back, lay on him. Then Nih'ā^{n}ça^{n} called to the birds: "My friend, come here; help me!" After a while the bull-bat came. He swooped down towards the rock, crepuit, and shot a piece of the rock off. Thus he continued to do until the rock was broken and Nih'ā^{n}ça^{n} was free. Nih'ā^{n}ça^{n} said to him: "Come here, my friend, I want to look at you." The bull-bat came to him. "Why did you do this? I did not tell you to do it. I was very comfortable under the rock," he said to him. He pulled and spread the bull-bat's mouth out wide, so that the bull-bat has the largest mouth of the birds.[1]—K.

34.—Nih'ĀNçaN pursued by the Rolling Stone.[2]

Nih'ā^{n}ça^{n} was going down stream. A lump of pemmican came floating down. Nih'ā^{n}ça^{n} ran ahead, went into the river, and asked the pemmican: "How much may I bite off you?" "Bite off a very little," the pemmican told him. Nih'ā^{n}ça^{n} took his bite, went out of the river, and ran on down ahead of the pemmican. There he went into the river, and when it came floating down, asked it again: "How much of you may I bite off?" "A very little," it said. Nih'ā^{n}ça^{n} took a large bite, and not having had enough then, ran down along the stream a distance. When the pemmican came, he asked it again, and again it told him: "A very little." Nevertheless he took a large bite. Then he ran a long way ahead and waited for it to come floating. "How much may I bite off you?" he asked. This time,[3] when he went to take his bite, he swallowed all there was left of it. "Well, what luck you always have, Nih'ā^{n}ça^{n}!" he said.[4] Then he started back. Noctu, dum somno

[1] Cf. No. 34, also 21. The incident with the rabbit is found among the Gros Ventres. Cf. also J. O. Dorsey, Contr. N. A. Ethn., VI, 38.

[2] Informant A; text.

[3] The fourth time.

[4] The Gros Ventre have a similar tale.

gravis est, togam inquinavit. In the morning, when he started, he said: "Here, this robe is yours, old man," to the first thing he saw. When he had gone a little distance, he looked back and saw that the robe he had given away was clean again. "Come, give it to me, it isn't yours," he said, and took it and went on again. Soon he soiled it again. "Old man, this is your robe," he said, throwing it to anything that might be standing there. Going on, he would see that it was clean once more, and take it back. Thus he did as often as it became dirty. Finally, as he went on, he soiled it again, and coming to a rock, said: "Old man, this is your robe." Having gone on, and looking around, he saw that the robe was entirely clean. Turning back, he said to the rock: "Come, it is not your robe," and took the robe again, and went on his way. When he had gone some distance, something roared, and he looked back. To his surprise the rock was coming straight toward him, rolling and tumbling along. Nih'ā^{n}ça^{n} ran, but the rock came after him, raising the dust as it went. "I wish there were a hole I might get into! I wish there were a safe place I could reach!" he said, running as hard as he could, while the rock was close behind. Ugh! Old man was exhausted. He lay under a bank. "Surely it will roll above me!" he said. The rock came, rolled slowly, rolled on his back, and lay there. "Old man, take it off from me!" Nih'ā^{n}ça^{n} said to whatever animals he could see, but none listened to him. At last the bull-bat came circling above him. "My friend, take this rock off me," Nih'ā^{n}ça^{n} said to him. The bull-bat flew down, crepuit atque saxi frustum defregit. He continued to fly down, striking pieces off. Finally he flew high up, and circled far off; deinde celeriter delapsus crepuit and split the rock. Nih'ā^{n}ça^{n} got up and said: "My friend, come here. I want to speak to you. You have pitied me and helped me. Come, open your mouth." He spread the bull-bat's mouth out wide. "You foolish thing, from now on you will be big-mouthed like this," he said.[1]—K.

35.—NIH'ĀNÇA^{N} PURSUED BY THE ROLLING SKULL.[2]

Nih'ā^{n}ça^{n} was fishing by a hole in the ice. As he fished, it cracked in the ice. Every now and then there was a cracking. "I wonder what

[1] Cf. Blackfoot (Grinnell, 165), Ute (Journ. Am. Folk Lore, XIV, 260), Flathead (McDermott, ibid., XIV, 245). See also Nenenot (Turner, Trans. Roy. Soc. Can., V, 117, and Ann. Rep. Bur. Ethn., 337), Cree (Russell, Expl. Far North, 210). Micmac (Rand, 316), Jicarilla Apache (Mooney, Am. Anthropologist, 1898, p. 197). Often, in myths of a more serious nature, a rolling head takes the place of the rock; thus among the Cheyenne (Journ. Am. Folk Lore, XIII, 185), Ojibwa (Schoolcraft, Hiawatha, 265), Gros Ventre, Carrier (Morice, Trans. Can. Inst., V, 5), Cree (Russell, Expl. Far North, 202), Yana (Curtin, Creation Myths of Primitive America, 325), Maidu, (Dixon, Bull. Am. Mus. Nat. Hist., XVII, II, 97), Chippewayan, Petitot. Trad. Ind., 1886, 405, 407.

[2] From an Arapaho text obtained from informant C.

it is?" he thought, and looked where he heard the sound. But he could not see anything. Suddenly there emerged from the hole in the ice a skull. Nih'ā^{n}ça^{n} was terrified. He fled as fast as he could. "I will kill you," said the skull, pursuing him. In vain Nih'ā^{n}ça^{n} ran here and there, up and down hill, among the trees, and on the sand; still the skull followed him. "I wish there were a sandy place," said Nih'ā^{n}ça^{n}. And sure enough it was sandy there. The skull barely moved. At last it rolled through. "I wish it were brushy," said Nih'ā^{n}ça^{n}. Then there was undergrowth, and the skull was retarded. While it was trying to roll through, Nih'ā^{n}ça^{n} was already far away. At last the skull went around. When it had got by, it pursued Nih'ā^{n}ça^{n} again. When it had nearly caught him, he said: 'I wish there were a mountain!' And a mountain was there. It rolled up, but grew tired. Half way up, it rolled back again. Meanwhile Nih'ā^{n}ça^{n} had fled far. Three times the skull rolled back down. The fourth time it just reached the top and rolled over. Then it rolled on as if thrown. Again it had almost caught Nih'ā^{n}ça^{n}. "Oh!" he said, "I wish there were a great fissure in the ground at the spot from which I am running!" Ah, indeed, there extended a great fissure at the place which he had just run from, and the skull was stopped again. Then it begged him. 'After I have crossed over, I will do you no harm,' it said. "But if you do not bring me across, I shall be angry and will kill you. Come, make a bridge for me!" "Well, then," he told it, "come over!" He put a stick across as a bridge for it. "Hold it firmly!" it said to him. So he held the stick fast, and it rolled along it. When it had rolled to the middle, he turned the stick and the skull dropped down into the great crack. As soon as it fell, the earth closed up over it, and it never was seen again. Thus Nih'ā^{n}ça^{n} succeeded in saving himself.[1]—K.

36.—Nih'ā^{n}ça^{n} disguises himself as a Woman.

Nih'ā^{n}ça^{n} went down the river and got to a camp-circle. When he was about to enter the circle there was a young woman just going out from the circle, weeping; she had her head covered up. Nih'ā^{n}ça^{n} seeing that the woman was mad at something, went to her as a woman (changed to a real looking woman by a dress) and stopped her. "Say, my partner, where are you going to this time of day?" said he. "Well, my own mother scolded me and I did not like it," said the woman. "Well, I am always getting scolded too, so I will go with you," said he.

So they went down to the bottom of the river and reached the bank.

[1] The pursuit by a round rolling object occurs in Nos. 5, 6, 33, 34, 35, 81. In Nos. 6 and 35 it is also a skull that emerges from the ice, in No. 5 a wart, in Nos. 33, 34, 81, a rock.

"Well, there is no use of staying on this side of the river, for the young men might run on to us, we had better wade across and be safe," said Nih'ā^{n}ça^{n}. "Oh, I don't think it is necessary to cross the river, we can hide in the bushes all day long and go back to camp at night," said the woman. "No, partner, we had better go across and be safe than to get abused shamefully," said Nih'ā^{n}ça^{n} in woman style. So this woman agreed, and was taking off her pair of leggings; so with Nih'ā^{n}ça^{n}. "You take the lead." said Nih'ā^{n}ça^{n}. "Oh, you are tall and built heavier than I am, so you had better wade in first," said the woman. When Nih'ā^{n}ça^{n} saw that she would not venture first he agreed to take the lead. So he went in the water holding up his dress; the woman followed.

"Say, partner, you have big muscles, like a man," said the woman. "Eh! Didn't you ever know that they called me by name, Big-Muscled-Woman?" said Nih'ā^{n}ça^{n}, advancing, and the women still following. The water was getting deeper, which made Nih'ā^{n}ça^{n} raise up his dress still further. "Say partner, your back and the whole upper part of your body looks like that of a man." "Eh! Didn't you ever know that people called me by name, the Big-Bodied-Woman?" said Nih'ā^{n}ça^{n}, still walking and wading in the river, the water getting deeper. "Say, partner, I believe that you are a man," said the woman. "Oh, no, partner," said Nih'ā^{n}ça^{n}, turning around slightly. Cum reverteret, membrum eius effugiens e manu in aquam cecidit similiter ac lapis gravis. "Quis est sonitus iste." inquit mulier. "Est, sodalis, infans meus os cruris mei, quod casu effugit." Erat vero membrum suum.

When they got across the river and began to dress themselves, he said to her, "I am going to wash my body clean, so that I may have a good time. See what I have got for you. I am not a woman, as you took me to be." Cum haec conspiceret, Nih'ā^{n}ça^{n} membrum suum erectum habuit. Haec flens discessit sed suum fatum evitare non potuit. "Possis" inquit Nih'ā^{n}ça^{n} "in locum umbrosum ire, dum me lavabo." Hic lotus ad puellam revertit et cum eā coivit. Ea erat puellae experientia prima.

That is the way that some people used to do, disguising themselves like women. But now the young men have to court the girls secretly. —D.

Told by Black-Horse.

37.—Nih'ā^{n}ça^{n} and the Two Maidens.

There were two pretty young girls in a family. They had their own tipi to live in. On account of their beauty, the young men would come around to their lodge to court them, but they would not accept any company. Even the very best looking young men of the tribe were disappointed and ceased to go to their tipi.

Nih'ā^{n}ça^{n} was planning a way to catch the girls. So early one morning he went to their tipi to watch from outside. Just as soon as the old folks were getting out, he rushed in with human excrement and placed it between them and went out. He went around and waited for the girls to awake. Finally the girls awoke and one of them saw the excrement lying between them. "Say, sister, did you do this? Look at it! We are in a fix surely," said one girl. "Oh, no, sister, I didn't do it! Maybe you are the one, but you lay the blame of it on me," said the other. They were accusing each other greatly. Nih'ā^{n}ça^{n} standing outside, heard every word they said. All at once he rushed in. "Oh, pshaw! you girls must ——," said Nih'ā^{n}ça^{n}. Before he had finished his sentence, the girls would tell him to be quiet. He would try to tell on the girls about the excrement, for some time, but the girls finally told him to keep silent. "Age, Nih'ā^{n}ça^{n}," inquunt puellae, "si tu nos non prodideris, patiemur te nos nocte visitari et nobiscum dormire," said the girls. "All right, I agree to that," said he, leaving them.

Just a little after sunset he was close to the tipi, anxiously waiting for them. "Tum puellae recumbuerunt et Nih'ā^{n}ça^{n} ingressus in tabernaculum inter eas se posuit. Per noctem cum puellā pulchriore coivit Haec, quod jam primum coitum experiebat, tantum sanguinem emittebat ut mane inundata esset. The other sister got up from the bed and left her sister still lying on the bed. "Why is it that your sister sleeps rather later than usual?" said the mother. "I don't know, mother," said the girl. So the mother went to the tipi and called for her to get up. She noticed the girl lying in bed, carelessly, looking very pale, et ad lectum progressa vidit filiam sanguine inundatam esse. "Mehercle quis filiam meam perdidit?" said the mother, stepping out quickly and getting the old man to call for all of the young men of the tribe. (This girl was the daughter of a ruling chief.) So all the young men came, for they knew very well that none of them had done anything wrong.

Interim Nih'ā^{n}ça^{n} egressus membrum ā sasshechabihi (animali parvo) mutatus est et illi suum ipsius membrum dedit. The young

men were ordered to jump the stream; whoever should light on the water was to be the guilty one, was the order by the parents. Nih'ā^{n}ça^{n} was jumping the creek with much ease, long before the trial began. All the young men jumped the stream, until this sasshechabihi came for his turn. He jumped, and lighted in the center of the stream. "Oh! That is the guilty man," said the crowd, hitting him with clubs and putting his head under water. "Agete, amici mei, hoc membrum est—" said the little animal. "Oh! Stop people," said some. "Let us hear what he says; it might be a different party," said others. 'Oh! that is a partner of mine, he worships me, that is all; drown him, for he needs to be punished," said Nih'ā^{n}ça^{n}. The fourth time, this animal called out that Nih'ā^{n}ça^{n} was the guilty party, but Nih'ā^{n}ça^{n} had escaped. The people ran after him, but, since he was a swift runner, he got away.—D.

Told by Adopted.

38.—NIH'Ā^{N}ÇA^{N} AND THE MOUSE.[1]

The people had gathered for the offerings-lodge (sun-dance), and it was cried out that the tents should be in a circle. The people began to go to get the trees, limbs, and branches that constitute the lodge. There was a beautiful young girl that had long been unwilling to marry. Now, as she was out gathering wood, she thought: "I will marry at this gathering of the people. Then all will know that I am married; but at any other time the report would not be spread about." When she came back the lodge was already erected. She went to an old man and told him: "Nuntia me nupturam saltatori qui minimo pene solis feriis inveniatur. Dum saltant, virum eligam." Quod cum Nih'ā^{n}ça^{n} audisset cecïitcäbihi (avem minimam) adiit eiusque penem utendum rogavit. The bird answered, "I want to enjoy myself looking on; do not trouble me." Nih'ā^{n}ça^{n} then asked niha^{n}niihi ("yellow-bird"). This bird also said to him: "Do not trouble me. I want to look at the dance." Nih'ā^{n}ça^{n} said, "I wish it only for a short time," but the bird answered, "I want to look on without being disturbed. I want to appear just as I am." Nih'ā^{n}ça^{n} then saw a rabbit coming to look at what was going on. "My friend," he said, "stop! I want to speak to you!" "What do you want, Nih'ā^{n}ça^{n}?" said the rabbit. "Tuum penem utendum volo ut solis feriis saltare possim; meum tu habebis." "Minime; meum tradere non possum" respondit lepus; "I want to look on and see the dance. Do not trouble me." Then a mouse came running near Nih'ā^{n}ça^{n}, who said to it, "Here, my friend, stop!" But the mouse ran on. Then Nih'ā^{n}ça^{n} caught it. "You are the one

[1] From informants J.

I have been seeking; I want you," he said. "Please let me go," said the mouse. "You have just what I want," Nih'ā^{n}ça^{n} said. "What do you wish?" said the mouse, crying because Nih'ā^{n}ça^{n} held it. "Tuum penem volo," inquit Nih'ā^{n}ça^{n}; "meum si tu velles, libenter tibi darem." Tum mus victus Nihā^{n}çae penem suo mutavit, Nih'ā^{n}ça^{n} autem penem parvum abstulit.

Mane saltatoribus, dum eis multitudo operam dant, nuntiatum est ut vestes deponerent quo facilius a virgine eligeretur vir. Cum nudi saltarent, dicebant mulieres: "Nih'a^{n}çam aspice! eius penis minimus est! vix apparet! nihili est!" Et re vera Nih'a^{n}çae saltantis penis nullus videbatur; adeo parvus erat. Virgo interim scrutabatur. Donec saltandi finis esset, Nih'ā^{n}çae penem trahens progrediebatur mus; cum vero sagittis traicere iuvenes conati sunt, clamavit: "Tuum penem, Nih'ā^{n}ça^{n}, laedunt." "Abi, iocaris," respondit Nih'ā^{n}ça^{n}, dum pueri clamantes murem sequuntur fimoque pulsant. "Tuum penem, Nih'ā^{n}ça^{n}, laedunt," clamavit mus, sed ille: "Tace," respondit populoque dixit: "Semper hic iocatur; meum penem esse mentitur."

On the last day, when the dance had ended and all were eating and drinking together, the girl brought a clear, smooth spoon and a bucket full of water, with which she gave a drink to Nih'ā^{n}ça^{n}, whom she thus designated as her husband. Then she took him into her tent. The tent was good, the bed beautifully decorated, and bags of meat, a pipe and comb, and other furniture, were already inside. Antequam se quieti dederunt, Nih'ā^{n}ça^{n} reversus penem suum recepit. Mulier, cum penem tractasset si forte adhuc tam parvus esset, magnum necopinato sensit, Nih'a^{n}çamque expulit. Mane aquam hausit, et amphora expleta ligulam eandem sumpsit iuvenemque qui secundum Nih'ā^{n}çam penem minimum habebat, adiit; qui, cum mulier bibere dedisset et in tabernaculum praecessisset, vir factus est.—K.

39.—Nih'ā^{n}ça^{n} and his Mother-in-law.

Nih'ā^{n}ça^{n}, his wife, and his mother-in-law, camped alone. He had his own tipi and did a great deal of work and errands for the mother-in-law (such as is the custom of the Indians). He became quite fond of her, at a distance, because of her pretty looks, but he could not get to talk with her.

One day Nih'ā^{n}ça^{n} went out for game and returned with some beef for the family. His wife brought some beef or meat, which the mother-in-law had prepared. He was not in good spirits, and didn't feel like eating. 'What is the matter with you? Are you sick?" said the

wife. For some time he didn't eat his meat, but looked very sad. Finally he told his wife that he was anxious to go out on the war-path, but he could not go alone. "I would be too glad if I could have a companion, like the others," said he, taking a few bites of food. "What do you want to do? Tell us!" said the wife. "Well, I saw a party of young men passing through with their mothers-in-law, all fixed up in war-like appearance. There were several parties, going in all directions," said Nih'ā^{n}ça^{n}. "I would like to take my mother-in-law along, if it is possible, said he. "Well, eat your food, I will ask her, and let you know if she can do it or not," said his wife.

So this wife went out and told her mother that her husband had seen a war-party of young men with their mothers-in-law; that he wanted to know if she would consent to go with him. "Well, if that is the case, it is not a hard thing to do, simply to go along as company to wait on him. Tell him that I can go along any time," said the mother-in-law. "She said that she is willing to go," said his wife to him. "You may then tell her to get ready, for I want to catch up with the rest of the crowd, before they get too far off," said Nih'ā^{n}ça^{n}. So they started off, leaving the daughter behind. They traveled for miles, and it was late in the afternoon that Nih'ā^{n}ça^{n} stopped and said to his mother-in-law, walking behind her, "Let us climb this high hill, and see if there is any sign of them ahead of us. You may take the lead, fix yourself up lightly, and tie your dress higher so that you can ascend more easily, and I will follow you and shall watch for any danger behind," said Nih'ā^{n}ça^{n}. So the mother-in-law climbed the high hill, using a stick for a cane. "Hold your dress higher and walk faster! I think that the enemy is following us," said Nih'ā^{n}ça^{n}. He was looking at her fat legs and in course of time, while she was climbing fast, he saw her privates, which made him laugh secretly. After they had reached the top of the hill he told her that the pursuing party, the enemy, had disappeared and that they were safe for the night. The mother-in-law believed whatever he said, and she was more handsome than ever to him. While they were resting he sang a song, beating his bow with an arrow, saying, "There was a dark spot, I saw," meaning her privates. "My mother-in-law, don't feel hurt by the words, for I am singing about those people. I saw them behind us. It is the way that the war-party of young men do and they have all kinds of songs to stir their feelings and rouse their ambitions. Say, mother-in-law, I think that we have to turn around and go back, for we cannot see them. We might get lost. I see that we cannot overtake them. So it is best for us to go back now, and we will go as far as we can to-day,"

said Nih'ā^{n}ça^{n}. So they went down the hill and reached a creek, which had much timber and grass. "Say, mother-in-law, we shall have to camp out for the night, and we shall take time to-morrow to reach home," said Nih'ā^{n}ça^{n}.

Both of them together erected a shelter and made separate beds. Late in the night, Nih'ā^{n}ça^{n} complained of being too cold. The mother-in-law gave him more cover, but he was knocking his teeth together, and rolled about. "Are you still cold, son-in-law?" said the woman. "Oh, yes! I can't lie still, said Nih'ā^{n}ça^{n}. "Age dum," inquit mulier, "potes mecum reclinari." Itaque reclinatus est et quamquam mox calefiebat tamen horrebat. "Quid nunc agis" inquit mulier. "Quid mater," inquit ille, "una pars corporis mei gelata est et nisi tu me juvabis, molestiam habelo," inquit Nih'ā^{n}ça^{n}. "Quae est pars illa?" inquit Nih'ā^{n}ça^{n}. "Age," inquit mulier, "ascende in me; id calidum membrum suum quod durum et rigidum erat. "Id est paene gelatum" inquit Nih'ā^{n}ça^{n}. "Age" inquit mulier, "ascende in me id calidum faciam." Nih'ā^{n}ça^{n} cum in eam ascendisset, laborari coepit. Membrum eius tam magnum erat ut mulier effugere conaretur. Hare flens ex eo petivit ut descenderet. Ille respondit: "Mater cara, tace; patere; ego et tu in flumine coitus coimus." Sic per totam noctem cum ea coibat. Mane domum profecti sunt. Mulier non bene ambulari poterat quod per totem noctem coierant et multum patebatur. Finally they reached their home feeling very tired. "Well, what made you return so soon?' said the daughter. "My dear wife, when we climbed the hill, I saw the enemy below, after us, and we just barely escaped from them. Besides, the other parties had gone so far that we could not begin to catch up with them, and the journey was dangerous, too, so we returned. I am glad to see you, wife. I might have been killed if I had been in the fight," said Nih'ā^{n}ça^{n}.

This story teaches that some men have intercourse with their mothers-in-law. It all depends upon the virtue of the man and the woman.—D.

Told by Adopted. Cf. No. 40.

40.—One-Eyed-Sioux and his Mother-in-Law.[1]

One-eyed-Sioux having gone on the war-path with his mother-in-law, they camped in the woods, having two separate shelters. His mother-in-law lay down to sleep in her shelter, and he too lay down in his. When it was well into the night, One-eyed-Sioux asked for

[1] From a text by informant A.

more covering. "I am very cold; give me some of your blankets!" he said in his thoughts.[1] "Uhuuhu, it is cold!" he called out. "What is it, my son-in-law? Are you cold?" "Oh, I am very cold; give me one of your blankets." "Very well, my son-in-law, here is one." One-eyed-Sioux took the blanket. Soon after, he again cried for covering. "What is it, what is it? What is it you want, my son-in-law?" "Oh, I am still cold! I have not become warm in spite of the blanket! Come out, let us sleep together." "You are cold?" "I am truly cold, my mother-in-law." "Very well, then![1] Lie down next the fire, my son-in-law. It is well." Then One-eyed-Sioux lay down with her on the side of the bed towards the fire. "Take the cover to yourself, my son-in-law," said his mother-in-law to him. Soon after he again cried for more blankets. "What is it, my son-in-law, what do you want?" "I am still cold, I am still cold! I am shivering from cold." "Qua parte alges, gener?" "Abi.[2] Em, hic algeo; hac una parte re vera algeo," dixit, dum corporis partem frigidam tenet. Mulier, cum quid vellet sensisset, respondit: "Esto; in me incumbe, gener; tum calidus eris." Quod cum factum esset, One-eyed-Sioux et mulier obdormierunt. When it was morning, they started to go on again. They remained on the war-path a long time. Dum in itinere adhuc erant, mulier gravida facta est. Festinantis ad opus anum scrutabatur One-eyed-Sioux. "Vestem altius cinge—altius," mulieri dixit; "te magis incurva—magis," cum anum scrutaretur. Dum in itinere una cum muliere adhuc erat, illa puerum, eius filium, peperit. The boy grew up. Finally One-eyed-Sioux returned, his mother-in-law having a boy child. "My father," he said to him. "Ah, no, not so! I am your brother-in-law." "My father, One-eyed-Sioux!" the boy said again. [Then the people who stood by, waiting to hear the news, got impatient and said:] "Well, One-eyed-Sioux, what is your black paint (success in war)?" "Oh, I was about to tell you that I captured this boy. I captured him for my mother-in-law," said One-eyed-Sioux.[3]—K.

41.—NIH'ĄNÇĄN USURPS A FATHER'S PLACE; ORIGIN OF DEATH.

A man and wife, with two children, camped alone. One of the children was a boy and the other a girl. One day the man went out on the hunt and came to a high peak, on which was an eagle's nest. In the nest were two young eagles, which had just been hatched. This man saw an eagle fly quite a distance from its nest, so he got a stick and

[1] Inahous, nevertheless, anyhow.

[2] Wuuu kąkanaąn.

[3] Also a Gros Ventre tale.

walked up to within a short distance and stopped, looking up to the nest. The young eagles were peeping out from the nest, opening their mouths.

Nih'ā^{n}ça^{n} came to this man, and said to him, 'Well, partner, climb up the peak with that stick; it is not so high as you think it is. Those young eagles are fine specimens, being very young; they are just right for the children to play with. Go and get them down for your children!" So this man laid his weapon down and took off the heavy clothing and left them below. He then ascended the hill. 'I shall wait for you, partner; your clothing will not be molested," said Nih'ā^{n}ça^{n}. So this man went up the peak with the stick, trying to push the young eagles out of the nest. The way to the nest was like a stairway, for the stones lay so evenly and regularly.

As he was climbing the peak, Nih'ā^{n}ça^{n} commanded secretly that the peak increase its height. He said to the peak, "Let the peak stretch its height!" The peak did stretch. This man was still climbing the peak, and Nih'ā^{n}ça^{n} was still saying to the peak to stretch its height. He gave this command several times, until the peak was inaccessible.

This man was very tired, and looked down, and to his surprise, he saw things below were very small. He got frightened and wanted to get down, but the sides of the peak were smooth, therefore he gave up and ventured to stay to see what would result.

Nih'ā^{n}ça^{n} took the weapon and clothing and went off toward the man's tipi. When Nih'ā^{n}ça^{n} had reached the tipi, he told the wife that her husband had climbed up the peak to get the young eagles for his children but the peak had increased its height until he was up in the air. "He said to me, after he could not come down, 'You may go to my wife and take her as your own, and be sure and take care of the children,'" said Nih'ā^{n}ça^{n}. Of course the woman consented and took him as her husband, since the other man had been gone for some time.

Time went on with the family. This Nih'ā^{n}ça^{n} was constantly bringing beef for his tipi. He was very kind in the beginning, but later on he would scold the children without any cause or reason; also his new wife. "Can't you children behave yourselves! I wish I had never taken your mother, for I can't stand your foolishness here. You ought to be with your father, up on that peak, starving," said Nih'ā^{n}ça^{n}. The wife and children felt sorry for the abuse and ridicule, and were obliged to do everything for Nih'ā^{n}ça^{n}. This woman thought much of her children, but her husband hated them and abused them, because they

were not his own by marriage. (Such is the feeling with the step-father or stepmother for children.)

One day this woman told of the mystery to the people, or rather, informed the camp that her former husband had climbed the peak for young eagles, and the peak had increased its height, thus making it impossible for him to descend. The people were in sympathy with the man, and they soon moved the whole camp to search for him. The people finally got to the place mentioned, but were not able to find him.

Somebody got to the foot of this high peak and saw beads lying on the ground, and wondered what they indicated. (They were the tears of this missing man. When this man saw no help from above or below, he wept for days and nights. He did this because he was starving, and besides, he thought of his family.)

The people then got the geese to look for the man. They flew up the peak and found the man in a struggling condition, very poor. The geese questioned him about his trouble. "Who brought you here? What was the matter with you?" said the geese. "I was climbing this peak after young eagles, and Nih'ā^{n}ça^{n} came along and commanded this peak to increase its height, as I climbed the stairway. I did not know the danger, until I looked down and got dizzy and saw things very small in appearance. I saw no way to get down and therefore I have stayed here ever since," said the man. So these geese told him to get ready (giving him strength again), and to lay his body across their backs and hold fast. These geese then flew up and then gradually descended and landed him safely. (This descent of the man upon the backs of these geese corresponds to that of the little bird used in the sun-dance, which is on the forked stick, and which is called the cradled bird, or packed bird.)

The people got various kinds of birds to go up to the top of this lofty peak to find the man, but all failed, until the geese took the task and accomplished it, for they never get tired.

After this man was brought down by the geese, he was fed regularly, and soon became fat. After he had left his family, his children were fed on tendons of beef, and consequently got poor in flesh. Nih'ā^{n}ça^{n} had ordered his wife to give the children but very little food, so that they might some day starve to death.

This man who had returned to the people, started off in search of his wife, to the other camp, and finally came to Nih'ā^{n}ça^{n}'s tipi. Nih'ā^{n}ça^{n} was out when this man went in the tipi. The children were very glad to see him, but he felt so sorry because they were poor in

flesh, which reminded him of his experience. He at once furnished them with food, and the wife and children ate it. All got enough that day.

"Now, my wife, I am going to kill Nih'ā^{n}ça^{n}," said the man. So he entered the parfleche, which was empty, and partly closed himself in, having taken with him a knife. He lay in the parfleche at the side of the wall, close to the bed, watching and waiting for Nih'ā^{n}ça^{n} to arrive.

Nih'ā^{n}ça^{n} came and took his seat with his wife, awaiting a meal. He was first given the best food and lastly the waste was given to the children to eat. The children did not eat. "Did you feed them with decent food? They don't eat that food. I want you to tell me," said the husband angrily. While Nih'ā^{n}ça^{n} was making trouble, this man in the parfleche had loosened the strings and gradually worked himself out. He at once jumped on the cruel husband, stabbed him, and killed him. The body was cut up in several pieces and thrown outside.

Thus Nih'ā^{n}ça^{n} was killed, but he became alive again. He then walked off and came to a big lake and stopped to rest. "Now I want to know what will become of my children after they die? whether they will come back to life or not?" said he. So he took up a stick and threw it in the water, and it came back on the surface. "Well, the people will come back again," said he. He took a buffalo chip and threw it in the water and it came out on the surface. "Well, the people will come back after they die," said he. He took the pith of wood and threw it in the water and it came out on the surface; and he said, "The white people will come back again." He then went off a little distance and took a pebble and threw it in the water, and it remained under the water. "That is the way it shall be with my children. They will be gone forever; because this earth is too small. If they should live forever, they would be crowded, but this pebble answers well." Thus the people lived to a certain period and died forever.

The peak reduced its height after the man was brought down by the flying geese. The length of life was decided by Nih'ā^{n}ça^{n}, by throwing sticks into the water; when they came up to the surface, it meant that the people would live forever. But though it was the wish of the people to live long, when they threw the stone into the water it remaind below, and thus approved of the disappearance of the people.

This story also refers to the manner of treatment to be shown by a stepfather and stepmother toward their children. The husband

mentioned in the story (Nih'ā^{n}ça^{n}) was mean to the children and even tried to starve them to death. This hatred still exists among the Indians.—D.

Told by Adopted. A similar origin of death is found among the Cheyenne (Journ. Am. Folk-Lore, Vol. XII, p. 161), Blackfeet (Grinnell, Blackfoot Lodge Tales, pp. 138, 272), Navaho (Mathews, Navaho Legends, p. 77). Cf., also Origin Myth, "Arapaho Sun Dance."

42.—NIH'Ā^{N}ÇA^{N} AND HIS DAUGHTER.[1]

Nih'ā^{n}ça^{n} had a wife and a beautiful daughter. He pretended to be sick. He said: "Do not bury me in the ground, but on a tree, and do not bind me up!" Then he pretended to die, and they buried him, and mourned for him. At night he descended, covered one eye with clay, and went to the tent. Virgo sola dormiebat; cui: "Mecum lectum partire, mecum lectum partire," cantabat. Illa autem lectum partita est ac eum recepit. Mox dixit: "Hic homo patris mei similis est, mater; eius pars dimidia patris similis est." "Tace, pater tuus iam diu mortuus est," respondit mulier. Deinde cum argilla de Nih'a^{n}çae oculo decidisset, virgo iterum: "Pater hic vero est, mater." Cum mulier scrutata esset, ipse re vera erat; quem fuste sumpto verberavit.[2]—K.

43.—ONE-EYED-SIOUX AND HIS DAUGHTER.

A man and his wife once camped alone. They had a very handsome daughter. The father began to devise a plan whereby he might have connection with her. One day he was suddenly taken very ill and made it very hard for the family. The daughter thought very dearly of her father, so that she would sit by his bedside day after day, waiting on him.

"My daughter, if I should die, I want you and your mother to hang me on a tree, wrapped carefully with robes and clothing, bow-case and quiver. Be careful not to tie me up very tight; have my head stick out. Oh, yes, daughter, wrap me up with a knife, too! I don't want to be buried under the ground; I am afraid of it, for I might turn into earthy dust. I had rather have my bones lie on the ground in sight," said he. "Oh, father, I love you dearly. I do wish you would not die; you are supporting me, and mother can't live alone," said the daughter. "I know that you love me, daughter, but this is my wish if I should die," said the father. "And now, daughter, listen to me:

[1] Informants J.

[2] This tale is found also among the Gros Ventre, Ute (Journ. Am. Folk Lore, XIV, 268), Navaho (Matthews, Amer. Antiq., VII), Chilcotin (Farrand, Mem. Am. Mus. Nat. Hist., IV, 17, a stepdaughter taking the place of the daughter), and Maidu (Dixon, Jour. Am. Folk Lore, XIII, 270). Its distribution, therefore, does not extend far from the great interior basin. See also Petitot, Trad. Ind., 1886, 219. (Hare.)

I am very sick and I know it is impossible for me to get well. So when I die I want you to marry whosoever comes to you folks on the way back to the camp-circle, or whosoever helps you at the camp,—anybody that may be friendly to you. You and your mother will have contentions and trials after I have left you. If I should leave you no advice, daughter, I should not do my duty as a father. The man will look after your ponies, and supply the food for you." The daughter was sad on account of her father's sickness, but decided to obey him.

Then the father called to his wife, and said: "Come in here, old woman, I want you to know my wishes concerning my daughter. Understand, old woman, that when I die, I want my daughter to marry whosoever comes along on your way back to the camp-circle, or at the camp, so that he can look after the ponies and supply food for you," said the husband.

"What do you think of it, mother?" said the daughter. "Well, since he is your only father and loves you dearly, I think that what he advises is just. We shall have to carry out his wishes for our future welfare," said the old woman. "I have told my daughter how I want to be placed in the tree. When you have done, make your journey that day as far as you can. At the end of four days you may come back to see me, for the last time. Then you can go on in search of the camp-circle," said the father.

He was now sinking very fast, and his wife also watched him. She would rub his face, feet and parts of his body to keep up his spirit and courage, but he continued to get worse.

One day he partly closed his eyes, watching at the same time his daughter and wife by the bedside. When it was plain that they could not help him to recover his senses, they decided that he was dead, because he had closed his eyes. They began crying over him. Then they carried him to a tree and cut poles long enough for his body to rest on, which they placed on straight limbs of the tree. They then took the netted platform of the travois and put it on top of these poles, making a sort of bed for him. They spread his robes and clothing, placing his bow-case, quiver and knife, on the bed. They threw a rawhide rope up around the big limb and then tied it to his body. In this way he was drawn up to the top of the bed, and wrapped as he had requested, very loosely.

The mother and daughter at once began to weep very bitterly, but left the burial place right away, as the father had directed, and when they had reached their tipi they at once broke camp and journeyed till sunset.

After they had left him, he worked himself out of his wrappings and took out his bow-case, quiver and knife. He then cut the robes and clothing into pieces, leaving part hanging on the tree, but throwing the most of them upon the ground. Then he gathered the bones of animals and strewed them upon the ground, scattered some strings and chewed the ends of some rawhide ropes and threw them down, in order to make it appear as though the wolves had been around. Then he would step off a short distance and look at everything to see if it looked like a real burial place.

Now he started in different directions, but toward the course of his family, until he came to the place on the creek where they had made a camp. Every day for four days the father would camp out a little distance from the tipi of his family. And at the end of this time the mother and daughter went back to see the burial place once more. Upon their arrival they found bones piled up, some scattered around and the robes in small strips, some still hanging on the tree, and other parts on the ground.

"Your father must have decomposed rapidly, on account of the hot weather, and dropped down; the wolves and coyotes have been around, and see those ropes chewed off!" said the mother.

Then they both took up the bones and wrapped them up again with remnants of the robes and clothing, and placed the bundle of bones on the tree. Then they cried for some time. "This is the last time I shall see my father's remains," said the daughter, still weeping.

So they went back to their camp on the creek. That night the daughter and mother slept, but were very sad. In the morning, after breakfast, the daughter went out to look around, when at a short distance from the tipi, she saw a man dressed in white, and who had a white bow-case, quiver, robe, shirt, leggings and moccasins. (The man had whitened them with lime he had found at the cliff near the creek. He had also covered over one eye with this lime.) The daughter went in and told her mother that somebody dressed in white was standing outside. So the mother and daughter went out to see who it was. When they came up to him they saw that he had only one eye, and a white bow-case and quiver.

"Who are you? Where do you come from?" said the mother, in the sign language. The man answered, in sign language that he was a Sioux, that his name was One-Eyed-Sioux. After the mother and daughter had consulted each other about him (the man understanding all that was said), they invited him in to the tipi. So he went in and took his seat at the back of the tipi to get his meal.

"You may cook the food for him, daughter, while I erect a tipi outside," said the mother; the man in the mean time looking from time to time, gloating over the girl with whom he expected to sleep. He talked the Sioux language, and used the sign language when he answered the girl. The girl gave him the food, of which he ate very little, passing it back to her, and thanking her for the favor.

"Say, One-Eyed-Sioux, we are in hardship, and in fact we are yet in sorrow. My father has died but a few days ago. We are searching for the camp-circle now. Before my father died he told us that whosoever should come along to our camp while we were on the way back to the camp-circle, should he show himself friendly, or any one that would give some help at the camp-circle, I should marry. Now I want to tell you that my mother is erecting a separate tipi for us. You will have to take me as a wife. We are thankful to have you, for we want you to show us the way back to the big camp-circle," said the girl to One-Eyed-Sioux. One-Eyed-Sioux then answered the girl in his own language [Sioux], at some length, and signed to her, saying, "It is good."

"Now, daughter, bring your willow mattress, lean-back, tripods, and the rest of the bedding, and let us fix up your tipi," said the mother.

"Say, One-Eyed-Sioux, I am going to take out this bedding to make our bed," said the girl. "Good!" said One-Eyed-Sioux, in the sign language, the girl making signs to him in return. So she took them out and made the tipi look like something and took the man inside as her husband. Then the man wished that night would come on soon, for he desired her. Late in the afternoon she would occasionally gape, remarking, "I am sleepy, Sioux."

Night came on and the man and his wife went to bed early. Having been awake with his wife during the entire fore part of the night, he slept late the next morning, while the girl got up to get his breakfast.

While she was putting on her leggings, she looked at her husband and saw that he had a mud-covered eye. The clay was drying up, and had shrunken on account of the heat of the sun in the morning. She looked under the plaster and noticed that his eye was all right. Then she looked at his face and body and said to herself, "This man looks like my own father. His nose, eyes, head and body resemble his. Surely it must be he."

She went to her mother and said, "That man looks like my own father, both his eyes are all right. I took a good look at him. He just

plastered that one eye with mud, and the mud has dried up and is about to come off. You come and see him and be convinced!" "Shame on you, daughter! Do you think I would go in my son-in-law's tipi! No! You may take his breakfast and wake him up," said the mother. "No, mother, I am quite positive that it is my own father. Come with me and see him yourself! He is fast asleep," said the daughter. So the mother went out, and with her daughter, entered the tipi. The girl went in first, but the mother hesitated, saying, "Daughter, it is disgraceful for me to go into my son-in-law's tipi!" "Oh, he is sleeping yet! Come in!" said the girl, opening the door.

At last, the mother went in, and saw that the man was her former husband, and that he had plastered one of his eyes in order to deceive his own daughter. All at once she grabbed him by the hair and pulled him off the bed. He was asking mercy in the Sioux language and in the sign language, but while he was struggling to get away, the clay plaster dropped to the ground. He immediately picked it up and tried to hide it. The wife beat him unmercifully, so that he had to admit who he was. (That is the way it shall be done with fathers who deceive their daughters.)

The wife said when she began to beat him, "You scoundrel! You come here as One-Eyed-Sioux to sleep with your own daughter! Shame on you!" "My wife, you have beat me sufficiently, and I feel the pain now. Will you please stop!" said he. "But I want you not to tell anybody. Keep this a secret," said the man.

This refers to the immorality of the people nowadays. When an Indian is caught in incest with his own daughter, he is either killed, or his name is immediately dropped and people cease to respect him. The story also shows how the father, before his death, makes plans for his daughter's marriage.—D.

Told by Little Chief. Cf. No. 42. In the Ute version One-Eyed-Sioux is replaced by Coyote (see Kroeber, Journ. Am. Folk-Lore, 1901, p. 268).

44.—NIH'ĀNÇAN AND THE SEVEN SISTERS.[1]

Seven women started out, looking for a new country, all loaded with their property. They made a camp for the night. In the morning one was missing. The oldest one said: "It is far away where we are going; I told my younger sister so. She ought to have said: 'Let me stay at home.'" They started and went on again, and in the evening made camp. Next morning another one was missing, to-

[1] From informant A. Text.

gether with all her possessions. The oldest one said: "My sister should have decided previously to remain." Starting and traveling again, in the evening they made a camp. After they had eaten and it was dark they went to bed. When day broke another one was missing. "Child (my sister), you ought from the first to have declined to go," said the oldest sister. The four that were left started out, walking close together. Then they camped for the night. In the morning one was missing again, together with her property. "Sister, it is you who were anxious to come with us," said the oldest one. Early in the morning they started again, and went on, looking for the place where they would live. In the evening they made camp. Again in the morning when they awoke one of them was missing. "I did not want my sisters to go, but they all wished it [therefore they should not leave me now]," said the oldest sister. There were now only two of them to go on. Then the oldest one thought that something must have happened to her sisters. The two made a camp for the night. "I wonder what is the matter. What can the children (my sisters) have done? I will try to find out," said the oldest of the sisters. Late at night, when her remaining younger sister was asleep, she tied herself to her with a rope. In the middle of the night a person came in. "Who can it be coming in?" said the oldest sister. It was the black wolf (wā^{n}itā̄c). "It is he that has robbed me of my younger sisters," she thought. She had a meat pounder ready in her belt. The wolf came up close to them and, opening his mouth, began to draw them both in, for they were tied together. "I will wait until he has half swallowed me," she thought. When half of her had already entered him, she took her pounder and struck him on the head with all her might and killed him. "Now, at last I know the one who has done it," she said. Then with her knife she began to cut him open. "Come out again," she said, and, when she had cut the wolf fully open, her younger sisters came out with all their property. "Thanks! my younger sisters; I am glad to see you again." Then they all went bathing and washed themselves and put on new clothes. Then they started again, the same in number as when they had started out.

They came to a country which they thought good; the grass was good, the water plenty and good of taste, and the timber was good. When they reached this place they put up their tent just as it should be. Then the oldest sister said: "Now, all get ready, dress yourselves; you will go to look for a man. Bring back either a fine straight stick of yellow willow or of 'praying-bush' (hā^{n}wā^{n}ūubīic), whichever you find first." So they went looking for the two kinds of wood and

brought back the praying-bush to become a man. Everything had been made for him; his bed and his clothing were ready. The oldest sister put the stick on the bed and laid the clothing over it. This she did at night when they went to bed. Early in the morning all the women got up. "Praying-young-man, get up and drink," said the oldest sister. Praying-young-man did not move. "Get up and wash yourself," she said to him, but he did not move. "Praying-young-man, get up and eat." Then he moved a little. "Praying-young-man, look for the horses." Then the young man stretched himself, raised his head, and sat up. He looked very fine on account of his clothes. Then he ate breakfast with the women. Afterwards he went out into the timber, looking for women, and brought them back into the tent. "No, she is not the right one. Take her back," his sisters would say. In this way he brought in women many times, but his sisters always sent them back. Nih'ā^{n}ça^{n} heard about Praying-young-man; he stole his clothes and dressed himself in them, so that he looked like him. Then he went where he had heard that there was a woman whom Praying-young-man was to marry. "There he is! At last Praying-young-man comes," the people said. Then Nih'ā^{n}ça^{n} married the woman. Meanwhile the sisters went into the timber, looking for Praying-young-man; they found him, but his clothing was gone (he was a stick again). Then they heard that Nih'ā^{n}ça^{n} had married the woman.—K.

45.—NIH'ĀNÇAN AND THE SEVEN SISTERS.

A man and wife had a beautiful daughter whom the young men were trying to win for a wife. Another girl was born to this family and was a very handsome baby. An old woman came along one day to the tipi of this man and wife, with the message of a young man, relative to marriage. "Will you please listen to me; my grandchild sent me over to ask you frankly that you consider fully on your part that he desires to make an engagement for your daughter. Understand that the whole family have taken careful thought for the boy; that we have given him an outline of his duties as a son-in-law, advising him to conduct himself as a gentleman hereafter; that whether or not the wish be granted, he must be good to everybody and ready to accommodate people in case of necessity; that if he should become your son-in-law, he is to do anything for you without being told, and must keep himself straight while acting as a servant (these being the requirements for a proposed marriage). So I wish to obtain your con-

sent that the families may be united in peace and harmony. My grandchild likes the girl very much and agrees to earn the girl in the usual way," said the old woman.

After due consideration on the part of the parents, both of them expressed their willingness for the contract. "Well, old woman, we have concluded to call for our daughter and tell her the circumstances of your visit," said the husband. So the wife went out and called the daughter in. The daughter came in and seated herself. "Well, my dear daughter, this old woman sitting here in our tipi has come to us with a special request for a marriage with you. We have thought of the matter sincerely and decided that it is the proper thing for you to do," said the father. "No! I don't want to get married, father, and I do not want this to go any further," said the girl. This girl was very charming and at the right age to get married, but she wished to remain single.

The old woman got up and returned to convey the answer to the family of the boy. "The parents were willing, but the girl objected and made herself understood that she would not get married under any circumstance," said the old woman.

The second daughter born into the family was very promising. She had grown up rapidly and soon attracted the attention of the young men. One day an aunt of a young man came over with a proposition of marriage for the girl. The request was made in the usual way, but the girl objected, giving as her reason the same as her sister had given. The father and mother were willing and gave their consent, but it did no good.

There was another girl born into the family, who was well built and beautiful. This third girl had grown rapidly and was like a picture to the young men. One day an old woman came to the family and asked for marriage with this girl, by her grandchild. The parents consented, but the daughter objected.

Another daughter was born to this family, which the parents thought surpassed her sisters in beauty. The fourth daughter was growing fast and soon behaved like a woman, besides being charming. One day a young man sent his mother to this family, who presented earnestly the wish of her son. "Will you please excuse me. I have came over to make a plea for my son that you kindly consider my proposition on behalf of my son for a marriage with your daughter (the fourth one). Can you bring about this marriage? My dear son is anxious to marry your daughter," said the mother. So the father and mother called for their daughter to come in. The daughter was

out with the older sisters. She went in and seated herself. "Well, daughter, this mother of a young man requests a marriage to you by her son. This young man likes you; so does his family; and we have had a good talk about it and thought best to try and induce you to accept. Now, my daughter, can you accept this proposal and be contented like other girls?" said the father and mother. "Oh! No, father, I can't do that. I am sorry, but I have no wish for any marriage, for it is not my desire," said the daughter. The mother went away disappointed.

There was another girl born to the family, which, of course, was beautiful before the parents and others. When the fifth daughter was fully grown up, she also was attractive to the eye of every young man. The other daughters were beautiful, but this one was fascinating to everybody. One day there came along an old woman who went into the tipi of this large family. "Will you please take pity on me? I have come over to offer my boy (young man) as a servant, in order that he may marry your daughter. It is my earnest desire that my son get the girl as a wife, and I hope that both of you will grant my wishes," said the old woman, shaking hands with the family. "Well, old woman, you shall have the girl for that son. I think your people are deserving, and because your characters are such, the request is fully granted on my part and on the part of my wife," said the father. So the daughter was called in and told the circumstances of the meeting. The girl said that she didn't want to be married. The mother went away disappointed and told her relatives that the girl objected. Time went on peaceably with this large family; so with the people in the camp.

One day the mother of the family gave birth to another girl. The girl was fair and fat. The sixth daughter grew up quite a sweet young girl. All the young men who saw her face close, fell in love with her, for they liked her very much. It happened one day that a woman came to the large family. "I have come over to ask you folks in behalf of my nephew for a marriage with your youngest daughter, who is just at the ripe age. My nephew seems anxious for the marriage, and has pledged himself to earn her for his wife, by being a servant. If you folks agree to this I shall go home with a warm heart and get him to begin looking after your work," said the old woman. "Well, I will see the girl soon, but as far as we are concerned, there is no objection." So they asked their daughter if she would consent to the contract, but she said that she would not marry anybody. She gave the same reason that her sisters had given, viz., that she wished to remain single. The

father and mother gave all the help they could to the people, but the girls objected bitterly against any kind of marriage.

One day these folks were presented with another baby, which was a girl. This was the youngest of the seven sisters. She also grew up handsome and charming. The young men liked her very much and through their relations asked the parents for a marriage, but failed to get the consent of the girl. The young men would occasionally meet the girls, court them for love, but got no satisfaction in regard to marriage. Time went on and the tipi of this family was crowded with daughters.

It happened one day that a boy was born to this man and wife. They were very much pleased to have a boy. This baby boy was handsome, too, the only brother that the seven sisters had. The boy grew up rapidly and was soon a good reliable young man. While he was out having fun like the other boys, a young man came up to him and asked him to give his consent for his oldest sister to marry. He told the young man that he had no objections whatever. This young brother knew that he could not very well stay at home with all the sisters. He would rather be alone with the old folks and see his sisters all married, so that they could have their own ways with their own husbands, and that the folks would be well off and perhaps receive some help from their sons-in-law, so that their troubles, anxieties and burdens would be lighter. So when he came home in the evening he mentioned the thing to his father and mother. "Father and mother, it is my earnest desire that all my sisters should get married sooner or later. I think that as I am the only male in the family, they should respect my wishes and do what I say in their behalf. So I want you to tell my sister, the oldest one, to give her consent to marry a young man, in the usual method," said the son. This young man left the tipi and was out during the night, perhaps at his relatives or having fun. The sisters all went into their tipi and their parents repeated the son's wish concerning his oldest sister. But in spite of the father's effort to induce the oldest sister to marry and also in spite of the brother's wish, this woman would not accept the idea. "I am glad to know this, but, father and mother, I cannot under any circumstances get married. I am sorry that I cannot please my older brother, cannot do as he orders me," said she. The old folks thought this a hard stroke to the brother, and they were afraid that the brother would probably get mad and wander off. So they did not say anything more than was necessary. Several days passed by. The same objection was given by the other sisters.

"Our son might finally make up his mind to wander off; let us order his sisters to search for their support, and then they can be contented elsewhere," said the parents. So they decided to put away their daughters and keep the only son; they thought best to do this, in order to preserve moral feeling in the family and a proper respect for their son.

"All you girls get ready, pack your bags with your moccasins, dried meat, etc., and go and support yourselves. Go to suit yourselves! My son will stay with us, and it is our idea that you all remain away from him, rather than be with him at our home. He may not like our home with so many sisters unmarried," said the father and mother. So the sisters had to obey and soon packed up their bags with necessaries. In the morning the girls loaded the burdens and started off somewhere for a place to live. Days and nights they traveled in search of an abiding place, until they came to the foot of a mountain.

At the foot of this mountain was the head of a running creek. It had plenty of timber and good clear water. The valleys of its sides were broad and fertile. There was plenty of game and birds of various species, the noise of which in the woods along the deep ravines and sides of high mountains was like the blowing of bone whistles, the musical echoes of the animals and birds. The scenery was beautiful to the eyes of the seven sisters. These sisters walked down the creek and reached a bend which was attractive to them on account of a hill covered with timber and rocks. This hill was pointed and faced toward the creek. They went to this hill and found that at the foot of it was an opening (cave), and they decided to make it their abiding place.

So they went in and made themselves beds around the circular space inside. It was like a tipi to them, for it was pointed above and the entrance was like that of the door of a tipi. The oldest made her bed in the center at the rear, and the others made theirs according to age, the youngest sister being at the door.

These sisters spent some time at the cave and one morning early the oldest sister went to look out and saw a herd of buffalo just coming to water on the other side of the creek. "Oh, sister! Come out and look at the buffalo over yonder," said she to her next younger sister. The sister got up and went out and looked for the buffalo. The moment she took a glance at them several of the buffalo fell dead. Then they went to them and skinned them for their hides and meat. When they had brought in the hides they rolled them up and sat down on them and commanded them to be painted and quilled as seemed best. When

they opened them they were all painted in different colors and designs. The robes were also decorated in like manner with porcupine quills. There were many other kinds of objects made, such as bags, parfleches, lean-backs, etc. The night came on and they retired, having eaten a good meal of buffalo meat.

The next morning this oldest sister went out and saw a herd of elk coming down the river. "Oh! Sister! Look over yonder!" When she had gotten out she looked and spied the elk walking just down the ravine. The moment she looked at them they fell dead on the ground. So the sisters went out and skinned the elk for more meat and hides. When they had brought the meat and hides they sliced the meat properly and then took the hides, rolled them up (green) and said: "Let this hide be made into a dress for me, and let there be so many teeth on it! Let this hide be made into a bag, quilled with good designs! Let this small hide be made into a pair of pillows, well quilled! Let this hide be made into several pairs of leggings!" These were some of the commands made by the sister next in age. Then the other sisters, in rotation, gave commands. The things were made as directed. Each sister provided herself with a dress and other things out of the elk hide.

In the morning the oldest sister again went out to look around and saw a herd of deer just walking down the river to a shady place. "Oh! Sister! Come out and see those deer over yonder!" The sister came out and saw them. They all fell dead on the ground. The sisters then went to the deer and got them all skinned for meat and hides. When they had brought them in they sliced the meat and then rolled the hides and sat down on them and commanded more things, such as the women needed, each taking her share of every article manufactured by a word. Night came on and the sisters retired. They were eating the deer, elk and buffalo meat and getting fatter every day.

In the morning the oldest sister went out again for a look, and saw a herd of yellow antelope going to the creek (perhaps to water). "Oh! Sister! Come out and see those antelope going to the creek!" said the oldest sister. The sister came out and saw them going to the creek. The moment she looked at them they all fell down dead. The sisters then went and skinned them for more meat and hides. They brought the meat and hides to the cave and at once sliced the meat properly. They rolled the hides and sat down on them and gave commands for more articles (useful) for a tipi, and besides, furnishings for an individual. Thus they were made so as to suit the color and taste of each. Night came on and the sisters retired.

In the morning the oldest sister went out early and looked again

and saw a herd of mountain goats grazing on the side of the mountains. "Oh! Sister! Come out and see those goats!" said she. The sister came out, and they all fell dead on the ground. They then went out and skinned the animals for their hides and meat, taking their horns for spoons. They brought the meat, hides and horns to the cave, sliced the beef, rolled up the hides and also placed the horns with the hides, and sat down on them and gave commands for more dresses, and for spoons of various shapes and sizes. Thus they were made for each sister according to their taste. Night came on and the sisters retired.

In the morning the oldest sister went out for a look and saw antelope grazing in the bottom. "Oh! Sister! Come out and look at those antelope!" said she. So the sister went out and saw them and they all fell dead on the ground. The sisters went to the animals and skinned them for their hides and meat. They brought the hides and meat to the cave, sliced the meat, rolled the green hides, and each in turn sat down on them and gave the command for more leggings, and pairs of moccasins in every style. Thus they were made for the sisters. Night came on and they all retired.

In the morning the oldest sister said that they would have to get somebody for a sentinel to give them warnings. So she went out a short distance from the cave and cried out, facing the mountain where there was a big grove of timber, saying, "Oh! You Bear! Do come out of that place and come here!" After the call, there came out a bear, leaping, and when it was within a short distance it stopped and stood like a human person, awaiting further orders. "Now, Bear, we want you for our sentinel at the door, inside of the cave. Will you now take your position?" said the oldest sister. Bear walked in and took his place. Then she faced the most rugged or rough looking mountain and cried out, saying, "Come down, you Panther! Come over quickly!" Then Panther came from the rocks and came trotting toward her. Panther stopped and stretched his slender body and wagged his tail and opened his mouth wide and showed his jaws. 'Now, Panther, take your place at the door, inside, and act as our daily sentinel for us sisters!" said the oldest sister. Panther then occupied his place. These sisters were then very much satisfied, so far. Time went on and the sisters had very good times outside and inside their cave.

One morning the youngest sister made an open proposition before the rest. The oldest sister of course was to judge what was best for all. "I would like to have a son," said the youngest sister to the rest. All were silent except the oldest sister, who agreed with the idea. So the sister went out and came in again to decide who was to be the son.

This oldest sister said that there were two kinds of wood, of small size, either of which would be good; these were a yellow willow stick which grows along the beaver dams or drifts, and the red berry stick of whose berries the bears are very fond, which is a very light red color and transparent to the eye while standing. There are small ones growing alongside the large ones. It was decided by all that the latter be chosen. So they searched for the stick day after day. At last they found it, standing perfectly straight and healthy. They cut it down and took it home to the cave. Night came on and they all retired.

In the morning the stick was cut into proper length and laid on the bed, which had very nice furnishings for a young man. Among the furnishings were a buffalo robe well quilled, shirts, buckskin leggings, also buckskin moccasins. Against the lean-back there were a bow-case and a quiver of arrows, also a lance with eagle-feather pendants, etc. —such things as a young man needs. The next morning one of the sisters got up and spoke to the stick. "Brother, get up out of your bed! Take this spoon! Here is the water. Wash your face and get ready for your breakfast." Each morning the sisters spoke in the same way to the stick, until the fourth time, when the body of the stick moved a little. The fifth time the sister spoke to it and it spoke a little, but went to sleep again. The sixth time the next sister spoke louder and emphatically, and the body was fully developed, and it rolled over to the other side. The seventh time this youngest sister brought out a vessel of water, dipper, pemmican in a wooden bowl, some berries, etc., and stood by the bedside. "Now, brother, get up! Take this spoon, wash your mouth and face and eat this food!" said she. Immediately this stick (man) got up as a man, dressed in the best, and did as the sister directed. After he had had his breakfast he said to his mothers, "I am glad to have such liberty, for I had been standing a long time, and was fully exhausted, and I am very thankful for this privilege," said he. "Yes, we want you now to look out and see the clouds, the green earth, timber, the courses of the creeks, the beautiful hills and grand mountains, to breath the air and stretch yourself well and take in everything in nature; for you shall be our son, to do the errands if necessary, to climb the hill-tops, to see the game and to do other things around the cave, as might be expected of a young man," said the younger sister. So this young man went and did as directed. His name was Red-Stick-Man (Hawaunawnae).

Red-Stick-Man did as he was directed by the sisters, till one day he told his mothers that he was going to the other camp for a visit, and that he would be gone for a day, but that he would come back

by sun down. These mothers cautioned him, and he promised to be home soon. So they fixed him up in his best clothes, gave him his lance and he started off toward a cut in the mountain. When he reached the cut, he came to a cottonwood tree and noticed an eagle nest with young ones. He decided to get some more eagle feathers; so he stopped, undressed himself, and laid his clothing in a pile, and began ascending the tree. When he was within reach of the birds Nih'ā^{n}ça^{n} came along and saw Red-Stick-Man up in the tree, his clothes lying on the ground. "Well, I wish this tree would stretch upward and that the bottom of it would become very smooth," said Nih'ā^{n}ça^{n}. So the tree stretched its height and made it impossible for this young man to descend. Night came on, and Red-Stick-Man was still missing. In the morning the mothers concluded that something had happened to him on the way.

"Now Bear and Panther, I want you to be successful, and look for our son," said the youngest sister. Nih'ā^{n}ça^{n} put on Red-Stick-Man's clothes and went to the camp and introduced himself in the disguise as Red-Stick-Man. When he reached the camp he walked in, singing a merry song, holding the lance. When the people heard the music they informed one another that Red-Stick-Man had arrived, and said that everybody ought to get out and welcome him, since they had heard of his presence.

Bear and Panther started on a trail and Panther finally came to a standing tree and stopped, looked up and wagged his tail. When these mothers got to the tree they saw their son up in the tree almost naked, trying to come down. "Now, Bear and Panther, be strong and cunning, and go up and bring down our boy in safety," said they. So these animals climbed the tree without any difficulty and brought the boy down safely. The boy held fast to the neck of these animals as they went down the tree, climbing backwards. The mothers took the son back to the cave and new clothing was furnished, and once again he was a beautiful young man.—D.

Told by Black-Horse. Cf. 44. For the incident of the buffalo falling dead from a glance, cf. Boas, Journ. Am. Folk-Lore, Vol. IX, p. 258.

46.—NIH'Ā^{N}ÇA^{N} AND PANTHER-YOUNG-MAN.[1]

Nih'ā^{n}ça^{n} lived with his wife and children. He asked his wife: "Are there any young men who come to the tent courting?" She told him: "Yes, there is one. His name is Panther-young-man (bäxa^{n}-kä^{n} anaxaä)." Nih'ā^{n}ça^{n} dressed himself as a woman, and went out for

[1] Informants J.

water. The Panther saw and approached him. At first Nih'ā^{n}ça^{n} seemed not to notice him. Then he smiled at him. The Panther asked him to marry him, and Nih'ā^{n}ça^{n} consented. So they were married and lived together. Nih'ā^{n}ça^{n} told the Panther: "Only touch me, that will satisfy you." He sent him hunting. Then he went out on the prairie. He saw a rabbit, and said: 'Come here, my friend, I wish to speak to you." "What do you wish?" asked the rabbit. "I want you for my child. I will keep you and give you food and water." The rabbit consented, and Nih'ā^{n}ça^{n} took him home under his dress. After a time, when the Panther came home, he said to him: "We are going to have a child." "Good," said the Panther. He continued to go hunting. The rabbit grew fat, and Nih'ā^{n}ça^{n} became tired of caring for him, feeding him, and giving him drink. So he gave birth, and wrapped the rabbit up closely, and laid him on his bed. When the Panther came home, he told him: "We have had a child born to us." "Good," said the Panther. "Is it a boy or a girl?" "A boy," said Nih'ā^{n}ça^{n}. "That is good." "It is very strange in appearance. It looks like a rabbit. It is very fat." "It is well," said the Panther. Then he started out to hunt again, but came back behind the tent and listened. A man from another tent came in and said to Nih'ā^{n}ça^{n}: 'It is very strange. You have been married only a short time, and have a child already. How can that be?" "This is how it is," said Nih'ā^{n}ça^{n}, opening his dress et penem stantem monstrans. "That is how I gave birth to a child." When the Panther heard this, he ran into the timber [from shame]. "Stay there! The woods and brush will be where you will live." Nih'ā^{n}ça^{n} said to him. Then he said to the rabbit: "You are too fat. You shall have no fat, except on your kidneys, and on your back behind the shoulders. You will run fast, and leap, and live on the prairie. This I give to you."—K.

47.—Nih'ā^{N}ça^{N} and Whirlwind-Woman.[1]

Nih'ā^{n}ça^{n} was traveling. He met Näyāā^{n}xatisei (Whirlwind-woman) crawling.[2] He said: "Get out of my way!" So Whirlwind-woman went away, and the dust spun in a circle. Soon he came to her again. "I do not want you, Whirlwind-woman, go away!" he said. Then she whirled off. Again he came to her and said: "There are

[1] Informants J.

[2] Näyāā^{n}xat means both whirlwind and caterpillar. Whirlwinds are supposed to be caused by caterpillars. Similarly the turtle (bäänā^{n}) has power over the fog (bäänā^{n}). Curiously, the same belief is implied in a ceremonial practiced by the Omaha-Ponka, whose words for turtle and log are not alike (J. O. Dorsey, Ann. Rep. Bur. Ethn., XI, 410.)——Whirlwind-woman was several times mentioned as having brought the earth to its present size by spinning around it, while it was still

some people that I like to have near me; but I do not like you." So she flew off, but came back in his path along the river bank. Nih'ā^{n}ça^{n} came to her again. Then he began to like her. "I want you for my sweetheart," he said. "No," she answered. "I am not used to remaining in one place. I travel. I would not be the wife for you." "You are like me!" said Nih'ā^{n}ça^{n}, "I am always traveling. Moreover, I have the same faculty as you," and he began to run and turn and spin about, raising the dust and throwing the dirt into the air with his feet. But Whirlwind-woman refused him. Then he started again, running and spinning, stirring more dust and kicking it higher. Coming back to her he said: "There, I have the same power as you. I can throw the earth just as high." Whirlwind-woman started, whirled, caught him, and blew him over the bank, so that he fell head first into the water. "I was only joking, I was not intending to do anything to you," he called. Whirlwind-woman called back: "Such is my power." She was already far away.—K.

48.—NIH'Ā^{N}ÇA^{N} AND WHIRLWIND-WOMAN.

One day Nih'ā^{n}ça^{n} took a stroll down the river, and having reached a steep precipice that overlooked a small grove and the river, he stood gazing at the scenery before him.

At this time small, gentle Whirlwind came along and as she came nearer to him, Nih'ā^{n}ça^{n} said: "Why are you lingering here? I do not wish to have you near me." Whirlwind without ceasing for a moment, passed on.

Nih'ā^{n}ça^{n} pursued his walk following the course of the river. When he had reached a small divide, another and stronger whirlwind overtook him. Nih'ā^{n}ça^{n}, being somewhat disgusted, remarked, "I do wish you would keep away from me!" The wind whirled by, and seemingly paid no attention.

Nih'ā^{n}ça^{n} strolled along listlessly. The further he walked the grander became the scenery which lay before him. The wide landscape, dotted here and there with groves and hills, seemed to invite him on.

Near this spot there was a wide bank. Below it there was a deep green river and woods in which there was a luxuriant growth of shrubbery and weeds. At this place another whirlwind overtook Nih'ā^{n}ça^{n}.

small after having been made from the mud brought by the turtle from the bottom of the primeval water. Her circular course, and her stops to rest, are represented in decorative symbolism. She is also said to have been the originator of quill-embroidery, at which she worked as she circled over the earth, and of the decorative designs painted on rawhide bags. (The Arapaho, Bull. Am. Mus. Nat. Hist., XVIII, pp. 69, 110, 121.) For a similar method of enlarging the new world see Petitot. Trad. Ind., 1886, 148 (Hare Indians).

He, feeling her presence, uttered a grunt and said: 'You must think I am in love with you." The wind, regardless of the remark, blew by with greater speed and left behind her the poor man, still making his way toward her path. Having walked some distance he became weary, and planned to go just so far. He finally reached a nice quiet spot where there was a level covered with soft buffalo grass. Here he lingered a while before returning.

As he started homeward Whirlwind came along much stronger. When the man saw her coming he shouted to her, "Say, Woman, I want to say a word to you." She hesitated a while and then ventured towards him to comply with his request. On reaching him she said: "What do you want?" He answered with a proposal, saying, "Will you consent to be my life companion?" She answered: "How can I ever be, when I am always on the go? I refuse, because I am never at one place for any length of time." The man answered with a smile: "Oh, that matters not; I am in the same position; I travel all the time, too." 'Well, that settles it all," said Whirlwind.

She then turned and darted away from him like a flash of lightning. He continued to return by going up the river, from whence he came. He had in his hand a small stem of blue grass, which he amused himself with while walking. As he drew nearer the bank, the whirlwind was coming from the opposite direction. When Nih'ā^{n}çā^{n} reached the bank Whirlwind came faster. Seeing her, he raised his hands for her to stop.

She did as she was told without questioning him. He stepped forward with all his dignity and said, "Woman, will you kindly consent to take me as your husband?" With a sneer, she replied: "Bah, I told you I could not be your wife; you know my reasons." At this she blew forth with greater force than ever before.

Poor Nih'ā^{n}çā^{n}, disheartened over the refusal made, made his solitary way, barely noticing nature. He scarcely knew when he had reached the divide. The noise of Whirlwind attracted his attention. The poor man braced up and determined to make another attempt in proposing. Just as he reached the divide, they met again, face to face, as it were. The man shouted to her to stop.

This time the whirlwind became out of patience with Nih'ā^{n}çā^{n}'s foolishness; however, she did not hesitate to see what he wanted. She stopped, and walked forth to him, saying with an angry tone: "What do you want?" He pitifully replied: "I must ask you again if you will take me for your husband? You are so very fascinating to me." With a voice that did not quiver, she replied: "No! I have told you that it

L. of C.

would not be wise for me to consent to such foolishness. What would be the use? I could never be at home with you, for I must travel night and day." "So must I," replied Nih'ãⁿçaⁿ; "I travel night and day, too, and travel with as much speed as you do."

The whirlwind laughingly said to him, "If that is so, I shall be glad to have you show me how you travel." The man stepped to one side, saying, "Very well, I shall show you. He then started forth, running with all his might and at the same time he picked up dust, leaves and grass and scattered them, as he whirled about. After showing his skill, he asked, "Now do you see that I can travel as you do?" Whirlwind said, "Yes, you do just a little, and now if you will step one side and watch me, I shall show you my speed." The wind, who had increased in her force and velocity each time she had met Nih'ãⁿçaⁿ, flew past him, and every time she did so she tipped back the top of his head. In doing this, she left a mark at the tip of his head. When she had passed him, she raised dust and remnants of dead vegetation.

Nih'ãⁿçaⁿ stood for a moment watching her as she swept along, and then turned to journey onward to the steep precipice where he met Whirlwind again. Now that she had gained much strength, she tossed the branches and raised clouds of dust, thus making a clamor as she blew. The man, having seen her great power, yearned strongly for a marriage. He thought of this as being his only chance, so he stopped and primmed up, so as to appear respectable in her presence. Nearer and nearer she came. The man shouted, "Stop for a few minutes, I have something to tell you.

Whirlwind ceased, and Nih'ãⁿçaⁿ stepped forward, saying: "Oh, I do wish you would consent to marry me; I should be ever so happy to have you for my companion." She in response, chuckled a little and said: "Display your power and speed in traveling once more." At this Nih'ãⁿçaⁿ started off instantly, whirled about and kicked up a small cloud of dust. Having gone a short distance from her he turned and went through the same performance. On reaching her he asked, "What do you think of that?" She answered: "That is a little better than your last display, but as yet you have not equaled my speed; now I want to show you my power." The whirlwind with all her force blew past her admirer, knocking him down unconscious for a few minutes.

After having viewed his surroundings he brushed his clothes and wiped the dust off from his face. His hair was parted at one side instead of in the center.

Having found it useless to gain the wind's affection, he returned home.

From the force of the whirlwind Nih'ā^{n}çā^{n} received a whirl spot on his head. Whenever a person has the whorl on the side of his head, he is considered very dull, lazy and talkative.

If a whirlwind happens to travel toward a person, he must squat down and cover his face and wait until it passes. By doing this, the whirlwind recognizes the respect given to him; but if there is a person who does not believe the powers of the whirlwind and faces it, when it comes to him with little or greater force, his senses are lessened,—he may lose his hearing, or be nervous the rest of his life.

In a story about the whirlwind woman traveling from place to place, making tipi discs, etc., we are told how the earth was enlarged. —D.

Told by River-Woman (Northern Arapaho). Cf. No. 47, and see note 2.

49.—Nih'ā^{N}çā^{N} and the Bear-Women.[1]

Nih'ā^{n}çā^{n} was traveling down a stream. As he walked along on the bank he saw something red in the water. They were red plums. He wanted them badly. Taking off his clothes, he dived in and felt over the bottom with his hands; but he could find nothing, and the current carried him down-stream and to the surface again. He thought. He took stones and tied them to his wrists and ankles so that they should weigh him down in the water. Then he dived again; he felt over the bottom, but could find nothing. When his breath gave out he tried to come up, but could not. He was nearly dead, when at last the stones on one side fell off and he barely rose to the surface sideways and got a little air. As he revived, floating on his back, he saw the plums hanging on the tree above him. He said to himself: "You fool!" He scolded himself a long time. Then he got up, took off the stones, threw them away, and went and ate the plums. He also filled his robe with them.

Then he went on down the river. He came to a tent. He saw a bear-woman come out and go in again. Going close to the tent, he threw a plum so that it dropped in through the top of the tent. When it fell inside, the bear-women and children all scrambled for it. Then he threw another and another. At last one of the women said to her child: "Go out and see if that is not your uncle Nih'ā^{n}çā^{n}." The child went out, came back, and said: "Yes, it is my uncle Nih'ā^{n}çā^{n}." Then Nih'ā^{n}çā^{n} came in. He gave them the plums, and said: "I wonder that you never get plums, they grow so near you!" The bear-women wanted to get some at once. He said: "Go up the river a little way; it is not far. Take all your children with you that are old enough to

[1] Informant B.

pick. Leave the babies here and I will watch them." They all went. Then he cut all the babies' heads off. He put the heads back into the cradles; the bodies he put into a large kettle and cooked. When the bear-women came back, he said to them: "Have you never been to that hill here? There were many young wolves there." "In that little hill here?" they asked. "Yes. While you were gone I dug the young wolves out and cooked them." Then they were all pleased. They sat down and began to eat. One of the children said: "This tastes like my little sister." "Hush!" said her mother, "don't say that." Nih'ā^{n}ça^{n} became uneasy. "It is too hot here," he said, and took some plums and went off a little distance; there he sat down and ate. When he had finished, he shouted: "Ho! Ho! bear-women, you have eaten your own children." All the bears ran to their cradles and found only the heads of the children. At once they pursued him. They began to come near him. Nih'ā^{n}ça^{n} said: "I wish there were a hole that I could hide in." When they had nearly caught him he came to a hole and threw himself into it. The hole extended through the hill, and he came out on the other side while the bear-women were still standing before the entrance. He painted himself with white paint to look like a different person, took a willow stick, put feathers on it, and laid it across his arm. Then he went to the women. "What are you crying about?" he asked them. They told him.[1] He said: "I will go into the hole for you," and crawled in. Soon he cried as if hurt, and scratched his shoulders. Then he came out, saying: "Nih'ā^{n}ça^{n} is too strong for me. Go into the hole yourselves; he is not very far in." They all went in, but soon came out again and said: "We cannot find him." Nih'ā^{n}ça^{n} entered once more, scratched himself bloody, bit himself, and cried out. He said: "He has long finger nails with which he scratches me. I cannot drag him out. But he is at the end of the hole. He cannot go back farther. If you go in, you can drag him out. He is only a little farther than you went last time." They all went into the hole. Nih'ā^{n}ça^{n} got brush and grass and made a fire at the entrance. "That sounds like flint striking," said one of the women. "The flint birds are flying," Nih'ā^{n}ça^{n} said. "That sounds like fire," said another woman. "The fire birds are flying about; they will soon be gone by." "That is just like smoke," called a woman. "The smoke birds are passing. Go on, he is only a little farther, you will catch him soon," said Nih'ā^{n}ça^{n}. Then the heat followed the smoke into the hole. The bear-women began to shout. "Now the heat birds are flying," said Nih'ā^{n}ça^{n}. Then the bears were all killed. Nih'ā^{n}ça^{n} put out the fire and dragged them

[1] In the original, the bear-women at this point retell the whole story.

out. "Thus one obtains food when he is hungry," he said. He cut up the meat, ate some of it, and hung the rest on branches to dry. Then he went to sleep.

While he was asleep the coyotes and wolves came. They ate all his meat; and the mice came and cut his hair off short, and ate all of his robe excepting a small piece on which he was lying. When he woke up in the morning he found all his meat gone and his hair short. He began to pick up the small pieces of fat and meat that lay scattered about, gathering them into his scrap of a robe. Then he made a fire and sat down in front of it to eat the leavings. Suddenly a spark fell on his skin. Nih'ā^{n}ça^{n} jumped up, scattering all of his meat that remained.[1]—K.

50.—Nih'ā^{N}ça^{N} and the Bear-Women.

Nih'ā^{n}ça^{n} went down the river, and walking near the edge of the shore he saw plums, full ripe. Further down he saw just the top of a tipi, which was standing alone. He picked a few plums and went to the tipi. He went in and was welcomed by four women. Said they, "Well, Nih'ā^{n}ça^{n}, what has brought you here? What are you going to do?" "Oh, my sisters and my nieces, I have brought you some plums. I found them close to the river, just a short distance from here. It is wonderful that you folks do not run across them. They are nice and good to eat," said he. He gave them to the women and they ate them.

These women were all nursing babies. "Say, sisters, just make these children go to sleep. I shall look after them while you go and pick the plums." So these women made hammocks inside of the tipi and placed their babies in them to sleep. When the women had gone, he took a big kettle, went to the river, filled it with water and hung it on a tripod over the fire. The babies were sound asleep. He took a knife and cut their heads off and put the bodies into the kettle, placing the heads back in the hammocks.

The women returned, bringing plums in rawhide bags. "Say, sisters," said he, "while you were gone, I went out a short distance from here and found a den of gray wolves, and I took them out and killed them, and that is what I have boiling in the kettle,—for you all

[1] This tale is found among the Gros Ventre, Omaha-Ponka (J. O. Dorsey, Contr. N. A. Ethn., VI, 562), and, according to Meeker, who thinks it of Arapaho origin, (Journ. Am. Folk Lore, XV, 84), among the Sioux, Winnebago, and Chippewa. For diving into the water for the reflection of an object, see Russell, Expl. Far North, 214 (Cree), Hoffman, Ann. Rep. Bur. Ethn., XIV, 165 (Menomini), Russell, Journ. Am. Folk Lore, XI, 264 (Jicarilla Apache). On the Pacific coast a more usual episode is that the reflection of a person is taken for himself; thus, Farrand, Mem. Am. Mus. Nat. Hist, IV, 123, Boas, Ind. Sagen, 66, 114, 168, 253.

to eat." The women thanked him for supplying them with food. "Well, sisters," he continued, "I am sweating from work, cooking a mess of gray wolves for you. I will have to go out to cool myself. When the wolves are done cooking you may help yourselves." He went out and sat down by the door and pushed the edge of his robe inside. When these women dipped out the meat, they looked at one another, but finally went to eating. One said, "Say, sisters, the meat tastes like our children." "Oh! Don't say a thing like that; it is a very bad idea. The meat tastes strange because it is from gray wolves," said another of them. Nih'ā^{n}çā^{n} kept pushing the edge of his robe to cause no suspicion among the women, but at the same time he was fixing to get away. "Surely, sisters, this meat tastes like our children," said one of the women again. Nih'ā^{n}çā^{n} cut off the edge of his robe to allay all suspicion and ran away secretly. After he had gone some distance from the tipi, he cried out to the women, "I have cooked your children for you all! This time I have fooled you!" The women went to the hammocks and found nothing but the heads of their children, which were carefully laid there. They then began to cry and scratch themselves for the love of their children.

Now these women were female bears; so they started off, chasing Nih'ā^{n}çā^{n}. Nih'ā^{n}çā^{n} was getting away, but the women were about to catch him, when he said, "I wish there was a tunnel in my path, where I am going, so that I could get out on the other side!" And so it happened, and he went into it and passed out at the other end, and continued to run for safety. The women reached the tunnel, and went in and came out the same way as Nih'ā^{n}çā^{n} had. Nih'ā^{n}çā^{n} saw them following his trail, and cried again, "I wish there was a long tunnel where I am going." So he came to another tunnel, passed into it for refuge and came out as before. The women also passed into the tunnel, out and after Nih'ā^{n}çā^{n} again. Nih'ā^{n}çā^{n} was now becoming tired, and the women approached nearer and nearer. "Now," said he, "I do wish that there was another tunnel for me to go into." So he came to the foot of a hill where there was a tunnel, through which he passed, but having emerged, he turned and sealed the end, then he ran around the hill and placed mud over one eye, in order to change his appearance. He came again to the entrance of the tunnel just as the bear-women were entering. "Now what is the trouble?" said he, calling himself One-Eyed-Sioux. "Nih'ā^{n}çā^{n} fooled us," said they. "When we went to picking plums he cut the heads off from our children and cooked them for us in a kettle. We are after him. He went into this tunnel." Now the women were still crying and were out of breath

from crying. "Well," said he, "you let me go into the tunnel while you stay outside. I will fetch him out all right." So he went in, but came out again, telling the women that he had seen him inside, but that he looked very strong. Still he said he would go in and engage him this time. So he went in, and the women heard him making a great deal of fuss and howling. Finally he came out, with his face and hands pretty well scratched up, and with his clothing torn. "Say, women," said he, "he is a terrible man, but I am going to try again for your sakes." But the women said no, that they had better go in themselves. "All right," said One-Eyed-Sioux, "I shall watch him at the other end." So the women went into the tunnel and looked for Nih'ā^{n}ça^{n}.

When they had gone, One-Eyed-Sioux gathered sticks of wood and placed them by the hole and set them on fire. Then he heard one of the women say plainly, "I guess there is a fire outside." "Oh! The fluttering birds have just passed," said One-Eyed-Sioux, "go on and find him!" He now placed more sticks upon the fire, which made it smoky inside of the tunnel. "I guess that there is a fire outside, because it is smoky in here," said one of the women. "Oh! The smoking birds have just passed by," said One-Eyed-Sioux. He was still placing sticks of wood at the entrance of the tunnel. The smoke was pouring inside so thick that the women smothered to death. After the women made no effort inside, he went in and found all dead. He dragged them out and cooked them for himself. Then he said, "What good luck I have, for I relish bear's meat.

This man who appeared to the women with a plaster eye was the same identical Nih'ā^{n}ça^{n}. That is the reason why some of the people have lost sight, and some have lost one eye, others have squint eyes, etc. —D.

Told by Cut-Nose. Cf. No. 49. For deception by plastering the eyes, cf. No. 43.

51.—Nih'ā^{N}ça^{N} and the Young Men race for Wives.

There was a party of young men going on the war-path. One of them carried the back side of a woman. While these men were walking, Nih'ā^{n}ça^{n} came along and joined the party. "Say, young man, let me carry that, so you may rest yourselves," said Nih'ā^{n}ça^{n}. "No, you might stumble and break it. We can't travel without it, for we brought it with us to use," said one of the party. "We are always particular with it and it does not allow anybody else to carry it," said they. "Yes! I shall be very careful and walk steadily," said Nih'ā^{n}ça^{n}. So these young men gave him the burden, and he carried it. One day,

while they were going fast, Nih'ā^{n}ça^{n} struck his foot against a stick or rock and stumbled, dropping his burden and breaking it in the center into two equal parts. Nih'ā^{n}ça^{n} got a scolding from the party and went off to another direction.

He came to a camp-circle. When the women saw him coming they started to catch him, in a race. When they finally caught him he told them that he was going to the painted tipi in the center, to the west of the camp-circle. "Leave me alone, for I am going over to the tipi which suits me best!" said he to the women. This tipi was beautiful and there was a pipe of peace hung outside of it above the door. Nih'ā^{n}ça^{n} went in and found a woman by herself. This woman wanted him to remain as her husband, for there were no men in the camp-circle.

Still, Nih'ā^{n}ça^{n} ran away and went back and reached the young men with whom he recently had journeyed. "When I stumbled and broke it into two parts you men scolded me for it. Now I have come over to tell you that I have found a camp-circle, consisting entirely of women. Now is your chance to be happy and become husbands. Because you men put the blame on me for breaking that object, and so putting an end to your fun, I came to tell you the truth, that there is not a single man in sight at that camp," said he. "Well, then, Nih'ā^{n}ça^{n}, we will have a race for wives. The one who runs the fastest gets the prettiest," said the young men. "All right! That will do, but you must understand that I have already selected a tipi, which stands in the center of the circle and has a pipe of peace hanging over the door. You folks might outrun me, and take a liking to that tipi. It belongs to me by right, because I got to this camp-circle first," said he. "Oh, pshaw! We can't beat you, for we know that you can run very swift. You can easily get to the tipi which you mentioned first," said the young men. So they all stood in a row and started. Nih'ā^{n}ça^{n} was in the race.

Before starting, they agreed that all should slacken their speed to allow Nih'ā^{n}ça^{n} to get in the lead. Consequently he was in the lead just after they began the race after the women for wives. "Oh, say, Nih'ā^{n}ça^{n}, stop! You are too fast, this is not fair. We think that you you ought to bear weights at your ankles and at your wrists, to give us some chance," said the young men. So these young men went out and searched for stones, which they took and fastened to his ankles and wrists. Then the young men and Nih'ā^{n}ça^{n} stood in a row again. Again they started on the race. These young men agreed not to run fast, but to give the chance to Nih'ā^{n}ça^{n}. Nih'ā^{n}ça^{n} was in the lead

again. "Oh, say, stop, Nih'ā^{n}ça^{n}! You are too swift for us. We think that you are giving us a poor chance for the women. Had you not better put a heavier weight on your ankles and wrists," said the young men. "All right! You may fasten on the weights if you desire," said Nih'ā^{n}ça^{n}. "Oh, Nih'ā^{n}ça^{n} is light and very swift, therefore he can surely outrun all of us," said the young men in earnest voices. So finally they began the race again to the camp, the young men taking the lead, while Nih'ā^{n}ça^{n} stopped and began to untie the stones and rocks. "Oh, partners, remember my tipi stands in the center and bears the painting outside of a pipe of peace, but you can run for the other places," said he in a loud voice. The young men, running as fast as they could, did not pay any attention to him. When the young men had reached the tipis and selected every one, Nih'ā^{n}ça^{n} came in panting. He went to the painted tipi and peeped in and saw the woman with a man. Nih'ā^{n}ça^{n} told the man in the tipi that he had once been in the tipi but that he had run away. Then the owner of the tipi ordered Nih'ā^{n}ça^{n} away. He was greatly disappointed and walked away to the east part of the camp and came to a well tanned tipi, which was owned by an old woman. He went in and found the old woman sitting alone. "Well, grandson, where are you going?" said the old woman. "Oh, no, old woman! Don't you know that I am your brother-in-law?" said Nih'ā^{n}ça^{n}.

So instead of having the first choice for a wife, Nih'ā^{n}ça^{n} married this old woman.—D.

Told by Cut-Nose.

52.—Nih'ā^{N}ça^{N} and the Mice's Sun Dance.[1]

Nih'ā^{n}ça^{n} was out on the prairie. As he was going he came to a sun-dance. He went up close; the drum was sounding softly, and he could hear the shouting. "Yä, let me look at the dance," he said. There was continual shouting from inside an elk-skull lying there on the prairie. Then Nih'ā^{n}ça^{n} shoved his head in at the hole in the skull. The mice that had been playing inside all ran out, and Nih'ā^{n}ça^{n} stuck fast with his head in the skull. He felt aimlessly about him. "What kind of a tree are you?" he said to whatever he touched. 'This is 'dog-wood,'" it was said to him. Then he went on again. "My friend, what kind of a tree are you?" he asked. "This is 'bow-wood'"[2] "Indeed!" Then he asked again: "My friend, what kind of a tree are you?" "This is 'Pawnee-wood.'"[3] "Well, I am getting closer [to the river]," he said.

[1] Informant A. Text.

[2] Black-jack.

[3] Dogwood.

"My friend, what kind of tree are you?" "I am 'praying-bush.'" "Indeed!" Then he started on again, feeling about him. "My friend, what kind of a wood are you?" "This is cottonwood," the tree said to him. "Well, I am finally getting near." Nih'ā^{n}ça^{n} said to himself, and he continued to go. "My friend, what kind of wood are you?" "This is willow," it said to him. "Well, at last I have got there," Nih'ā^{n}ça^{n} said. He stepped on the sand and walked over the bank, falling into the river. He floated down with the stream. Farther down some women were bathing. When he came near them, he said: "Hit me right in the middle of the head." Then indeed they struck him where he told them, and cracked open the skull. "I will take it for my scraper," the women said, as they seized the horns of the skull. "Nih'ā^{n}ça^{n} is always providing for us."[1]—K.

53.—NIH'Ā^{N}ÇA^{N} AND THE MICE'S SUN DANCE.

After Nih'ā^{n}ça^{n} had created man and woman and the other things, he went from place to place to see if everything was all right. Nih'ā^{n}ça^{n} went down a river, which was a big wide river, with trees on both sides, and he came to a camp which was in a circle. He heard a noise at the camp, and said, "I must see what that noise is." So he stopped to look around, and saw the camp in the circle.

In the center stood a big looking object and a big arbor. The people all around were singing and drumming. He heard all the noise that could be made; so he went to the place. There that thing stood with the people all around it looking at it, and he tried to make his way through and he saw all the people inside of the lodge dancing and singing and having a good time. He could not make his way through for some time. Finally he got his head in, and finally he thrust his head entirely in, but the moment he did it he found himself fast. When he thrust his head in he stuck it into an elk's skull, and these people that were making this dance and noise were mice in the skull.

So after he had gotten his head fast in the skull, he turned around and went back in the direction of the trail in which he came. "I know that willows grow near the river. I know that cottonwood grows close to the river," said he, and he went on his way feeling of the bushes that he came to, and by feeling them as he went on his way, he got to the willows along the river. He said, 'Now I am getting closer to the river," and he kept on going till he came to the cottonwood tree, and he said, "I am getting closer yet." He finally got to the sand-bar; the

[1] Gros Ventre also.

water was somewhat deep, and he laid his back on the surface of the water and floated down.

Below there were women and girls bathing; they saw the skull floating down the river, and they got out and said, "There is a skull floating down the river, let us catch it." The women told the young men to supply themselves with ropes and to come near to the shore and catch this skull floating down the river. So they roped it and dragged it to the shore, and there was Nih'ā^{n}ça^{n}. They all said, "That is Nih'ā^{n}ça^{n}!" They recognized him by his color.

Nih'ā^{n}ça^{n} said, "Now hit me right in the forehead, on top of the head." So they hit him on the top of the head, and the skull opened and there he was, and he laughed and greeted these girls. "I feel happy to see you, sisters," he said. (He was at a camp where bathing took place.) Then the girls said to him, "What do you want, Nih'ā^{n}ça^{n}; do you want anything?" Then said Nih'ā^{n}ça^{n}, "I am feeling somewhat tired and needed a little rest, and if you have no objection I want to lay my head on your laps, sisters-in-law." So Nih'ā^{n}ça^{n} laid his head on their laps, and they began to search for lice in his head and there they worked away until Nih'ā^{n}ça^{n} went to sleep. After Nih'ā^{n}ça^{n} had gone to sleep, they left him, and there he lay on the bank of the river. He finally waked up and commenced to scratch his head, and to his surprise, found cockle burrs all over his head. "Now," he said, "what am I going to do?" So he decided to cut his hair to get rid of these burrs. So he went and cut his hair.—D.

Told by Hawkan. Cf. Origin Myth, Arapaho Sun Dance; also Nos. 52 and 54.

This tale is cited as a reason why no one may approach or enter the Sun-dance lodge from the west, the altar with the buffalo skull being just inside the lodge on this side.

54.—Nih'ā^{N}ça^{N} cuts his Hair.

Nih'ā^{n}ça^{n} went down the river and came to some women taking a bath. "Come over, Nih'ā^{n}ça^{n}! We are playing. Let us have you for a child, one at a time," said the women. These women were very handsome and charming. So Nih'ā^{n}ça^{n} went to them and selected the best one as the first mother. He laid his head on this woman's lap, which was very soft; then the rest of the women began searching for lice on his head. These women picked his lice until he fell asleep. While sleeping, the burrs began to stick to him, until his head was covered with them. (The women who loused him were burrs.)

Finally he awoke with the painful contortions of his face, caused by the burrs. So dreadful was the pain about his face and head that he took a knife and gradually cut off his hair, a lock at a time, until he had

it all off. He accidentally ran the knife into his head, which made it bleed.

So he started out again and finally reached his tipi. Just before he got close to his tipi, he cried very bitterly. When he reached home he told his wife that he was glad to see her again, saying, "They told me that you were massacred by the enemy, so I went and mourned for you, and for this reason you will notice I have cut off my hair short."

Because Nih'ā^{n}ça^{n} had his hair cut short as in mourning for his family, the method has been followed by the Indians.—D.

Told by Hawkan. Evidently a shorter version of No. 53.

55.—NIH'ĀNÇAN CUTS HIS HAIR.[1]

Nih'ā^{n}ça^{n} came to a camp. Two women were sitting outdoors, sewing. As he passed by them, they said: "Well, Nih'ā^{n}ça^{n}, where are you going? Come here, let us louse you. We will louse you a little while." "But I am in a hurry, my sisters-in-law," said Nih'ā^{n}ça^{n}. "Listen, Nih'ā^{n}ça^{n}, come here; we will louse you for a little while only." "Well, then, let it be," said Nih'ā^{n}ça^{n}. "Am I right, my sisters-in-law—am I to lay my head on your laps?"[2] "Yes,[3] my brother-in-law Nih'ā^{n}ça^{n}, let it be as you wish. Come, sit down and put down your head." As he was being loused, he put his hands on them. "How fat you are. I should like to do something dirty." "You speak obscenely. You talk in vain, Nih'ā^{n}ça^{n}, they said to him. After a while, as he was being loused, he gradually fell asleep. Soon he was snoring. Then, "Come, my friend, go and get burrs," the women said to each other. When they came back Nih'ā^{n}ça^{n} was still snoring. "Here are lice for our brother-in-law; or he can do without lice if he pleases,"[4] they said, and put the burrs in his hair. When they had put all the burrs on his head they left the old man. After a while Nih'ā^{n}ça^{n} woke up. "Ugh! It hurts;" he said as he scratched his head. "I wonder what it can be that is so sharp? How it hurts!" he said, and scratched his head again. But the burrs only hurt him the more. Then Nih'ā^{n}ça^{n} got up. "What a fool I have been! What shall I do now?" he said. He started at random down the river. After a while he came to a tent. "Ah, Nih'ā^{n}ça^{n}, where are you going? You have curly hair now!" "Yes, my hair is curly,—I have so many lice. That is why I

[1] From a text by informant A.

[2] Hätcaawuna^{n}.

[3] Hahou, often equivalent to "thanks."

[4] Hiçäbihin hā^{n}tihii iteibeit naha^{a}waeiç hā^{n}tihii tcīitēibit.

came." said Nih'ā^{n}ça^{n}, "in order that you might cut my hair." "Oh, don't, Nih'ā^{n}ça^{n}!" they said to him. 'I have heard that they say that my wife is dead. That is why I want my hair cut," he said, and began to weep. Every now and then he blew his nose. "Well, let it be then, Nih'ā^{n}ça^{n}, we will do it," they said to him. But Nih'ā^{n}ça^{n} could not stop crying. "That will do. Come, stop! You have cried enough," they said to him. After he had had his hair cut, he started homeward. When he came near his tent he began to cry with all his might, because he had loved his wife and children so. "The same old fool! What troubles him now?" said his wife. "My wife, whom I loved so! My children, whom I loved so! Alas!" he was saying as he went along. "What is the reason his hair is cut? He must have done something again," said his wife. When Nih'ā^{n}ça^{n} came to the tent he saw his wife and children. 'My dear wife! I see you again with joy. I had heard it said you were dead. That is why I cut my hair." Thus he said to his wife, and embraced her and kissed her. "I am so glad to see you again, my wife. Oh, how lucky I am!" "They gave you false news, my husband," his wife said to Nih'ā^{n}ça^{n}.[1]—K.

56.—Nih'ā^{N}ça^{N} goes Fishing.[2]

As Nih'ā^{n}ça^{n} was traveling down stream, he met a man who was fishing. The man had a fish line made of his own skin and used his own flesh for bait. Ex ano frustum deciderat et inde cutem per tergum cervicesque usque ad frontem avulsam pro linea habebat. This he threw into the water, and whenever he pulled it up he caught a fish. Then Nih'ā^{n}ça^{n} began to cry, and said to him: "Pity me! teach me this!" The man consented to give him the power. Cum Nih'a^{n}çae ut se inclinaret imperasset, in eius ano foramen fecit and then cut loose a strip of his skin, leaving it attached only at the forehead. He told him: "Use it three times and no more." Nih'ā^{n}ça^{n} went on and came to a pool in the river. He dropped his baited line and caught a fish. Going on down stream, he came to another pool and again caught a fish. Farther down he caught another. Going on again he dropped his line for the fourth time and left it in the water for some time. Suddenly a large fish seized the bait. Nih'ā^{n}ça^{n} tried to pull it out, but could not lift it above the water farther than the head. Then the fish began to pull him. He seized a root, but nevertheless was dragged into the river. There the fish swallowed him. "I told him to be careful," said the man who had taught him. He went down to where Nih'ā^{n}ça^{n} had

[1] Gros Ventre also.

[2] From informants J.

disappeared. Where the water was shallow he saw the fish, caught it, and cut it open. There was Nih'ā^{n}çā^{n} inside. "Come out, my friend," said the man, and Nih'ā^{n}çā^{n} came out smiling.[1]—K.

57.—NIH'ĀNÇAN SHARPENS HIS LEG AND DIVES ON THE ICE.[2]

Nih'ā^{n}çā^{n} went to visit his friend. When he arrived, his friend said to him: "Come in, come in! Well, my friend, sit down here." Then he went out. Nih'ā^{n}çā^{n} peeped out and saw him sharpening his leg. When he had sharpened his leg he saw him go unconcernedly out on the prairie. Then he called: "Hoi, hoi, hoi, hoi," and drove out the buffalo. Then Nih'ā^{n}çā^{n} saw him kick one of them and kill it. Then he pursued another and kicked it and again struck it down. Thus he killed four. Then he came back and skinned them and brought in the meat. Nih'ā^{n}çā^{n} ate busily; then, as he started to go home, he said: "Now, my friend, you must come to my tent also." Then he went off.

After a time this man went to visit Nih'ā^{n}çā^{n}, and when he arrived, "Wa^{n}héi, wa^{n}héi, wa^{n}héi, my friend! Come, sit down," said Nih'ā^{n}çā^{n} to him. "Now, my friend," he said again, "sit here and wait for me; I will come back." So Nih'ā^{n}çā^{n} left the tent, and sitting down on the ground, began to sharpen his leg. After he had sharpened it, he went out on the prairie and alarmed the buffalo, calling: "Hoi, hoi, hoi!" He drove one of them away from the herd and kicked it. But when he had kicked it, he was unable to pull out his leg, and the buffalo dragged him along. After some time his friend said: "I wonder what my friend is doing." He went out and saw him being dragged along by the buffalo. Thereupon he pulled him out, and after he had pulled him out he said to him: "Now look carefully! This is the way to do it." Then he killed four. He did what Nih'ā^{n}çā^{n} had wanted to do. After they had eaten, his friend went off, saying to Nih'ā^{n}çā^{n}: "Now, my friend, it is your turn to come to me."

Then, after a while, Nih'ā^{n}çā^{n} visited him again. "Wa^{n}héi! Come, sit down, my friend," the man told him. After Nih'ā^{n}çā^{n} sat down, the man said to his wife: "Come, hand me my feathers." Then his wife got them out as readily as if they were lying on top. "Now give me white paint," he said, and his wife gave it to him. "Well, now give me my shoulder belt and my whistle," he said again, and she gave them both. Then, after he had painted himself and put on his wings, he and his friend Nih'ā^{n}çā^{n} went out together towards the water where there was a round hole in the ice. "Now look at me, my friend," the

[1] Added as an episode in the o iginal was a version of the preceding tale, No. 55.

[2] From a text, informant C.

man said to him, and he went up into a tree that was leaning out over the water, and standing there, he made a motion forward four times, at the same time blowing his whistle. As he moved each time, he flapped his wings. The fifth time he plunged headlong through the hole. After a while he emerged with a fish and some ducks. In this way his friend gave Nih'ā^{n}ça^{n} to eat. When he got up, Nih'ā^{n}ça^{n} said to him: "Now you in turn must come to my tent."

Then again after some time his friend visited him in return. When he arrived: "Wukahä, wukahä! Sit down," Nih'ā^{n}ça^{n} said to him, and gave him a pipe to smoke. Then he said: "Now, old woman, hand me my feathers and my whistle, and white paint and my shoulder belt." "Where are they? I cannot find your things," said his wife to him. "Hurry up. They are over the bed—look for them! Don't be so reluctant," Nih'ā^{n}ça^{n} said to his wife. After a while she at last found all his ornaments. Then after he had dressed himself, he and his friend both went to the water. "Now, you too look at me, friend," he said to the man. Then he slowly climbed the leaning tree; then he began to do just as the other man had done: he moved his body, flapped his wings, and whistled. Four times he whistled. The fifth time he made a motion to draw back, but fell down head-first and struck the ice in the wrong place and broke his head. "Now you have done it again," his friend said to him. After a while Nih'ā^{n}ça^{n} became well again. After he recovered, his friend again showed him how to do it. Instead of being given food by Nih'ā^{n}ça^{n} he procured it for him and gave it to him.[1]—K.

58.—Nih'ā^{N}ça^{N} dives on the Ice.[2]

Nih'ā^{n}ça^{n} was traveling down stream in the winter time. He saw a fine tent ornamented with paintings. He looked at it carefully, thinking to paint his own tent with the same designs. Then he walked about the tent, and coughed. A man came out from inside and said: "Come in, come in!" Nih'ā^{n}ça^{n} entered and sat for some time. Then the man said: "My friend, I do not know what to do for you. I have nothing to eat, but I will do what I can. Wife, give me my whistle and paint." Then he combed his hair and painted himself white all over. Going out, he went to a dead, bare tree, which leaned over the

[1] For the idea of sharpening a leg, see also Nos. 108, 109, and Journ. Am. Folk Lore, XIII, 169 (Cheyenne). For the imitation of the host by diving through the ice, cf. J. O. Dorsey, Contr. N. A. Ethn., VI, 557; Teit, Traditions of the Thompson River Indians (Mem. Am. Folk Lore Soc., VI), 41; Russell, Journ. Am. Folk Lore, XI, 256 (Jicarilla Apache). See also Rand, Legends of the Micmacs, 300; Leland, Algonquin Legends of New England, 208.

[2] Informant B.

water. The ice had frozen heavily. The man climbed up and went on a branch that projected over the lake, and sang four times. At the end of each song he whistled and bent forward as if about to jump down. The fourth time he really jumped, and striking the ice, broke through and went under it. He was out of sight a long time, but finally the ice near the opposite shore cracked and broke and the man emerged with a beaver in each hand. He came back and said to his wife: "Cook this. Now I have something to eat." His wife skinned the beavers and they had plenty.

Nih'ā^{n}ça^{n} had watched him closely, and, after the men had eaten, they talked. When Nih'ā^{n}ça^{n} prepared to leave, he said: "My friend, I think we are alike. I have the same powers as you; I also have water where I live, and my tent is painted like yours. Now I am going, but I want you to come to me. Then you will see me do what you have done." The other man said: "Thanks, my friend; I will surely come to see you soon." As soon as Nih'ā^{n}ça^{n} got out of sight of his friend, he began to run and ran all the way home. Before he reached his tent he called to his wife: "Take down the tent, we will go to another place to live!" His wife began to strike the tent. "While you get ready to move I will look for the new place to camp," said Nih'ā^{n}ça^{n}. He found a lake which had a dead tree at its shore, looking like the lake and tree which the other man had. He returned to his wife and together they went to that place. Then he got clay of different colors, and said to his wife: "Stretch out the tent covering; this is a new place for us to live and we must paint our tent freshly." Then he painted the tent skin, set up the same number of poles as the other man had had, painted them as he had seen them, and made the fireplace just like the other one. When he had finished all this he helped his wife to put up the tent, fastening feathers and tails of the same kind as he had seen, to the tent and the tent poles. He also painted the door of the same color. Then he waited for the other man. Finally he saw him coming. He ran inside and said to his wife: "Come, sit here! My friend is coming to visit us; he will remain some time. We must treat him well." He made her sit down in a certain place, though she did not know the reason. He told her: "Do not cook for him till I tell you to." The other man came up and saw the tent and thought: "Indeed, he has a tent painted just like mine. He must have the same medicine." Then he coughed. "Come in, my friend, come in, and sit down here," said Nih'ā^{n}ça^{n}. He made him sit in the same place as he himself had sat in in the other's tent. After a while he also said: "Well, my friend, I have nothing to give you to eat." Then he told his wife

to give him his whistle and paint, and he combed himself with a porcupine tail. "Mix this paint with water and stir it," he said to his wife. She continued to look at him questioningly, not knowing his intentions. Then he undressed and began to paint himself. Soon he said to his wife: "Paint me here where I cannot reach myself. We have nothing to eat and must do something for our visitor." Then he went out and climbed the tree and stood on a large projecting limb; he sang the same song that the other man had sung, and whistled and made the same motions as he. But the fourth time he became afraid and was about to draw back from the jump, when he slipped and dropped. He fell on his legs and belly and broke his bones. He said: "My friend, I must have made some mistake. Previously I have succeeded in doing this. This time I must have forgotten something." The other man touched and felt him all over the body and thus cured him. Nih'ā^{n}ça^{n} continued to make explanations, saying that he must have made a mistake. The other man only said: "I am sorry that you hurt yourself." Then he combed and painted and ornamented himself. All of them went out to the tree again. The ice was so thick that it had not broken when Nih'ā^{n}ça^{n} fell on it. The other man sang in the tree, motioned four times, and jumped down. The ice cracked and opened and he disappeared. He was away a long time. Meanwhile Nih'ā^{n}ça^{n}'s wife began to abuse him: "You fool! You tried to do what you did not have the power to do. You are unable to do this!" There was a cracking noise, the ice opened, and the man came out with two large fish, which he dragged over the ice to where Nih'ā^{n}ça^{n} was: "Here, my friend, take these fish. I am ashamed and am going home," he said, and went away.—K.

59.—Medicine-Man Kingfisher dives through the Ice.

There was once a man (medicine-man), who had camped alone with his wife. One day a friend came to visit them. "Come in!" said the medicine-man to the visitor. So his friend went in and took his seat at the back of the tipi. "My friend, you have come to us at the wrong time, for we have no food to give you," said the medicine-man. Then, turning to his wife, he said: "Old woman, our friend is here; we must get him something to eat. Go over to the lake and see if there is a leaning tree."

So she went over to the lake, which was covered with thick ice, and found in its center a leaning tree. The wife returned and told her husband that there was a leaning tree standing in the center of the lake. The medicine-man then painted his body with charcoal, took his

bone whistle and went to the lake with his friend to watch him. He then blew the bone whistle, and at the same time made four leaping motions, the fourth time making a plunge to the ice below, in which he made a circular hole, and passing under the ice he brought out two beavers in both hands at the eastern part of the lake. "Well, friend, this is the way I have to furnish you a meal at my tipi," said the man. So they both went to the tipi dragging the beavers.

The medicine-man skinned the beavers and gave the meat to his wife to cook for his friend. The visitor took his seat in the back of the tent, while the woman placed the meat in a kettle to cook, closely watching the man the while. When the meat was done, the medicine-man and his wife ate a good meal with their friend.

"My good friend, you treat me well; you possess the same power that I have," said the visitor, and he continued, "You shall come over to our camping place; it is but a short distance from here. I shall look for you to-morrow."

So he started off on a run over the hill, and came puffing and blowing to his home. When he had reached his tipi he said to his wife, "My old woman, make haste and take down our tent and have everything ready to move; I am going ahead to select a place for it." So he went ahead, down the river until he came to a lake all covered with thick ice, and there was a leaning tree standing in the center of the lake. Then he went back to his tipi, told his wife to pack up, and together they started off to the place selected for the tipi. When they got there the man noted the distance from the tipi to the lake and that the tipi faced toward the sunrise [so that the conditions might be the same as he had found them while visiting the medicine-man], when they pitched the tent accordingly.

"My old woman," said he, "build a big fire!" "Why do I have to do that? It is not necessary," said the wife. "I want to get some charcoal to paint myself with to-morrow," said the man, "for my friend the medicine-man is coming to see us to-morrow."

The wife did as she was ordered. Early on the next morning he told his wife not to build a fire until he had gathered the charcoal. After he had gathered the charcoal his wife started the fire, cooked the food and they ate breakfast. He then gave the charcoal to his wife that she might pound it into paint.

Now the wife went out to straighten the ear flaps of the tipi and saw a man standing a short distance from it. Then she went into the tipi and told her husband that somebody was standing outside of the tipi. It was his friend, the medicine-man.

"Come in!" said the man in the tipi. The medicine-man went in and took a seat at the back. He found him lying across his bed, and now the man began pulling out his beard.

"Friend," said he to the medicine-man, "you have come at the wrong time; we have no food to give you; but I shall manage to get some." "Get that paint which I used, and give it to me; I am going to paint myself with it. This friend of mine can't be here on a visit without having something to eat," said the man to his wife.

So his wife got the charcoal and he painted himself, took out his bone whistle which he had made in the mean time since he had visited the medicine-man. "My friend, come along to the lake," said he to the medicine-man. So they went away to the lake. "Now, friend, go and stand at the same place that I stood when you got the food for me."

Then he began blowing his whistle, made four leaping motions, the fourth time plunging head and hands first to the ice below. When his head struck the ice, he was senseless for a time. When he came to, the medicine-man said, "Friend, you have disgraced me. You should have watched me closely if you wanted to be successful in diving." Now the medicine-man went to him and cleaned him up as much as possible, and told him to be careful thereafter. "Oh! I think I made a slight blunder," said the man, "that is the reason I failed."

The medicine-man went back to the man's tent and asked his wife for the black paint. "That foolish man! He ought to be ashamed! The idea of trying to do such a thing without understanding the right way!" she said, then gave the black paint to the medicine-man, who at once painted his body and returned to the lake where his friend was waiting.

The medicine-man took the bone whistle and climbed the tree. "Now, my friend, watch me closely," said he, and he blew the bone whistle. Four times he made a leaping motion, the fourth time plunging straight down into the ice, where he made a big circular hole. He went down into the water, under the ice, and came up on the eastern side of the lake with two beavers in both hands.

"This is the way I do when I am hungry," said the medicine-man. "If you wanted to be successful on my behalf, you should have watched me carefully at the lake. Your failure to furnish a meal disgraces me somewhat." So they went to the tipi with the two beavers. The man called his wife, skinned the beavers, and gave them to her to cook for the medicine-man. When the meat was cooked the wife gave the medicine-man a good meal of the beavers he had gotten out of the lake.

"My friend treated me well, and gave me a good meal," said the medicine-man, smiling. "Yes, you and I have the same wonderful tricks, but this time I must have made a mistake in plunging. That is the reason I didn't succeed," said the man. "Well, my good friend, I am much obliged to you for this meal," said the medicine-man, smiling, "you may keep the meat, for I am going home." So he started toward his tent, and when he entered he was laughing so much that his wife was curious. So she asked him why he was laughing so much. "Well," said he, "my friend who was here a short time ago tried to do the same way I did at the lake, but failed."

The medicine-man was gifted by a Kingfisher, but the other man who tried to imitate the trick, failed. The story also teaches generosity and good will to strangers, to do, if possible, as much for them in return for favors received.—D.

Told by Adopted. Cf. Nos. 57 and 58; see note to No. 57.

60.—NIH'ĀⁿÇAⁿ IMITATES HIS HOST.

Nih'āⁿçaⁿ went down to the river and came to a tipi where there were a man and wife. When he stopped at the door, he was welcomed and invited to enter. "Well, Nih'āⁿçaⁿ, come in! I am sorry that I cannot give a meal at once. I have just eaten the last food we had," said the man. Nih'āⁿçaⁿ looked at the man and wife carefully.

"Say, my wife, old woman, go and get a slice of bark and bring it inside; also a stick," said the man. So the woman went out and got a piece of cottonwood bark and a small stick and brought them in. "Put the stick into the bark and hold it to the fire!" said the man The woman [wife] did as she was instructed. The bark turned into tenderloin, well roasted. The wife then took the roasted meat and beat it and placed it in a wooden bowl. "Well, this meat is dry; what shall we have for tallow?" said the wife. The man took the comb and combed his wife's hair, parted the hair in the middle, and after he had parted it, he took a parting hair-stick and rubbed it in the red paint bag and made a red streak from her forehead to the back of her neck. "Bring me the axe and then sit down and face toward me," said the man to his wife. So the woman sat down as directed and looked down to the ground. The husband took the axe and raised it, making a motion toward her head three times. At the fourth time, he struck her in the center of her head, and the skull opened along the red painted line or streak. The woman sat still, alive, while the man reached over

to her skull and produced the brain and converted it into the tallow. He did not take all of it, but left some. He then gave it to this wife and she mixed it with the dry meat, which made a nice delicious pemmican. The wife dished out the pemmican to the visitor, who ate it. Nih'ā^{n}ça^{n} watched every movement of the man and wife.

"Well, my partner, I am obliged to you for the kindness and generosity, and I want to tell you plainly that you and I possess the same tricks or power in obtaining food, when necessary. I wish you would come over to my place some time, and see my wife and lodge," said Nih'ā^{n}ça^{n}. "All right, we shall be over later on," said the man. Nih'ā^{n}ça^{n} got up and went back to his tipi.

"Say, wife, I want you to be prepared and understand what I shall do when my friend comes to see us," said Nih'ā^{n}ça^{n}. "When he comes I shall say to him before you that we are just out of food, and will tell him that we would provide something. When he comes inside, I shall order you to get a strip of cottonwood bark, and you will also get a small stick. Then you will place the stick into the bark and hold it over the fire. It will then turn into real meat," said Nih'ā^{n}ça^{n}.

One day the man did come to the front of the door. "Come in! Come in, partner! You have come to us when we are just out of food; but at any rate, be seated!" said Nih'ā^{n}ça^{n}. "Go out and get a strip of cottonwood bark and a small stick," said he to his wife. The wife did so, and soon had this bark over the fire, which actually roasted and turned into real tenderloin meat. The wife then took the roasted meat and beat it fine and placed it in a wooden bowl. "Well, what shall we have for tallow?" said the wife. "Bring a comb and sit in front of me!" said he. So he combed her hair and parted it in the middle and made a red streak over her head. "Bring me an axe, and sit down facing me!" said he. This the wife was a little afraid to do, but finally consented to do it. So he took the axe and motioned it three times toward her. At the fourth time he struck her and broke the head into several pieces, causing her to bleed much. She was killed. "Well! Well! I have not followed the exact method. I should have obeyed the rule. I am sorry for you, my dear wife," said Nih'ā^{n}ça^{n}, turning to comfort her; but she was motionless. The visitor laughed and went to the dead woman and rubbed her and she was entirely healed.

"Now watch me carefully, Nih'ā^{n}ça^{n}," said the visitor. "Bring me that axe and sit down," said he. (Of course the woman was cleansed from death, and appeared like the wife of the visitor, not Nih'ā^{n}ça^{n}'s.) He took the axe and made a motion three times, and the fourth time struck her on the head. The woman was still sitting alive

and the man took the brains out and ordered her to make a good pemmican. She did so. "Now, partner, take this and eat it," said the visitor.—D.

Told by Adopted. For the changing of bark, etc., into food, see also No. 145. It may be noted in this connection that in a Wichita story of Hawk and Four Dogs, the meat which had served as food changed into the bark of trees.

61.—NIH'ĀⁿÇAⁿ IMITATES HIS HOST.[1]

Nih'āⁿçaⁿ arrived at a tent that stood alone. "Well, Nih'āⁿçaⁿ, where are you going?" the man said to him. "My friend, you have come to me at the wrong time, but what I can give you, you shall have to eat, so come in." Then Nih'āⁿçaⁿ went in. "Let the food come down," said the man. "Let the food come down," he said again. "Let the food come down," he said. "Let the food come down," he said the fourth time. When he had called the fourth time, meat of all kinds fell down in front of the tent. "Come, give Nih'āⁿçaⁿ his food," the man said to his wife.

Then Nih'āⁿçaⁿ said: "You and I, my friend, are alike. We have the same power. You in your turn must come over to my tent." After he had finished eating, he went back to his tent. He said to his wife: "Hurry, old woman, load your children with food. He is coming to us in order to eat." Then he told his children: "When I call four times all of you drop your bags of food in front of the tent. Listen and remember well what I tell you." Then the man arrived where Nih'āⁿçaⁿ had his tent. "Heii, bring the food," said Nih'āⁿçaⁿ. Four times he called thus. After he had finished saying it four times, his children, however, did not come. "Well, miserable children, I wonder what they are doing," he said, and went outside. Then, behold! his children were all fast asleep—although he had said that he was a medicine-man. Having found them, he beat them severely.—K.

62.—NIH'ĀⁿÇAⁿ AND THE DWARF.[2]

Nih'āⁿçaⁿ was going down the river. He found a dwarf standing up. He stopped, looked at him, and wondered for some time. Then he determined to kill the dwarf. He seized him and threw him on the ground. The dwarf fell and appeared dead; his eyes were shut and his breath did not come. Then Nih'āⁿçaⁿ took him on his back and carried him homeward. As he went through the timber the dwarf seized a limb and held it fast. Nih'āⁿçaⁿ pulled with all his might and

[1] From a text, informant A.

[2] Informants I.

suddenly the dwarf let go and struck him in the eye. "That hurts," said Nih'ā^{n}ça^{n}, and laid his burden on the ground. He thought that the dead dwarf's hand had caught in the brush and being suddenly released had swung around and hit him. So he stepped on the dwarf's arms and they appeared to break. He put him on his back again and went on. As he continued through the timber the dwarf again hit him in the face. "I thought I had killed him," said Nih'ā^{n}ça^{n}. Then he pulled out his arms and stepped on them again, and when he felt of an arm it hung loose as if it were broken. Meanwhile his eye was swelling and hurt him very much. He went on again and a third time the dwarf's hand struck him. Again he broke his arms, and taking him up, went on. When he came near his tent he was tired and laid the dwarf down. When he reached his tent he told his wife, "I have killed a dangerous being, one of the Hä^{n}tceciitēhi (little people). His wife said: "What, you have killed a dwarf? They are very dangerous persons to meet. Are you sure that you have really killed him?" "Yes, I have killed one. Go to that place and you will find him. Do you not see the marks I bear?" and he told her how he had been struck by the dwarf's arm. Then the woman went where he had told her; but the dwarf was gone. She came back and told her husband, "The dwarf has gone!" "Well," said Nih'ā^{n}ça^{n}, "then he was hitting me! He held the limbs, and, letting go of them, struck me. Well, it is too late now." —K.

63.—The Woman and the Horse.[1]

A tale (a^{n}çita^{n}) of the Southern-people (na^{n}wūunenitäna^{n}). Once, as the Southern-people were traveling, a woman missed a colt, and went back towards the place they had left, looking for it. As she was on her way, she saw a person coming toward her on the trail. She stopped. It was a young man, and he came to her, but she wondered why she did not know him. He was a wild horse (nahōu). She asked him: "Where are you going?" He said: "I came to get you. I want to marry you." She did not know what to say. After a time she said: "Well, you may marry me." The young man told her: "Let your horse go and come with me." So she let the horse that she had been riding go and went with the young man. The horse went back along the trail and reached the camp. When it came back alone, the woman's husband did not know what to think. "It must have thrown her off and run away from her and come home alone," he said.

[1] From an unfinished text from informant B. Though incomplete, it is given for comparison with a Gros Ventre tale.

He went back to look for her at the place where he had last seen her. He could not find even her tracks and began to cry. Next morning all the people looked for her. They were camped there a long time trying to find her. Then they moved to where buffalo were plenty, giving her up as surely lost. Her husband mourned for her.—K.

64.—How the Dwarfs were killed.[1]

Once, when the people had killed buffalo at some distance from their camp, the dwarfs came to help them skin the buffalo and to beg for food. They would sit close to a buffalo, and when the people asked them, "What part do you want?" the dwarfs would say, "I want the heaviest part of the meat." The people would answer, "We do not know which is the heaviest part. What do you want?" "The heaviest part of the meat," the dwarfs continued to say. Then the people told them, "Pick out what you want"; and the dwarfs took the lungs. Meanwhile a person had gone to the dwarfs' camp and there saw hearts with arteries hanging up. He took an awl and pricked each of the hearts. Out on the prairie the dwarfs dropped dead. Only one little one was left. "Whose is this?" "It is my heart," said the little boy pitifully. He had been left at home to watch the hearts of the others. Then the person stuck this heart also and the dwarf boy fell dead.[2]—K.

65.—How the Cannibal Dwarfs were killed.

A man was traveling along the river in search of game. He went up a hill to look for some kind of animal, but he saw that the atmosphere was smoky in the timber. So he walked to the place, and found a tipi by itself. "Somebody is coming, somebody stops at the door, somebody walks from the door, somebody is walking around the tipi, somebody stops at the door and waits for admittance," said some one inside. So this hunter went in and saw a small man (Hashashihi, which means dwarf person), sitting alone, and he was blind. "Well! Well! You are the only good person bringing yourself for food," said the dwarf, moving himself and looking up in the air. "Well, yes, I came to deliver myself to you. I am very fat and I know that you will relish the meat with your folks" (relatives), said the man. "Thank you! that is what I need," said the dwarf. "I suppose you are hungry and ready to take me," said the man. "Oh, no! You may wait until

[1] Informants J.

[2] Cf. Russell, Journ. Am. Folk Lore, XI, 262 (Jicarilla Apache).

my relatives return," said the dwarf. "All right, I shall wait patiently, but excuse me for a short time," said the man, going out.

This man went and cut a stick, which he sharpened at one end, and went into the tipi with it. "Now, partner, what are these things suspended to the tipi poles?" (around the wall of the tipi), said the man. "Well, young man, those are hearts belonging to my relatives," said the blind dwarf. "Well, then, partner, can you tell whose heart this is?" said the man, with his sharp stick pointing to one. "That is my father's heart," said the dwarf. The moment he told it to the man, the man punched it with the stick.

The relatives of the dwarf were out after food. When they left him, they cooked the head of a human being for him to eat. When the hunter went in, this dwarf was sitting at the bowl, which had a skull or head, well boiled, with a little soup in it. The dwarf was relishing the soup. The father dropped dead as the visitor thrust the stick into his heart, while they were still away from the tipi looking for human food. It was a very hard blow to the family.

After this man had struck the heart of the father, and so killed him, he then asked the dwarf to whom the next heart belonged. The dwarf said that it belonged to his mother. After the dwarf had spoken the word, the man punched it with a sharp stick; the owner of it dropped, being out and away from the tipi. This man asked the dwarf who were the owners of the different hearts, and pierced them with the sharp stick, until he came to the last one at the door. "Whose heart is this, partner?" said the man. "Well, that is my own heart, partner," said the dwarf. The man pierced it, and the dwarf gave up suddenly and died.

Thus, these small people who left their hearts at home to do the mischief (killing and eating human flesh), were exterminated. They were dwarfs, and their appearance cruel, and their speech or voice was like that of children.

These small people were cannibals. After they were searched for and their camp-circle located, the people sent a prairie fire after them. Quite a good many were exterminated, and those who escaped to the sand-bar were safe, thus leaving a few of them. These people are with the whites now; or rather, their descendants are among them.—D.

Told by Adopted. Cf. No. 64. Death from the pricking of hearts suspended in a cave is found in two Wichita tales.

66.—THE CANNIBAL DWARF.

The people were moving to another camping ground. Two young girls forgot some things and went back to look for them. When they reached the deserted place, they went to a small man on the ground. "Where are you going to, girls?" said the small man. "We are looking for the pillows; have you seen anything of them," said the girls. Instead of telling them, he asked them what their names were. One of them told him that her name was Bracelet, and the other one was called Thick Hair. (Warquney means bracelet, but really refers to comb; and Bathaney means thick hair, so it refers to the hair of the vulva.) "Oh, my goodness! It sounds well for you!" said the man, laughing heartily and turning away from the girls. "Well, what do you call yourself?" said he to the other one. "My name is Bathaney," said the girl. "Oh, is that so! That is an appropriate name. It is surely the right kind of a name," said the small man, laughing heartily, but facing away from them. This small man continually asked them their names, but when they told them repeatedly, he would laugh, turning his back to them. He did this because he saw that he had the advantage of them. He asked the name of one, after turning his back to them, but both girls had run away from him and had gone down the creek, out of sight.

"Oh! Warquney and Bathaney! where are you? Come over again, I will tell you something," said the small man. "Next time I shall not turn my back to you and laugh," said the man. But the girls did not come, and were glad to get away; for they were afraid of him. This small man would have outraged them and killed them for food; that was the reason he tried his best to delay them.—D.

Told by Adopted.

67.—THE DWARF WHO TRIED TO CATCH A WOMAN.[1]

A dwarf was watching for women. Some women were out berrying. A girl became separated, and the dwarf surprised her. He said: "You are alone, young woman. Even if you do not comply with my wishes, I will compel you. Here is my bow," and he showed her his bow, which was made of a short rib, and had a string of tendon (hitiita[n]). The girl said to him: "It is true that I am alone and that you can overpower me. I cannot escape. But first go into the river and wash yourself. Your hair is uncombed and matted, your face is dirty." The dwarf consented, and entered the river. He ducked his head under

[1] Informants J.

and immediately looked up again. "I am not going off," said the girl. "Do not be afraid that I will try to run away from you. I am in your power, your captive." So he submerged his head again. The girl had come close to the bank and now slipped into the water, and hid under the long overhanging grass of the bank, which concealed her head. The dwarf emerged, looked, did not see her, came out of the river, looked for her, but could not find her. He went about all day and night, crying. He said: "Non copulabo, perdidi." In the morning the people came, calling the girl by name. "Here I am," she said, and came out, and told them what had happened.[1]—K.

68.—The Dwarf who caught a Woman.[2]

There was a camp-circle. At night a dwarf (hä^{n}tceciitēhi) came secretly, like young men who go close to the tent of a girl. He stood behind a dead tree. A girl came out of a tent. He went to her, closed her mouth, and carried her off. She tried to cry, but he said to her: "Do not cry; I am taking you to where you will have abundance of food; do not be frightened, you will never be hungry." As he continued to carry her away, she, however, still cried. Finally they reached the place where the dwarfs lived, and she remained with him as his wife, while he constantly provided meat for her. Then a boy was born to her and grew up to be old enough to talk. Once when the boy cried, the woman asked him: "What is the matter?" The little boy said: "I want to see my grandparents." Then his father came home, bringing meat, but the child would not stop crying. The dwarf asked what was the matter, and the woman told him: "He wants to see his grandparents." Then the dwarf consented to visit the people from whom he had taken the girl, in order to satisfy his little son. When they came near the camp, he told his wife: "Stand behind the same tree where I stood, and remain there until you are recognized by some one of your family." They reached the camp at night, the woman carrying her child on her back. Then she stood behind the slanting dead tree. Her sister came out from the tent and saw her shadow in the bright moonlight. Looking at her, she knew her face, and ran back into the tent, saying: "Mother, some one is standing behind that tree who looks like my sister." Her mother answered: "You are foolish. Your sister went away mysteriously; no one knows anything of her." The girl went out and saw her sister still standing there. She went in again

[1] In the original she repeats the story in full.

[2] Informants J.

and told her mother, saying that she was sure it was her own sister, and that she knew her well. A third time she went out and came back, and a fourth time. Then the old woman came out, and indeed it appeared to be her own daughter, with a child. She brought her into the tent and looked at her closely, and found it was surely her daughter. The people all asked where she had been. She told them how she had been seized and carried off by the dwarf, how she had tried to escape from him but had not been able, and how he had brought her to the camp of the dwarfs and married her and had this child by her. She said: 'Outside at a distance is my husband with meat which he has brought for you." Then they told her to go and get it. While she was gone, her family tried to take the child, but it was timid and wild and feared them. The woman came back, bringing elk and buffalo meat. The dwarf had told his wife: "If the child cries at night, bring it outside, for I will then be there with meat for you. It will cry only then, and then I will be near." So when the child cried again, the woman went outside. The same happened a third time. The fourth time when she came out to her husband, he told her: "I will go away. If the child cries again, do not bring it out to me." When the boy cried again, the people wanted her to take him outside as before, but she said: "His father has gone to another country. He told me not to bring his son out to him any more. He told me: 'I am going to another tribe to become old and die there. The boy will take my place.'" —K.

69.—SLEEPY-YOUNG-MAN AND THE CANNIBALS.

There was a big camp-circle. The people were well provided with everything. In one family there was a nice and attractive young man, but he was very lazy. He was the last person to get up in the morning, but because he had such a splendid face, the parents would not bother him, thinking that in time he would mend. So the young man was always lying on the bed, sometimes in the daytime.

One day his father said to him: "How in the world would you ever get to the cannibals if you sleep till this time of day! This will not do for a young man like you, full of vigor and strength! Can't you, my dear son, make up your mind to get up like the rest and eat your breakfast! People think much of you, on account of your looks, but your lazy habit does not please us and others. It is time for you to begin to stand up and cease lying on your bed. Don't think I wish to offend you in the least, but this is for your own benefit." After the young man had eaten his breakfast he lay down again and went to

sleep without saying a single word to his father. The father thought that he would insist on waking his boy early every morning, to cure his sleepy habit.

The next morning the father and mother had an early breakfast, but their son was still asleep, snoring until late in the day. "Get up, my son, it is late in the day, you ought to be out like the rest of the boys. You have nothing to be ashamed of; you are pretty enough, and your clothes are of the best kind," said the father, pulling the blankets away from the young man. The young man did not say anything, but got up and ate his meal. After he got through eating he at once lay down on his bed. The father was very much discouraged on account of his son's idleness. So he decided to keep on waking the young man in the morning to break up the habit.

The next morning the father again pulled off the blankets from the boy, who was yet fast asleep. 'Young man, get up, you have not got to the cannibals yet!" said the father, with an emphatic voice. The young man of course ate his meal, but didn't mind his father. "I am sure I do not know what to do with my son; he ought to be a better specimen than heretofore," said the father. That night the old man and wife had quite a talk about their son's habit. "Something has to be done to make our son act like a man," said they. "He might be married, if he should get up earlier, but he is too lazy to do that. He is a nice looking young man. Everybody admires him," said the father in an encouraging way to his wife.

The next morning the father and mother again pulled off the blankets from their son's bed, and said: "Well, son, you are sleeping yet, while everybody else is stirring around. Oh! Shame on you! Such a disgraceful habit you have! It makes me feel very much discouraged, and I want you to be up early hereafter! You have not even said a single word as to whether you would do it or not! If you sleep this time of day you can never get to the cannibals!" said the father, in a rough manner. The young man this time was fully decided to look for the cannibals, but kept this to himself. He got up and washed his face, and ate his breakfast, brushed his hair and dressed himself for a short walk. The father and mother began to think differently of their son, but in a short time, this young man came home and lay down on the bed. He was always lying on the bed. Very seldom did he sit up during the day. That night the father and mother and the son all went to bed early. In the morning the father again pulled the blankets off from their son and said: "My dear son, can't you do better than this? You will never get to see the

cannibals if you sleep until this time of day. Will you try and act like a man, so that I may be proud of you? You were born a young man and you have got to act so, instead of being a lazy son and a disgrace to your family. You must begin to do better, if you wish to see the cannibals," said the father. The young man got up out of the bed and ate his breakfast, having fully made up his mind to look for the cannibals. So he brushed his hair properly and dressed himself decently, and went to an old woman's tipi for information. The young man went in and found the old woman by herself.

"Well, my dear grandson, what brought you here? Is it possible that you go out this time of day? Be seated, my dear grandson, I am glad to see you!" This old woman reached behind her bed and took out some remnants of dried beef and tallow and gave them to the young man to eat. He relished the food and ate it up. "Well, grandmother, you know that I am in the habit of lying on my bed until late in the day, actually lazy, at home. My folks didn't care so much at the start, and did not criticise me. But recently my father has rebuked me every morning, pulling my blankets off, and telling me to get up. He told me that if I wanted to get to see the cannibals I should have to be an early riser, and furthermore I would never amount to anything if I lay on the bed all the time. This constant remark every morning, set me to thinking, until I made up my mind to look for the creatures. Now, grandmother, since you are an old being, possibly you have heard about the cannibals. I thought that perhaps you could give me some light and advice. Where do these cannibals live? Did you ever hear about them, grandmother? I want very much to look for them, for my father always talks about them and says that a lazy, good-for-nothing young man can never see them. So now, grandmother, I have fully decided to take the journey, provided you will tell me where they live—the place and the direction," said Sleepy-Young-Man. "Well! Well! Grandson, I did not know your ambition when you first came in, and judged that you came for a bit to eat. Grandson, your undertaking is a very hard one, for the distance is far, besides, there might be dangers on the way. When I was a little girl I heard that these cannibals lived toward the sunrise, and that it is a long and tedious journey. My dear grandson, I advise you not to take the journey, for this reason, that it is too far for a single man to go alone," said the old woman. "No, grandmother, my own father rebuked me so much that I have gotten tired of it and I want to go on the journey," said Sleepy-Young-Man. "Very well, grandson, I will put you up a luncheon (which was of dried beef and waste tal-

low), and a pair of moccasins; but you must keep on going toward the sunrise. Whether you can get there I am unable to say. The distance is too far for any person. There have been attempts made by people to reach them, but they have never returned. This is what I have heard," said the grandmother.

So Sleepy-Young-Man took the luncheon, asked for some sinew to take along, and started off. When he had gone some distance, he stopped and built a fire. Then he threw his sinew into the ashes, and it contracted. The contraction of this sinew made the earth contract (the designation was, made nearer). Now Sleepy-Young-Man went on until he came to a big camp-circle along the river. Just outside of the camp-circle there was a tipi in which there was an old woman who had an old man for a husband, with whom she lived. The young man went into this tipi of the old folks. "Well! Well! My dear grandson, Sleepy-Young-Man, what brought you here! Come and seat yourself in the center. I am so glad to see you, but for you to travel alone, since your folks think so much of you, is a question whether it is right. Where are you going to, grandson?" said the old woman. "Well, grandmother, my father rebuked me so much about the cannibals that I started out in search of them, and I have come to this camp-circle for information. Will you please tell me in what direction these creatures live, and how far it is from here? I am very anxious to get there," said Sleepy-Young-Man. The old woman reached back of her bed and procured some remnants of beef and some tallow, which she gave to her grandson for a meal. "Well, grandson, the distance is great, but it is toward the sunrise. A journey of that kind is very tedious and dangerous. This is what we used to hear from others," said the grandmother. "Well, I don't care about the distance, so long as I know the direction. I shall manage to get there," said Sleepy-Young-Man. The old woman provided him with some more remnants of beef and tallow for his luncheon while on the way, and so he asked her for some sinew. The old woman gave him a good long piece.

So he started off and got to a distance and stopped. He built a fire and threw the sinew into the ashes (charcoal) and it contracted into a sort of ball. (This contraction shortens the distance, makes the earth smaller.) Sleepy-Young-Man continued traveling through the wilderness day and night, until he came to another big camp-circle. He went into a tipi to make inquiry and found a man and his wife. They were both middle-aged people. 'Well! Well! My grandson, be seated! Where have you come from, Sleepy-Young-Man? How in the world did you ever get away from your parents? What are you looking for?

You have just wandered off, haven't you? It is a shame that your folks should allow you to wander off by yourself!" said the woman. "Well, my grandmother, my father rebuked me so much about the cannibals that I have ventured to see them. When I was yet asleep on my bed, he would pull the blanket from me, and say to me: 'Get up! Pretty as you are, aren't you ashamed to sleep till this time of day! The people are criticising me in regard to your habits, and I can't endure it any longer. You have got to get up earlier than this! This won't do for a man of your age! How can you ever get to the cannibals if you continue this habit of lying abed late!' He did this every morning, until I started out to this camp-circle for better information about those creatures." The old woman reached back of the bed and procured some remnants of beef and tallow and gave them to him to eat. "My grandmother, do tell me what direction I will have to go to get there and how far it is from here?" said Sleepy-Young-Man. "Well, my dear grandson, when you reach that divide, you will see, down in the valley, a big creek with thick timber, the course of the stream being toward the sunrise, and off to the side is a big hill where the wife of these cannibals lives. When you reach the hill, and find the dwelling place, appear as humble as you can. Offer your prayers to her with a sincere desire and with a sense of security. She generally helps her husbands in everything," said the old woman.

So he started off and reached the divide, and from there he went toward the place weeping (praying) for mercy. Finally he reached the hill, and found the tipi, which was covered with thick sheets of iron. It had two openings, one at the top and the other at the bottom (the door). The tipi was shining-bright to him, and he went around it four times weeping for mercy. This woman was inside of this iron tipi by herself, and heard Sleepy-Young-Man weeping for help. "Well! This is the first time a person has come to me imploring mercy. Come in!" said the woman. "Well, what do you want, young man?" said she. "I was at home, and my father rebuked me so much about the cannibals that I ventured to come out here. Of course I am young and possess no courage whatever, but perhaps you can advise me how to get to your husbands," said this young man. The bones of human beings were lying inside and outside of this iron tipi. "Well, I see that you are in a pitful condition. I shall help you the best that I can," said the woman. "When you go over from the divide, you will see a big thick grove of timber in the wide valley. Along the edge of the creek is the dwelling place of my husbands. I make special trips out and stay a

certain length of time," said the woman. "These creatures have a flag on the top of the hill, which represents geese. Whenever a person goes to them these geese cackle, which gives warning to them. Now I want you to wait until the time comes for me to go over there I shall give you my own body, so that you can reach the place, and I want you to carry a knife with you." The time finally came when this woman was to go to her husbands. "Now you may carry this pair of moccasins, and if these geese should undertake to cackle for warning, you may raise your hand and they will recognize the sign or motion as from me. There are seven of them. The oldest is my husband. You must be careful with the least one, he is very cunning, and will surely notice anything out of place." There was a certain time when the oldest man had intercourse with his wife, and after that, she returned to the iron tipi. "Try and have him lie with you before the time; bear this in mind," the woman said to the young man. Before starting off from the iron tipi, he was instructed to stay as short a time as possible.

So Sleepy-Young-Man was dressed in female style, just like the woman. This woman touched him all over his body, making him resemble her in appearance. Thus, decked in female dress, he went off toward the dwelling place of the cannibals, and when he reached the last divide he saw a big thick grove of timber along the creek in the distance. To one side there was a big hill, where the signal flag was kept by the cannibals. When the geese saw him coming, they raised up from the ground and started to cackle, but he raised his hand up and down, when the geese ceased making the noise. When the cannibals heard the signal they rushed out of the tipi to make a charge upon the trespasser. They were about to make the charge, when he raised a pair of moccasins to them. The cannibals stood looking at him. The least one said, "That is my sister-in-law, coming over with my pair of moccasins." So they all went back into the tent. This young man was directed to take his seat with the oldest one, when he went in. So he went in and seated himself by the oldest one. They all felt glad to see him bring a pair of moccasins.

While they were sitting inside the tipi this least boy cannibal kept watching the movements of his sister-in-law, looking carefully over her body. They were having a delightful meal, chattering away, when this boy remarked before the others: (Just at this time, the woman back at the iron tipi discovered that she had forgotten to change the muscles of the young man into hers.) "Well, what a funny wife you folks have got with you, she has arm bands (muscles), look at her!'

"Oh, pshaw! don't make any such remarks," said one of the brothers. "She has taken pains to bring a pair of moccasins, which are nicely quilled," said another.

Usually, the brothers were on the hunt all the time. On this morning, the brothers had planned to go out for a general hunt and leave their oldest brother with his wife. 'Say, brothers, let me remain at home with my sister-in-law, while you go to hunt, instead of me," said the least boy. "Well, no! You have got to go along if you want to get the meat you always want to eat. If you don't come along, we shall leave behind your choice of the beef," said the brothers. "But brothers, just take a good look at our sister, she has arm bands (the muscles of a man)," said the least brother. "Say, boy, don't mention anything before her. Come along!" said the brothers. Finally the least boy yielded and went out with the rest, and the oldest brother stayed at home with his, as he supposed, wife.

After the brothers had been gone for a certain length of time, Sleepy-Young-Man loused the husband to sleep and then took out his knife and cut his head off. After this was done, he grabbed the head and escaped to the iron tipi, but as he was running with the head, he was discovered by the geese, which began to prance and cackle so loud that the sign was heard by the brothers on the hunt, who returned to find out what was the trouble. "Didn't I tell you that that person had arm bands before we left our brother?" said the least boy. So they ran after him as fast as they could, over one divide after another. The cannibals reached the last divide just as Sleepy-Young-Man reached the iron tipi. "What shall I do? I am carrying the head, and they are still coming after me!" said he. "Well, just run around the camp four times and it will be all right with you," said the woman inside. So he did as he was told, and just as he had got around the fourth time, she opened the door, and he went in, barely in time to escape the cannibals.

The cannibals were outside, panting and walking around. "Bring that person out. He killed our brother!" they said, "we have got to have him for a big feast, in return for his deed!" "Oh, you shall have him in a short time," said the woman. Then she said to Sleepy-Young-Man, "You must be willing to do what I want of you. I shall throw your body against the door, but it will bound back to me, and the cannibals will stick their heads in to catch your body," said the woman. "All right," said Sleepy-Young-Man. The cannibals were now complaining to the woman because she did not throw the young man out so that they could punish him. So she took him and swung him against the door. It opened wide enough for the cannibals to stick their heads

in, but the door sprung back, and being sharp, cut their heads off, and they dropped inside, leaving victory to the young man.

"Now, Sleepy-Young-Man, you may give me my husband's head, so that I can keep it, and you can skin the rest for yourself," said she, which he did. "Now you can go back home with those scalp-locks, and give all to your father," said the woman. (These cannibals were well built in body. Their hair was like a blaze of fire.)

So Sleepy-Young-Man returned, having achieved a glorious victory, to his home, traveling during the night and sleeping during the day. Whenever he struck the place of a camp-circle which he had passed while on the way to the home of the cannibals, the people saw him and always recognized him, but he did not stop. Finally he reached the camp-circle to which he belonged, and went directly to his father's tent, late in the night.

He lay down on his bed, which had been unoccupied since he had left his father. In the morning, when his father woke up, the old man saw a man sleeping on the bed. "Say, young man, get up!" he said, "you might spoil my son's bed, although he is away." The old man was sarcastic, but the young man, who had just returned, did not answer for some time, but the old man kept punching at him until he got up. When he was up, the father recognized his son's beautiful face and went and kissed him. This old man went out rejoicing, throwing the scalp-locks up in the air, waving them to the people. And this is the reason the Indians often refer to cannibals when their sons are sleeping rather late in the day.

When those cannibals were killed, that was the end of their raids. —D.

Told by Found. Cf. 70 and see note 2.

70.—The Beheaded Ones.[1]

There was a young man who was in the habit of sleeping too long. Every morning he was the only one who was still in bed when the sun was high up. "Get up! You have not reached the beheaded ones hä^{n}titäēiniçi)," his father would say to him in the morning, pulling off his blanket and throwing it towards the door. "Get up! You have no reason to lie in bed." "Do not trouble me; let me sleep as I wish; I have not done anything to you," the young man said to his father whenever he was told to get up. Once he was sleeping with his head covered while all the rest had already eaten their breakfast. His father was displeased at his sleeping so long and tore off his blanket. Then at

[1] Informant A. Text. Probably from informant F.

last the young man was annoyed at being told to get up early in the morning and at hearing of the beheaded ones. Then he told his parents: "Make many moccasins for me and let them be durable." When his moccasins were made he started out, going at random, carrying his moccasins. After traveling a long time he came to a camp. He went to an old tent at the end of the camp. It belonged to an old woman. "It is my grandson; it is that young man who is always lying down! Where are you going?" his grandmother asked him. "I am seeking the beheaded ones, my grandmother," he said. "I do not know anything of them," his grandmother told him. So he started again and went traveling along. Finally he came to a camp and at the very end stood an old tent. "It is my grandson! It is he, the sleeping young man! Where are you going?" said the old woman to him. "I am seeking for the beheaded ones, my grandmother," he told her. "I have never heard tell of them," she said to him. So he went on and continued to travel. After many days and nights he came to a camp; at the end was an old tent to which he went; it belonged to an old woman. "Oh, my grandson! It must be he, that sleeping young man!" She knew him at once. "My grandmother, I am seeking the beheaded ones," he said. "My grandson, they are far away," she told him. So he went on and continued traveling for days and nights. Finally he came to where there was an old tent at the end of a camp; as he went towards it an old woman came out. "Oh, my grandson! It must be he, that sleeping young man! Where are you going, my grandson?" "I am seeking the beheaded ones, my grandmother." "When I was of your age I used to hear tell about them," she said. After he had eaten, he went on and continued traveling until at last he again came to a camp at the end of which stood an old tent. He went to it and an old woman came out. "Oh, my grandson! It is he, the sleeping young man!" his grandmother said. "I am seeking the beheaded ones, my grandmother." "Oh, my grandson, they are very powerful and dangerous! My grandson, you must be careful!" Then he went on again. As he went, traveling more quickly, birds floated in the air before him; they made a noise that could be heard far off, just as if they were giving warning. Then the young man came to a camp where seven young men were living together. Before he went into the camp he put on woman's clothing and acted as a woman. The seven young men, who were all fine looking, at once became jealous of one another on account of this supposed woman. They all wanted to marry her. "Let him, or him, marry her, or I or you will take her," they said to each other. They were somewhat suspicious on account of her

legs. "Perhaps it is not really a woman," they said to each other, for her legs did not look right. But they decided that one of them was to marry her. Then he married her. Sed nocte non cum ea copulavit. The young men, including the one who had married her, used to go hunting. When they were successful, they all gave to their sister-in-law. The supposed woman received what they gave her gratefully, and was pleasant to all. Once they went hunting again, but one of them offered to stay with his sister-in-law. When the rest had all gone, she said to him: "Come, let me louse you." Then she loused him. While he was being loused he fell asleep. When he was sound asleep, the supposed woman took a knife and cut off his head and immediately fled with all speed. As soon as she started, the birds made a noise again and at once the other men knew what had happened. They pursued the fleeing young man, who ran as hard as he could, looking back now and then. Finally he reached an old woman's tent, a tent entirely of iron. "My grandmother, powerful ones are pursuing me!" he said. "Run around [the tent] four times," she said. Then he ran about it four times, as she told him; then the door opened and the old woman said: "Come in," and the young man went in. As soon as he had entered the door fell down. Just then the pursuers arrived. "Bring out our food," they said to the old woman; "bring her out at once or we shall take you with her." "Well, then, I will push her close to the door; come up close," the old woman said to them. Then they came up near the door. "Well, are you all ready? Put your heads inside and I will shove her towards you." Then they all put their heads in "Put your heads still farther in," said the old woman who owned the iron tent. When their heads were well inside, the door descended and cut off their heads. "Now, go and cut them up for me," the old woman told the young man, and he went and cut them up. Outside, about the tent, many bones were lying, for the old woman was powerful and dangerous on account of her tent. The young man started to go back and continued on his journey, until at last he reached his people's camp at night; he looked for his tent, and when he found it, went in and lay down. In the morning his parents said: "It looks like him! It looks like our son!" They had cut their hair and were in mourning. Well, it was he, himself. When he awoke, he said: "My father, take this for your ropes," and threw the heads of hair to his father.[1]—K.

[1] Cf. Schoolcraft, Hiawatha, 216 (Dakota); J. O. Dorsey, Contr. N. A. Ethn., VI, 185; Chamberlain, Rep. B. A. A. S., 1892, p. 579 (Kootenay). Other instances of the marriage of a man with a disguised man are found in Schoolcraft and Dorsey; also in No. 46 and its eastern analogues.

71.—The Cannibal Babe.[1]

A man and a woman had a child. For three nights in succession a chief had disappeared from the camp-circle. The clothes which they had taken off on going to bed were still there, but they themselves had disappeared without a trace. The people were much frightened at the mystery. Then the mother, as her baby slept, saw that it had meat sticking between its teeth, and knew that the child was the supernatural being that had carried off the chiefs. At night she saw it feign to be asleep and to be snoring; but after a while it got up, gathered its blanket about itself, and stepped over its father and mother as a grown person would, and went out. After a time it came back. In the morning they again saw flesh in its teeth. Then they watched it, and found that it carried the chiefs up on a hollow tree, and, devouring them, dropped the bones inside one by one. Then they knew surely that it was the mysterious monster, and called it: "Teeth-with-raw-flesh." Tying the child fast, they moved camp and left it far behind. When they arrived at the new camping place, the child came to them. Then they deliberated, considering many ways. At last they took fat from intestines, and wrapped the child up in it, and threw the whole to the dogs, thinking the child would perhaps be eaten up by them. As the mass fell to the ground, the child moved and emerged unhurt on one side, while the dogs swallowed the fat. The people tried feeding it in this way to the hungriest and fiercest dogs in the camp-circle; but the result was the same. They could not kill the baby, for it was a mysterious man-eater.—K.

72.—The Woman and the Monster.

The Northern Arapaho were living along the Platte River years ago. At that time the different tribes, such as the Shoshoni, Crow, Sioux,—the most friendly ones, used to come around with a certain amount of skins and furs, to trade with the tribe. As the Crow Indians were good marksmen, they had quite a supply of elk skin when they came to the camp-circle, which was on the south side of the Platte River. Quite a good many Arapaho caught their big horses and packed their goods to trade with the Crow Indians. Our horses were out far in the prairie, and my boys caught the tamest, which were very small. So I took some beads and a few other articles and got on the pony.

The Platte River was high that year, and was very dangerous,

[1] Informants J.

being swift. Twice I was out of elk skin, which I needed for various things. I aimed to get some that day. The other Arapaho had reached the other shore all right, and it came my turn to cross. I was not afraid at all, putting my faith in the pony; so I rode in the river.

Just as I was in the middle of the channel the pony was swimming and I began to feel different, losing my senses all at once, because of the strange sight before me; and the pony was losing its strength every moment. All on a sudden the water took us out of sight, and I found myself standing on the dry sand. When I went into the water (drowned) I knew that I should be wet in clothes; but they were all perfectly dry.

As I looked around to see the rest of the sand-bar in front of me, there stood two young men, dressed in fine Indian style. These men who appeared to me were a soft-shell turtle and a beaver. "Well, young woman, we came after you and we want you to come along," said the men. Without offering any objections, I consented to go, for I was at their mercy. So these young men started off and I followed their path, which was a dry river bed.

As we walked around the bend of the river, we came to a black painted tipi, with pictures of two water monsters, one on each side of the tipi. Both of these monsters faced the door of the tipi; in other words, the animals wound around the bottom of the tipi. One of these water monsters was red and the other a spotted,—black and white. In the front of the door, where the breastpins are used, was a sun, painted in red (being a disc). The red painted sun meant the rising sun in the morning. Back of the tipi at the top was a half-moon in green color. There was a bunch of eagle feathers tied to the tipi pole.

As I came nearer to the tipi, I heard the people inside talking to each other. "Here is the woman that you wanted to see," said the two young men. "Tell her to come in!" said somebody with a manly voice. These two young men went in, and I followed. "Welcome! welcome! Be seated!" said the rest of the young men. "Take your seat with that man in the center," said one.

I looked across the fireplace and saw a beautiful young man, painted all in red, and who was naked; at both sides there were more young men, sitting in good positions. In front of them were different kinds of medicine bags, with several small bags of medicine roots and herbs, and weeds. These men were dressed in different shades, according to their taste.

So I took my seat on the right side of this beautiful young man. "When I saw you I was very much charmed by your pretty looks and

could not help but send two of my young men after you. Now if you want to see your folks again, I shall have to ask you for intercourse, and then I will tell you of myself, power and place, and so on, with the others here. Consider this tipi, outside and inside, and the people with all their medical properties. That man belongs to the Beaver family, and the next one is of the Otter family, and so on" (calling each one after the name of some tribe of animals). Sitting in front of the medicine bags were lizards, frogs, turtles, fishes of various kinds, snakes and other water animals. When these men turned to animals, they looked at me sharply, and all in reverent mood.

So we had intercourse, thus saving myself to a certain extent. "Now, my dear woman, I want you to listen to me carefully and sincerely," said this man to me. "You must bear in mind that I am the owner of rivers and live in different localities against the steep banks where water is deep. There can be more than one of my kind, but those will be at the springs and small lakes. Be sure not to eat any fish. If you are going to the river to bathe, tell your companions that unless you go and bathe first, they will be drowned. If your companions should not believe your warning, they will be drowned. Go in and take a good bath first, then they can go in the water.

"When your people wish to show some respect and reverence, have them cut off small pieces of their skins. Let them be as many as they wish and tie them in a bundle and place it on a small stick. This they must thrust close to the mouth of springs and above or on the side of the steep banks where water is deep. When they leave the place, I shall appear to such and receive their offerings and prayers, and in return I shall see that they cross the rivers in safety, and swim in the rivers and creeks with their children with no trouble. Remember this, and tell it to your people when you get back.

"If your people won't do this, then there is another way in which they can show their respect. Tell them that they can tie a red flannel to a bush or tree above the spring. When the people cut their skins off in small spots on their wrists, and get them tied in small bundles, let them point the stick to the head of the river and lastly to the mouth of it, praying, saying to me, in good faith, 'My Grandfather, Last Child, I have cut seven pieces off my wrist, hear me with your tender mercies. May my life be prolonged; so with my relatives and friends; and lead me into prosperity and happiness! During the day may I gain the good will of everybody in contact with me; also when I sleep at night, that I may be protected from injury and harm, and drink that sweet water which comes from you; that wherever I drink water, it may

be clear and wholesome for my body as well as for my kindred. Have pity on me and remember me in my daily anxieties, and let my seed multiply according to your will, if it may be necessary! Hear my earnest prayer! I cannot say much, but offer the same with all good things. So it may be for me, and to all in the tribe.'"

This is the kind of supplication given by the husband, the monster animal. That is the reason why the people cut themselves on their wrists and tie red flannels to the branches along the most dangerous places by the rivers. This is voluntarily done by the Indians.

After this man had told the woman of certain restrictions, she went out and found herself standing on the bank, facing toward the deep water, above a steep precipice.

I looked around and saw a big camp-circle a short distance above the river, and also there was still a visiting camp of the Crow, and some Shoshoni. The monster told me to paint myself in red when I wanted to see him again and plunge into the river; when coming out I was to be cleansed from all impurities and offer some prayer.

When I returned to the camp-circle, I found that my folks were mourning in my behalf—some had cut their hair off, cut their flesh and had gone through some tortures; but when they saw me, they were so glad to see me again alive, since they knew I was drowned. When the people asked me about my disappearance I told them that they turned me loose.

After I had remained in camp for some time I painted myself all over the body in red, thus living up to the way of my husband, the water monster. This tipi, which was painted all in black with symbolism—two monsters on one side, the sun in front, and at the back of the tipi the half-moon,—was a gift to me, also a lot of medical supplies; but I did not want to make a tipi like it, because, as a rule, the women are less thought of as doctors, etc.

This monster is called by the Arapaho the Last Child,—"Hí-taw-kŭ-saw." The Indians are to a certain extent afraid of deep holes in rivers; the children are forbidden to bathe at such places, because the Indians occasionally saw some things (animals) or bad signs. They would offer prayers to the Last Child for this water and kind treatment. The four-footed animals stand the same chances (risks) as human persons.

Among the Northern Arapaho there is a story of an animal captured, which turned into a solid stone. The whole body (stone) was carried out away from the river, and there were many presents given

to it for its good will and treatment. The presents were of eagle feathers, calico, and other valuable articles—jewelry, etc.

There were two women going after some water, and upon reaching the place, they saw the monster in the water just at the surface. It frightened the women into fits (medicine). One of them died, and those who carried her out are living yet, except one. In course of time this one disappeared, and it is thought that the animal returned to the water.—D.

Told by Adopted.

73.—THE WOMAN WHO GAVE BIRTH TO A WATER MONSTER.

There was a party of women out in search of "black threads" along the bank of the river. These fibers grow just at the edge of the water and are of dark appearance. They are used in porcupine-quill work, as marks for certain symbols. After the women had gathered a sufficient supply of the fiber, all returned home except three of them. These three women wanted to get more, so they went farther and found a place where there were plenty of fibers. So they had plenty for their friends as well as for themselves. These three women went and started for home.

To their surprise they came to a spring of good running water. It was too wide to jump over, excepting close to the mouth of the spring; so the women leaped across it at that point. The first two leaped across the stream without any trouble or sign. The last woman was very timid, but finally made a leap and she passed over it. She felt a heat underneath her dress. The intense heat struck her privates and went against the sides of her legs and entered her whole system. Time went on, and at the close of the month menstruation did not begin. So she began to be suspicious of the spring. The woman knew that her child was to be of a different being. Every month her stomach got bigger all the time, and she knew that there would be a strange happening later on. She did not mention the thing to anybody. This young woman went to an old woman by the name of Hairy-Face, who had been a medicine-woman, and wept before her for mercy. Hairy-Face knew something of a monster ("Hi-ni-chab-bi-ti"), and was known by the Arapaho tribe. "Have mercy on me, old woman, when the time comes for my delivery! I know that you are the only one whom I can depend upon, and I shall be thankful for your aid, as you know that some strange being is being formed within me, and that it will be an impossibility for me to give birth unless you are present. Please accept my favor, that I may be saved and a proper way pointed out to me

hereafter!" said the woman. "Well, my dear woman, I am sorry to tell you that since I have no control of the monster at the spring, I do not know how I can do the favor for you. But nevertheless, I shall try and see what I can do. You may know that I belong to the river, and if something had happened to you at the river, I would not hesitate a moment. Well, since you are young, and seem pitiful, I will take mercy on you," said Hairy-Face.

This woman who had a strange being within her was unable to get up or move around. The ninth month came on and she was heavy with burden. She could not sit up or move her limbs. Her whole body was entirely different in appearance. The arms and legs were swollen and so also was the rest of her body. When this woman was taken sick, she told her folks that they must go after Hairy-Face, for she had prearranged with her to wait on her. So the folks went out and told her about the woman's sickness. This woman, Hairy-Face, knew what the trouble was and told the folks that she would be there in a short time.

When Hairy-Face arrived at the tipi and went in, she noticed that there was indeed a big woman, sitting in a queer attitude. Hairy-Face made a tea out of some root or weed, which she gave for the woman to drink and then painted her body and face in spots (merely touching her with her painted finger, perhaps). She was placed in the usual way and finally there came out a flow of blood, as the others thought there would be. Finally the womb was empty and this Hairy-Face then sat down and began searching for the infant. The other women listened for the infant to cry, but there was no sign of a real baby. The inside of the tipi was covered with water and the fire was put out by it. When the water had soaked into the ground the folks lighted the tipi to see the infant. Hairy-Face found the infant and hid it by covering it with a sheet or blanket, which had been placed for her. The other women could not see the infant and questioned among themselves. Finally Hairy-Face lifted the cover and there was no baby, but an animal with a slender body, short legs, feet like those of a cow, and a long tail, while the body was spotted black and white. It had a short forehead, but broad. The whole face was like that of a bull dog, but there were no eyes. The women got frightened and went out, saying that the woman had given birth to a small water monster. After they had talked the matter over and quieted down, they went in again. Hairy-Face had this infant hinichabbiti covered with a blanket, and when these women had come in, she uncovered the infant and it disappeared from sight.

This Hairy-Face died about twenty-seven years ago, in Wyoming. She was the grandmother of Black-White-Man, of Oklahoma, living yet, on the South Canadian. She would not eat fish, water turtles or other water animals. She would not allow anybody to bring the animals into her tipi against her will. One day this grandson, Black-White-Man said that he was going to bring some fish into her tipi. The old woman said that if he wanted to see her die soon, he could do it. So, as is the general thing with young boys, who do not know the "sacred promise" given by the old woman, he brought in the fish, and soon afterwards the old woman, Hairy-Face, died. The relatives and friends of this old woman felt sorry for what this young boy, Black-White-Man, had done. The people used to laugh at the old woman, but as they saw her wonderful actions, and as she was at the same time a woman doctor, they have placed their confidence and reverence toward her ever since.—D.

Told by Adopted. The Pawnee have a similar tale.

74.—THE WATER MONSTER.[1]

There was a tent in which lived a man and his wife. The man went out hunting and killed a buffalo cow. He began to butcher her, cut off her limbs, and opened the body to see if she had a calf. He found her with calf, cut out the uterus, and laid it aside. Then he cut up the meat in the direction of the muscle fibers. When he had cut it into pieces of the proper length and size, he opened the uterus, bruising the head of the calf. The calf, looking at him, said: "What do you mean?" "I did not wish to do anything to your mother, nor did I mean to hurt you," the man said much frightened. He took only one rib with him for meat for his wife. When he got to the top of a hill he looked back to the place he had left and saw that the calf was following him. He ran until he reached his tent and entered it. His wife asked him: "Why do you bring so little?" He said: "I became tired and left the load and brought only a small piece for you." So she gave him old meat. But he could eat nothing, for his mind was on the calf that had followed him. After he had eaten a little, he told his wife to sleep towards the fire and he slept against the wall, for he was afraid. It became very cold and began to snow. During the night both of them heard the crunching of the snow as somebody walked and walked around outside and at last came in. Much frightened, they pretended to be asleep. The man looked at the animal that had entered, and a shining—its look—came directly to his face and blinded

[1] Informant I.

him. His wife also looked and saw the animal winding around inside; but it did not look at her and blind her. It coiled around and around, until it had the appearance of a snake, filling the inside of the tent and enclosing the outside. The man said to his wife, "Get out a shell gorget (bēii), eagle feathers, red cloth, and the white buffalo robe." As he lay on the bed, she took these things, and then said to the animal: "Now here, last child, (hita^{n}xusa^{n}), is this gorget for your neck. Here are feathers to be your headdress. They are clean. Here is red cloth with a white edge to be your shirt. And here is a white buffalo skin for your blanket." As she named these objects she prayed: "Since you cover the inside and outside of the tent, become small enough that I may place these things on you." Then the snake gradually grew smaller and she put the objects on it. Then she said: "Since you have miraculous power and are the owner of waters, I pray you to take these gifts and benefit us and other human beings. When the water is high and people want to cross rivers, and have given something to you at the river or nearest spring, remember the gift I have given you and let them cross without any danger." Then she took it up, went out of the tent, and slowly carried it to the river where the swift current washed the bank. There she put it into the water and it went under with everything that was tied to it. "Remain there," she said. After this, the man and his wife lived without fear or trouble. The animal was a hiintcäbiit.[1]—K.

75.—The Water Monster slain.

Some years ago the Northern Arapaho were camping along the Little Wind River, during the summer. They had just been placed a short time in that country, by the Department, to draw rations and annuities with the Shoshoni.

Toward noonday, two women started out after water, to cook dinner. Just as they came in view of the river, they saw at once in the middle of the channel an animal's back.

Being amazed at the curious looking object, they stopped to see it plainly. The curious object lifted its head, began swimming up the current and looked at the women. The twinkling of his eyes threw streaks of flashes (like lightning) upon the women, which immediately hypnotized them. They dropped their pails and watched the monster, trying to sink himself into the sand-bar. Since the river bed contained so many pebbles and stones it was impossible for the monster to get out of sight. It finally went into the sand-bar and made a ridge.

[1] Cf. No. 6.

The women, feeling conscientious, went back to the tipi and informed the men that they had seen a strange looking animal at the river. The men were then smoking the pipe waiting for the meal at noon, but this time the women got them all to the river, to see what the animal was and to find out if it had gone clear out of sight. The men reached the river and spied the ridge caused by the monster sinking into the sand-bar. After the men had questioned among themselves, they concluded it was the Hiintcäbiit (water monster). A good many were afraid to wade in the water to see the spot, but three of them ventured and waded toward the ripple. Reaching the ridge they stood gazing at it carefully. They informed the others that it was the water monster which was seen by the women, that it had turned to stone and that its back was visible.

These men, although much criticised for their behavior toward the powerful monster, got around it and began digging out the body. Finally they removed the stones and pebbles from all the sides and took hold of him and carried him to the dry land.

The chiefs and head men told the criers (old men) to tell the people that the Hiintcäbiit was caught and taken out of the river and placed on dry land; that those who wished to pay respect and to make an offering to it should come at once, so that the monster would not get mad. The news of the capture of the monster circulated up and down the river among the Indians.

Knowing that the monster is a sacred beast, and a good to the nation, they at once procured necessary presents, such as bunches of eagle feathers for his headdress, half-moon shells for his headdress, red flannel, black cloth, white flannel, and bright colored pieces of calico. The people came to this monster with the above material and bowed down to him, tying the various articles on his head and body. This monster was adorned so heavily that very little of its body was seen.

One day an Indian named Little-Shield, who does not believe the medicine-men and their gods, accidentally ran across this petrified monster, lying on the ground clothed with various garments. "Well! Well! This will not do. This animal is not a god, for its appearance differs from that of a god. This is where all the feathers, calico and wampum go to! People need these things. It is all foolishness to give such precious gifts to this ugly looking beast," said he. He rode up in front of this petrified monster and pulled out his gun and shot him in the forehead. "What a funny looking god these people have! and I don't see any sacredness about him," said he. He dismounted from his pony and took the best things away from the monster and rode away.

The people criticized him bitterly for his infidelity, but he often went to it to see if there were any more good presents.

For some time this monster was on the ground, when it began gradually to sink. From time to time, people would take gifts to it for its mercy. Others made presents to him, because, in their dreams, he had demanded of them.

This monster disappeared all at once, and it was thought that it went back to the river, leaving no trail behind.

The monster was dark, with head prominent, large eyes, body long, short legs, hoofs like those of a cow, short horns, nose and mouth like a cow's and a long tail. When taken out of the river the body was all drawn up. The appearance of the animal when petrified was like that of a cow lying on the ground.

Beaver-Woman was the first to see the monster swimming up the river, then directed her companion. She was at times partly paralyzed, but is still living. This monster when seen by the women, stretched its entire body across the river, then drew together in the middle of the channel.—D.

Told by Adopted.

76.—The Man who became a Water Monster.[1]

Young men started on a journey. As they went they found buffalo tracks and followed these. They followed the trail during the day and at night they camped. At last they rejoiced to see that the tracks were becoming fresh, and walked faster. Day after day they followed. Then there was a mountain before them. At the bottom was a cave. The tracks of the buffalo led straight toward this. The young men followed the tracks and at last reached the cave into which the buffalo tracks led. "Well, let us follow it, for we want to find the place where the buffalo live," said one of them. They agreed, and entered. They went one behind the other. Far in the hole they came to running water: it was clear and good and they all drank of it. Then they started on again. The buffalo tracks were in the mud but gradually became dry again. Then the men saw a faint light before them, just as it is at dawn. "It looks as if the cave had an opening at each end," said the leader. Then they found that it was indeed a passage through the mountain. When they emerged, they looked around and saw herds of buffalo scattered in every direction, standing in the prairie and along the streams and by the rivers, raising the dust as they went down to the river, and coming out of the water. "Well, we have indeed found the

[1] Text, informant A.

buffalo; we shall have food and robes and moccasins and ropes and everything else," they said. And they went back to report that they had found the buffalo in plenty. They went into the cave again where they had come out, going back now. Where the running stream had been when they came, they found a being lying across the passage. His body filled it to the top. "Who can it be lying in our way? What shall we do?" they said to each other. They built a fire against the body and kept it up. As it burned the fat flowed, running down from the body into the fire. They kept up the fire until at last they had burned the body in two. "Yä, my friends, it cooks well; it must be good to eat," said one of them. "Don't! my friend; leave it; it is a powerful thing," his companions said to him. "It must surely be good to eat. See how white its meat is. I think I shall try it," said the one. They urged him not to eat it, but he insisted. "Well, then, it is you who are doing it," his friends told him; and he ate of it. "It is good; it tastes well. Eat of it, my friends," he said; but he could not persuade them to touch it. After he had eaten they started again, passing through the body that they had burned in two. At last they got out of the cave again. At night they camped. In the morning the legs of the young man who had eaten of the owner of the waters had begun to turn white. "What did we tell you," his brothers said to him. They went on again homeward, and at night made another camp. They blamed the young man for having eaten of the animal, and he was ashamed. In the morning his entire body had turned white. 'It is your own fault! We warned you, but you allowed yourself to eat of it," his friends said. They went on again, and camped in another place. Next morning the young man was completely white and in shape was like the one he had eaten. He was a hiintcäbiit. They went on once more and traveled far. When they came to a spring, the young man who had become a hiintcäbiit said to his brother: "Now, my friend, throw me in the water here. Whenever you go by this place, when you are at war, tie pieces of cloth above this spring. Then you will return with good black paint (victory)." Then his younger brother threw him into the spring. He disappeared in the water amidst flashes of light. Whenever his brother passed by the spring, when he was at war, he left something near it, and he always returned victoriously.[1]—K.

[1] Cf. J. O. Dorsey, Contr. N. A. Ethn., VI, 322; Grinnell, Pawnee Hero Stories, 171.

77.—Snake-Boy.

When the Arapaho were yet living in Southern Colorado, and men were still troublesome to white intruders, a husband started out with a war-party. The party, consisting of brave warriors, was absent for days and people began to feel uneasy about their absence.

In the party there was a young man who had just recently been married, and his wife loved him devotedly. This wife used to wander off in the wilderness and weep in solitude. One day she went to a dreary place, with some quilled work to occupy her spare time, to rest in weeping. This wife told a story like this:

"As I was alone on the hill, doing some quilled work, and at times thinking of my dear husband, wondering whether or not he would come home, a very charming young man came up before me. Oh! how I felt when he stepped in front of me. I began to think of my dear husband more and more. I could not help but look up to this young man and ask him what he wanted, besides telling him that I was not out in search of a partner, but constantly sat on top of the hill, thinking that perhaps I might see the return of the war-party.

"This handsome young man had a fair face, long and dark hair, and had a slender stature.

"He advanced closer and smiled at me. 'What do you want, young man?' said I. The young man cleared his throat, slightly lifted his right foot from the ground, and asked me if I had any desire to establish a tie of friendship with him, since my dear husband was absent. Oh! I was struck so suddenly by the unexpected question. He stepped backward and laughed at my silence. Of course I did not answer him at once, but my conscience weakened, and I yielded to him.

"As I had forgotten my poor husband, I laid my quill work aside and was in deep thought. 'I know that your husband loves you dearly, and you tell me that because he has not yet returned it has caused you to have lonely thoughts, so allow me to say this to you, which I hope you will grant. You may understand that, since you were a girl until your recent marriage, I have been fascinated; therefore, knowing that you were here, I came alone. I came over to see you. You have not been married long enough to love your husband. Since he has gone for good, and left you to stand the consequences, you should consent to me, will you? If you really love your own father, mother, brothers, and sisters, please yield to me and don't forsake your relatives. I pray you that just as much as you love them, please consent to my request. You may understand that I had intended to "buy" you at one time,

but my parents thought I was yet too young, so, out of love to them, I obeyed. My folks know that I fell in love at a distance, and they often speak of you as a very good girl, telling me that the reputation of your parents in the past has been excellent. My folks advised me to behave well and dress neatly, because I might accidentally come across you. I came up to you humbly and offer myself as your future companion. I do not wish to boast of myself, in order to mislead you, but I am here awaiting a decision. Now if you do not want to part with your own husband, for fear of your parents, let me suggest this proposition. Understand that your husband may have been killed in a massacre, and you will have nobody to care for you. It may be well for you to be virtuous, but will you take me to be your lover forever? So please let us have a united love and nobody will know. I shall keep my faith, and not tell any one of our act. In the name of the Flat-Pipe, that he hears me; that just as the Thunder rolls and hears me, and the Water Monster lies along the river, the same does hear me—I want you to understand that I shall be true and kind to you and love you dearly, although you and I be separated. It is for your own free will to say yes or no,' said he to me.

"During the time that he was talking to me for friendship, I was in sympathy with him. 'Now, for all the talking which you have just done, and because you are with me alone, besides, as I rely upon your oath to the several beings, you may understand that I consent,' said I. 'Thank you! Thank you!' said he, and he sat down beside me and began kissing and embracing me, and thus an event took place that day.

'This beautiful young man and myself spent some time chatting and laughing. Toward evening he went away toward home, saying that he would meet me at convenient places. Shortly afterwards, I took up my things and started for home. My thoughts and anxieties were different as I was walking homeward, my husband being completely forgotten.

"That night I was restless in my bed, constantly going out of the tipi at nights, to see if my lover would be around to see me, as he said. My parents suspected me, and would scold me for going out unnecessarily. During the day, I was not at work as I should have been, but kept thinking of my lover. Formerly, I had been very backward about going for vessels of water for the folks, and also I would not bring in any wood for the fire when my mother told me; but since I met this handsome young man, I went often after buckets of water, and to get firewood, so that this lover of mine might have a chance to see me and we might have a good chat. My favorite work, which was with porcu-

pine quills, did not keep me at home. When I went out of the tipi during the day, I would look around to see if I could identify my lover in the distance, also I would make excuses to get out at night, but this handsome young man never came near. A month passed, and it was my time for menstruation, but it did not occur.

"Well, my husband was the cause of all this. I am sure that this lover of mine would not have placed me in such a condition, because he was not my real husband. From that time on, I have been obliged to keep myself free from injury, and naturally, my complexion betrays me, by having black spots on my face, like the face of the moon.

"So my time passed on, until about the seventh month my sides above my hips began to have a severe pain. As was the custom, my dear mother took me out to pick wild berries, for exercise, and made me take early baths at the river. When I was about to sleep at night, I would have sharp pain at different parts of my stomach, which felt as if there was something winding around inside. At times I got scared and felt uneasy on account of the strange feeling, which became more intense every day. About the ninth month I had suffered terribly, and did not know who to depend on for treatment. Now since this was my first experience in giving birth, I scarcely knew the way, but women told me to keep up my courage."

The sickness then came on and the mother of the girl hired two other women nurses to wait on the sick woman. The woman became very sick and at times unconscious, but the women kept preparing different kinds of teas from weeds and herbs, and gave to the sick woman to drink ("to loose the baby"), while others made her vomit for action. With all the medical assistance rendered, the sick woman was getting weak all the time, until finally, the womb, with the baby inside, dropped. Just as soon as this had happened the woman dropped dead instantly.

The women removed her from her baby, which made its way and burst out and rattled. The women, hearing the rattle, looked around carefully and saw that the contents of the bag was a rattle-snake.

The people were very much excited over the mystery. Of course the husband returned from the war-path, as a good warrior, but a widower. The story was explained to him and he was informed that his wife had often wandered off on top of the hill to weep for his absence, and that she would do a lot of quill work for her parents, until she was changed in condition of body. The husband expressed his sorrow, but calmly imagined that a mysterious being had worked on her, and therefore suffered the consequence.

Since the Indians had had other similar occurrences among men

and women they all believe that she had intercourse with the snake who appeared to her as a real person. This baby snake was thrown into the fire and burned up.

This occurred among the Southern Arapaho Indians and frightened them. If the women had let the snake baby alone, to see the result, the mystery would possibly have been known. It was a rattle-snake, but did not fight after it was born.—D.

Told by River-Woman. Cf. 79.

78.—THE MAN WHO BECAME A SNAKE.

There was a camp-circle in the spring of the year, close to the river. One day two young men started out on the war-path. They were gone for several days, when they accidentally came across two large eggs in a nest on the ground. They stopped and got off their horses to identify the eggs. They disputed. One said that he felt sure they were from a goose, but the other believed they were from a snake. The latter advised his friend not to molest them. Still, the other man took them along. When night overtook them they camped and built a fire. Since the former man was hungry, he at once boiled the eggs and ate them, but did not give any to his partner.

They went to bed in a shelter tipi, and in the morning the body of the man [who had eaten the eggs] was swollen. During that day the man became so fat that his partner had to cut his clothes to get them off. He went naked, and his partner was afraid of him. Although he was getting fat all the time and looking strange to his partner, he talked to him about his condition. He told him that his body was going to change. The fat man got up and walked a distance and sat down facing his partner. He then at once became a big snake, with a long body, and with very large eyes. The change made his friend tremble and unable to speak, but he kept his friend at good range and talked to him.

The snake said to his friend, "Now I want you to do the right thing, to tell the truth of what has happened to me, and to say that you were an eye witness. You may tell my father, mother, brothers, sisters, and other relatives that I ate eggs which I thought were those of a goose, but have become a big snake, that I still talk the same language as they do. Please do this for me. Do not try to hide anything from my folks. You may saddle my horse and yours and I will go with you the rest of the way." So the man did so. The two started and kept at an even gait until they came to a river. At the river there was, on

the other side, a steep bank of rock, a cliff; the water was deep. "Now," said the snake, "I am going to stay in that deep water against the bank, and so please tell my folks of the place. Whenever they wish to cross the river, either above or below, tell them to throw intestines into the river, for remembrance of me. I shall see that they cross it in safety. Tell my folks that I came this far with you, that you saw me start off and dive into the water, out of your sight." The snake started, big as he was, into this river and stayed there.

The movements of the snake indicate creeks or rivers.—D.

Told by Black-Horse. Also found among the Pawnee.

79.—The Woman who had Beaver Children.

Early in the morning, two women went to the river after a vessel of water to cook with. Both of them were only recently married and were yet in active spirits. On the other side of the river was a steep precipice and it was a deep hole below. One of them stooped and dipped the vessel. Just as she dipped the vessel in the water, streaks of sun rays were reflected from the deepest place on the other side of the river and struck her.

Her companion, knowing that great wrong was done to her by some bad spirit, told her to empty the vessel and that they both should go back without water. But the woman said that she did not feel any kind of contact, and she would carry her vessel of water, because if she did not do so her husband might accuse her of infidelity. The other woman was older, and thought it best not to dip her vessel for water, for she feared something might happen to her. On the way they criticised each other's behavior. The woman who brought some water felt satisfied, but her companion was uneasy for her.

Some time afterwards, this woman who dipped for the vessel of water gave notice to her mother that she was pregnant for the first time. According to the custom the mother gave her occasional exercise and made her rise early, until finally she was taken sick.

It happened that this companion had had some experience in taking care of sick women. She was then sent for and on her arrival found that she was fainting, as the others did not know how to handle her. She took out her medicine and made a tea of weeds and gave her a good drink of it and had others vomit her.

Finally, the woman gave birth to a young baby which resembled a beaver. The body was somewhat flat and stiff, and the fingers were like the claws of the beaver. It had a small flat tail, but its skin was like

that of a human being. The beaver child breathed for a short time before it was cleansed, and soon died.

At another time when she gave birth to another child, it was a beaver again, but this time it didn't have a tail. So queer and strange were the children that she was blessed with, that common sweat-lodges were erected for her "purification," from troublesome animals.

Years and years passed on the Wind River, without a child, until a few years ago, when she gave birth to a baby, who grew up to be a big boy, and was soon sent to school. In the summer time when the children took their vacation this boy of course went home. The Wind River was then high and since boys are mischievous, they went swimming at the swift current, and this boy was drowned. So this woman could not raise any children and she is still living.

It is said that restrictions might have been placed upon her by the beaver and that she might have disobeyed them voluntarily, and therefore, lost her last boy. The beaver bewitched her at the start, but lastly gave her a real boy, but it did not live long.

A good many medicine-men follow the beavers in their doctoring.—D.

Told by River-Woman. Cf. No. 77.

80.—Bear, the Six Brothers and the Sister.

There was a camp-circle of people. A party of young men went out on the war-path, seven in number. After they were gone for some time, Bear came to camp and destroyed all the people except one girl. Bear took possession of her and she became the servant of Bear. The girl would get the vessel and go after water from time to time.

One day the war-party returned, but did not see anybody except a girl going to the river after water. They met the girl and questioned her of the trouble. The girl said that Bear had come to camp and destroyed the people, and that Bear was suspicious of her. The girl was offered meat for subsistence by the young men. She declined the favor, because Bear always questioned her if anybody met her at the river. They told her to watch them performing a way to kill a rabbit. They placed a rabbit a short distance and told her to hit it. She struck the rabbit and knocked it over. "Now this is the way you must do when Bear asks you about the rabbit," said the young man. She then took it home and Bear at once felt suspicious about the rabbit. "Where did you get the rabbit? I know that somebody gave it to you," said Bear. "No! I took the stick and struck the rabbit and killed it." She placed the rabbit

a short distance and did as she said. "That is the way I did to get subsistence," she said. Then Bear was satisfied.

The next time the girl went out for water the brothers asked her to find out the vital spot of Bear. She did so, and told her brothers that Bear said that anybody could kill him by hitting the small finger of his hand.

One day she took advantage of Bear's absence to escape, and ran away from Bear, instead of carrying water back to the tipi. She met her brothers and they all ran for freedom. They had gone a distance, when they looked back and saw Bear following. When the sister had seen that Bear was gaining on them, she stopped and kicked a shinny ball which she kept in her dress, next to her skin, close to her heart. When the ball ascended, one of the brothers went up with it and alighted in the sky. She did this act until she had sent all of her brothers and herself up to the sky. This act was done for a good deed. Bear saw the act and stopped, crying, and, scratching himself much, of course caused blood to flow.

This is said to indicate the circle of stars in the sky with a lone star off to one side, being the sister. The brothers sitting away from her teach morality for red people. Therefore a brother and sister do not speak much to each other, or sit together, or say any vulgar words. —D.

According to the Wichita version for the origin of the Pleiades, the sisters ascended to heaven by means of the double-ball game. Wilson has recorded a similar tale for the Blackfeet in the American Antiquarian.

81.—Foot-Stuck-Child.[1]

It was in winter and a large party was on the war-path. Some of them became tired and went home, but seven continued on their way. Coming to a river, they made camp on account of one of them who was weary and nearly exhausted. They found that he was unable to go farther. Then they made a good brush hut in order that they might winter there. From this place they went out and looked for buffalo and hunted them wherever they thought they might find them. During the hunting one of them ran against a thorny plant and became unable to hunt for some time. His leg swelled very much in consequence of the wound, and finally suddenly opened. Then a child issued from the leg. The young men took from their own clothes what they could spare and used it for wrappings for the child. They made a panther skin answer as a cradle. They passed the child around from one to the

[1] Informant H.

other, like people smoking a pipe. They were glad to have another person with them and they were very fond of the child. While they lived there they killed very many elk and saved the teeth. From the skins they made a dress for the child, which was then old enough to run about. The dress was a girl's, entirely covered with elk teeth. They also made a belt for her. She was very beautiful. Her name was Häsixtäciisa^{n}, Foot-stuck-child. A buffalo bull called Hixanā^{n}kä^{n}, Bone-bull, heard that these young men had had a daughter born to them. As is the custom, he sent the magpie to go to these people to ask for the girl in marriage. The magpie came to the young men and told them what the Bone-bull wished; but he did not meet with any success. The young men said, "We will not do it. We love our daughter. She is so young that it will not be well to let her go." The magpie returned and told the young men what the Bone-bull had said. He advised the bull to get the seciitcäbihi (a species of small bird), which was very clever and would perhaps persuade the young men to consent to the girl's marriage with him. So the seciitcäbihi was sent out by the bull. It reached the place where the people lived and lighted on the top of the brush house. In a gentle voice it said to the men, "I am sent by Bone-bull to ask for your daughter." The young men still refused, giving the same answer as before. The bird flew back and told the bull of the result. The bull said to it, "Go back and tell them that I mean what I ask. I shall come myself later." It was known that the bull was very powerful and hard to overcome or escape from. The bird went again and fulfilled the bull's instruction, but again returned unsuccessfully. It told the bull: "They are at last making preparations for the marriage. They are dressing the girl finely." But the bull did not believe it. Then, in order to free itself from the unpleasant task, the bird advised him to procure the services of some one who could do better than itself; some one that had a sweet, juicy tongue. So the bull sent another bird called hiitictäbit (fire-owner), which has red on its head and reddish wings. This bird took the message to the young men. Now at last they consented. One of them went to his bag and took out a war-bonnet. He said: "Tell Bone-bull that this war-bonnet will be his backbone." Then another one gave a quiver of otter skin, saying that this was to be the bull's skin, and that the parts of the quiver hanging loose would become the parts of the buffalo hanging loose on his chest. Then they took a dress made of thin dressed skin (tayān biixuut) and gave it to him to become the skin on his flanks and belly. Then they gave a woven blanket, which was to become his paunch. A pointed quiver (niicibināna^{n}) was to be his stomach. Next

they took a deer skin and gave it to the girl for her husband, that it might become the fat on his intestines (hinotääçä). Then they gave the girl an eagle tail feather to become the bull's tongue. They took an eagle wing feather (hääçīi) which was stripped until only the tip remained feathered; this was to become his tail. Then they gave her two bird claws, which were to be his horns. They gave her moccasins having the hair on the inside, to become his kidneys, and mittens to become the fat on the kidneys (hāa^{n}kahāana^{n}). They gave her armlets (bäesce-nāyāana^{n}) to serve as his throat. Then they gave her a light bundle. This was to be attached to his throat and to serve for his lungs. Then they took a pointed cap. This was to be his heart. Then they gave her mittens (çāaxa^{n}) to be the pericardium. They also gave her an awl-case (bēiha^{n}) to become the aorta (hiniiç). Then they gave her näetcēhiitcāana^{n} ("chief-pipes": pipe-stems used for making peace with other tribes; they have eagle feathers and weasel skins attached to them and are kept wrapped up). These were to become his jaws. They gave her the hollow shell of a wild pumpkin filled with soft pith. This was to be his skull and brains. Then they got a parfleche, which was to become the white meat of the hind leg (na^{n}k'tcāa^{n}bä^{n}); and a rawhide food-bag was to become the black meat on the inside of the hind leg. Next they gave a bow, to become his ribs, and a painted robe (hā^{n}-hasa^{n}), to become the fat on the back (nanii), the drawings on the blanket being the veins. They took snow shoes and gave them to be his hoofs. They gave strips hanging from the top of the war-bonnet, to be the tendons of the neck (hitiita^{n}), and the cloth of the war-bonnet to be the muscles of the back. They gave knife scabbards to be the short ribs (hiiahohuun). Then in order to please the bull they got a rope of rawhide to become his intestine (hiçāa^{n}xuu). Then they gave wrist guards (wa^{n}toukuhuna^{n}) to become his ears. They gave a tobacco bag, filled with finely ground tobacco, and with a pipe-stem projecting from it, to become his scrotum and penis. They gave a goat horn filled with pith for tinder (nāa^{n}saa^{n}), to be his nose and nostrils; then a twisted rawhide rope, which was to become the spinal cord and the marrow of the bones. For his eyes they gave berries of hitcäiicihiha^{n} (berries used as medicine to make horses run rapidly). Then they gave a shell gorget (bēii) to be his larynx. They gave reeds (kakuyana^{n}) to serve for his legs. All these objects were tied in a bundle with the rope intended for his intestine. Then they also gave the girl a black-bird to become a bunch of hair on his back.

So the girl went to the bull and was received by him and lived with him for some time. She wore a painted buffalo robe. At certain times

the bull got up in order to lead the herd to water. At such times he touched his wife, who, wearing her robe, was sitting in the same position as all the rest, as a sign for her to go too. The young men were lonely and thought how they might recover their daughter. It was a year since she had left them. They sent out flies, but when the flies came near the bull he bellowed to drive them away. The flies were so much afraid of him that they did not approach him. Then the magpie was sent, and came and alighted at a distance; but when the bull saw him he said, 'Go away! I do not want you to be about." Because the young men had given the bull the blackbird to be a part of his body, they thought he might be pleased and persuaded by it; so they sent the blackbird, which lit on his back and began to sing. But the bull said to it also: "Go away, I do not want you about." The blackbird flew back to the men and said, "I can do nothing to help you to get your daughter back, but I will tell you of two animals that work unseen, and are very cunning: they are the mole and the badger. If you get their help you will surely recover the girl." Then the young men got the mole and the badger, and they started at night, taking arrows with them. They went underground, the mole going ahead. The badger followed and made the hole larger. They came under the place where the girl was sitting, and the mole emerged under her blanket. He gave her the arrows which he had brought and she stuck them into the ground and rested her robe on them and then the badger came under this too. The two animals said to her, "We have come to take you back." She said, "I am afraid," but they urged her to flee. Finally she consented, and leaving her robe in the position in which she always sat, went back through the hole with the mole and the badger to the house of the young men. When she arrived they started to flee. The girl had become tired, when they came to a stone and asked it to help them. The stone said, "I can do nothing for you, the bull is too powerful to contend with." They rested by the side of the stone; then they continued on their way, one of them carrying the girl. But they went more slowly on account of her. They crossed a river, went through the timber, and on the prairie the girl walked again for a distance. In front of them they saw a lone immense cottonwood tree. They said to it: "We are pursued by a powerful animal and come to you for help." The tree told them, "Run around me four times," and they did this. The tree had seven large branches, the lowest of them high enough to be out of the reach of the buffalo, and at the top was a fork in which was a nest. They climbed the tree, each of the men

sitting on one of the branches, and the girl getting into the nest. So they waited for the bull who would pursue them.

When the bull touched his wife in order to go to water, she did not move. He spoke to her angrily and touched her again. The third time he tried to hook her with his horn, but tossed the empty robe away. "They cannot escape me," he said. He noticed the fresh ground which the badger had thrown up in order to close the hole. He hooked the ground and threw it to one side, and the other bulls got up and did the same, throwing the ground as if they were making a ditch and following the course of the underground passage until they came to the place where the people had lived. The camp was already broken up, but they followed the people's trail. Coming to the stone, the bull asked, "Have you hidden the people or done anything to help them?" The stone said: "I have not helped them for fear of you." But the bull insisted: "Tell me where you hid them. I know that they reached you and are somewhere about." "No, I did not hide them; they reached this place but went on," said the stone. "Yes, you have hidden them; I can smell them and see their tracks about here." "The girl rested here a short time, that is what you smell," said the stone. Then the buffalo followed the trail again and crossed the river, the bull leading. One calf which was becoming very tired tried hard to keep up with the rest. It became exhausted at the lone cottonwood tree and stopped to rest. But the herd went on, not having seen the people in the tree. They went far on. The girl was so tired that she had a slight hemorrhage. Then she spat down. As the calf was resting in the shade below, the bloody spittle fell down before it. The calf smelled it, knew it, got up, and went after the rest of the buffalo. Coming near the herd, it cried out to the bull: "Stop! I have found a girl in the top of a tree. She is the one who is your wife." Then the whole herd turned back to the tree. When they reached it, the bull said: "We will surely get you." The tree said: "You have four parts of strength. I give you a chance to do something to me." Then the buffalo began to attack the tree; those with least strength began. They butted it until its thick bark was peeled off. Meanwhile the young men were shooting them from the tree. The tree said: "Let some of them break their horns." Then came the large bulls, who split the wood of the tree; but some stuck fast, and others broke their horns or lost the covering. The bull said, "I will be the last one and will make the tree fall." At last he came on, charging against the tree from the southeast, striking it, and making a big gash. Then, coming from the southwest,

he made a larger hole. Going to the northwest, he charged from there, and again cut deeper, but broke his right horn. Going then to the northeast, he charged the tree with his left horn and made a still larger hole. The fifth time he went straight east, intending to strike the tree in the center and break it down. He pranced about, raising the dust; but the tree said to him: "You can do nothing. So come on quickly." This made him angry and he charged. The tree said: "This time you will stick fast," and he ran his left horn far into the middle of the wood and stuck fast. Then the tree told the young men to shoot him in the soft parts of his neck and sides, for he could not get loose or injure them. Then they shot him and killed him, so that he hung there. Then they cut him loose. The tree told them to gather all the chips and pieces of wood that had been knocked off and cover the bull with them, and they did so. All the buffalo that had not been killed went away. The tree said to them: "Hereafter you will be overcome by human beings. You will have horns, but when they come to hunt you, you will be afraid. You will be killed and eaten by them and they will use your skins." Then the buffalo scattered over the land with half-broken, short horns.

After the people had descended from the tree, they went on their way. The magpie came to them as messenger sent by Tcēyoçinen (merciless-man) to ask the young men for their daughter in marriage. He was a round rock. The magpie knew what this rock had done and warned the men not to consent to the marriage. He said, "Do not have anything to do with him, since he is not a good man. Your daughter is beautiful, and I do not like to see her married to the rock. He has married the prettiest girls he could hear of, obtaining them somehow. But his wives are crippled, one-armed, or one-legged, or much bruised. I will tell the rock to get the hummingbird for a messenger because that bird is swift and can escape him if he should pursue." So the magpie returned and said that the young men refused the marriage. But the rock sent him back to say: "Tell them that the girl must marry me nevertheless." The magpie persuaded him to send the hummingbird as messenger instead of himself. Then the hummingbird went to carry the message to the young men; but, on reaching them, told them instead: "He is merciless, and not the right man to marry this girl. He has treated his wives very badly. You had better leave this place." So he went back without having tried to help the rock. He told the rock that he had seen neither camp nor people. "Yes you saw them," said the rock; "you are trying to help them instead of helping me. Therefore you try to pretend that you did not see them. Go back

and tell them that I want the girl. If they refuse, say that I shall be there soon." The hummingbird went again to the men and told them what the rock wished, and said: "He is powerful. Perhaps it is best if you let your daughter go. But there are two animals that can surely help you. They can bring her back before he injures her. They are the mole and the badger." "Yes," they said, now having confidence in these animals. So the hummingbird took the girl to the rock. He reached his tent, which was large and fine, but full of crippled wives. 'I have your wife here," he said. "Very well," said the rock, "let her come in. I am pleased that you brought her; she is pretty enough for me." Soon after the hummingbird had left with the girl, the mole and the badger started underground and made their way to the rock's tent. In the morning the rock always went buzzing out through the top of the tent; in the evening he came back home in the same way. While he was away, the two animals arrived. The girl was sitting with both feet outstretched. They said to her, "Remain sitting thus until your husband returns." Then they made a hole large enough for the rock to fall into and covered it lightly. In the evening the rock was heard coming. As he was entering above, the girl got up, and the rock dropped into the hole while she ran out of the tent, saying: "Let the hole be closed." "Let the earth be covered again," said the mole and the badger. They heard the rock inside the earth, tossing about, buzzing, and angry. The girl returned to her fathers. They traveled all night, fleeing. In the morning the rock overtook them. As they were going, they wished a canyon with steep cliffs to be behind them. The rock went down the precipice, and while he tried to climb up again, the others went on. It became night again and in the morning the rock was near them once more. Then the girl said: "This time it shall happen. I am tired and weary from running, my fathers." She was carrying a ball, and, saying: "First for my father," she threw it up and as it came down kicked it upwards, and her father rose up. Then she did the same for the others until all had gone up. When she came to do it for herself the rock was near. She threw the ball, kicked it, and she too rose up. She said, "We have passed through dangers on my account; I think this is the best place for us to go. It is a good place where we are. I shall provide the means of living for you." To the rock she said, "You shall remain where you overtook us. You shall not trouble people any longer, but be found wherever there are hills." She and her fathers reached the sky in one place. They live in a tent covered with stars.[1]—K.

[1] Cf. Gros Ventre: Dhegiha (J. O. Dorsey, Contr. N. A. Ethn., VI, 224); Dakota (Riggs, ibid., IX, 115); Ojibwa (Schoolcraft, Hiawatha, 274); Cheyenne (Journ. Am. Folk Lore, XIII, 182).

82.—Foot-Stuck-Child.[1]

Several men lived alone. For many years they lived away from people. There were no women with them. They had a tent and abundance of meat. There were many buffalo near them, and they lived contentedly. Once the grass was wet and one of the men on going out took off his moccasins. When he returned he had a splinter (or thorn) in his heel. His heel swelled and became very sore. He was unable to walk. His whole leg swelled. He remained in the tent constantly. The other three men went out to hunt. Finally his leg burst open. Then a girl child came out. The four men were very glad; they called her Häsixtäciisa" (Foot-stuck-child). In a short time she was grown and beautiful. The chief bull of the buffalo came, making love to her; but the men told the girl not to have anything to do with him, for they did not want their daughter to be taken away. The bull went back to the herd, very angry. Then he came to the tent and tore everything to pieces. The men shot at him but could not wound him. He took the girl away with him. They cried, but were unable to rescue her. He kept the girl in the middle of the herd and watched her all the time. The buffalo were all about her. The mole came and said to the men: "I will bring you the girl." Then they were glad. Finally the bull went to sleep. The mole dug under ground below the herd, making a hole large enough for a person to pass through. He dug a hole under the girl so that she sank down. Then he said to her: "You must come with me; your fathers are grieving for you." She went with him through the passage to where the men were. Then they all fled. The bull awoke and found the girl gone; he smelled all over; he could not find her tracks. Finally he caught her scent at the hole and knew that she had gone in there. The buffalo now followed the hole and pursued the people. They gained on them. When they nearly caught them, the people came to a tree. The tree said: "Go around me four times, and then climb up into me." Then they went around it four times and climbed up. Then all the bulls with sharp horns charged, and knocked pieces out of the tree. After a while only a little wood was left. Then the bull himself went off to a distance, charged against the tree, and knocked a large piece from it. Twice more he charged against it, each time breaking off a larger piece. Then he went far off to charge the fourth time and throw the tree over. He came, struck the tree, and broke his neck. Now the people were safe. Then the girl took a ball in her hand; she threw it, and, as it struck the ground, it

[1] Informant B.

bounced up. It flew higher each time. The fourth time she threw it, it flew up, and they all rose with it, and were turned into the Pleiades (hänä^{n}tcäna^{n}, buffalo bulls, or bänokuçi).—K.

83.—Splinter-Foot-Girl.

There was a big camp-circle, located along the river bottom. It was early in the fall, when fruits were fully ripe and game was in excellent condition. The location of this camp placed the necessary wants easily accessible and within short radius; there were fine pastures for stock and the surrounding landscape afforded the people opportunities to display their energy. During the day, the children were seen climbing the hills in search of hog potatoes, while others wandered in the woods for berries and occasionally chased after small animals. The people at the camp were busy at their respective occupations; some were at various kinds of games, while the older ones were taking sun baths. When night came on there were company dances, and numerous cries of the old men, either for invitations or for general advice, to lead life aright, were heard. Good feeling prevailed in the camp, for there was tumult among the young children during moonlight, and young men were heard at a distance playing on their flutes, while the rest walked within the camp-circle, singing love songs, etc. All the tipis were well lighted at night and there was not a single complaint to be heard.

One night an energetic young man made a proposition to go on the war-path before six comrades, who happened to come that day for a social chat which had been agreed upon. So when a definite conclusion was reached, this older man told his comrades to get ready soon. He himself went to his mother and told her to make extra pairs of moccasins quickly. One bright morning the party started off, in search of the enemy.

For days and nights they journeyed in vain, resting at convenient places for meals. When camping, they made a good sized shelter-tipi (bäsawwuu, belled-tipi) of willow sticks enclosed with various garments and tall grass, also with bark of trees. Early one morning, they reached a small branch of the river, and it was quite deep.

Just a little distance above the stream there was a beavers'-dam. This dam was roughly built so as to cross the stream. "Well, comrades, there is no way to cross the stream except to walk on this beavers' dam. This little stream is long and unusually deep," said the oldest one, the leader. For some time they were looking at the dam, until they all agreed to walk over it in single file. The leader

took the lead and crossed the stream all right, as did also the rest, with the exception of the youngest one. When the youngest one was about to land on the other side, he got a splinter in his foot, and howled for pain. The rest stopped to see it. The splinter could not be seen, but the young man groaned much. "Let us travel slowly, and it may be that he may get over it. It is nothing but a splinter, and generally they last a short time," said some of them.

So the party continued on their journey, through the tall grass, over the steep ravines and over broad prairies, until this young man could not keep up. His foot had become swollen, which made the others rest for his sake. This young man appeared very weary and somewhat discouraged at this time. The others seeing that the next camping place was yet far, decided to pack him by turns and allow him to walk on one leg. So each one packed him and he would hop along on one leg. At this time, the journey for the convenient spot was tedious, and the sun was going down very fast. Finally, they all reached the river, which had plenty of water and timber.

The young man with the sliver in his foot was told to rest himself easy, while his comrades went about gathering sticks of wood and started a good fire near him. Since it was quite late, these young men set themselves to work cutting the willows, peeling old bark from the trees, breaking tall weeds and piling it closely. With these things, they erected a big, rough looking shelter for the comfort of the distressed comrade. This shelter-tipi was well woven or thatched with grass and the bark of trees, which made the interior warm and comfortable. Besides, these young men had spread grass inside as bedding and there was a big pile of good and dry firewood. This distressed comrade was being waited upon kindly and words of cheer were poured out by the others. Nevertheless, during the enjoyable evening this young man was in agony and was restless during the night. His splintered foot was then much swollen, and had become quite sensitive. This young man, when somebody spoke loudly or anything happened to cause a noise, would almost cry, but had a little rest that night. Of course, the party had feasted on some game.

Early in the morning, after they had feasted again on game, the oldest one said to the distressed comrade, "Well, friend, I want you to stay here and be careful of your foot. It will get better soon. We will gather and bring wood, so that you can reach it. Also, here is the food, already roasted for your lunches at noon. Now we want you to remain here while we go out after some game. We shall endeavor to kill the fattest and bring the intestines along for you.

See that you don't strike your foot accidentally." This young man listened to the leader's caution and quietly laid down, with grunting voice. So the party of six started out in different directions in search of game, for subsistence.

By evening they all returned, bringing home fat antelope and deer. Although this distressed young man was still in a painful condition, he sat up and indulged, eating raw kidneys, liver and parts of the intestines. Like faithful women, these young men attended to the roasting of meat in the fire, each waiting upon himself. Of course, they all contributed roasted beef to the sick one. That night it was seen that all had had enough from the fact that their faces were oily and their hands greasy. After chatting and cheering the sick one, they all retired. During the night, this sick young man would groan loudly, but they could not do anything for him. The foot was swollen so that it shone before the comrades.

In the morning the young men rose early and roasted meat, while this young man was still asleep. He had gone to sleep just at daylight. "Say, friend, your breakfast is ready. How are you feeling this morning? Can you go and get up and eat this roasted beef? Your foot will get better some day," said the leader (the oldest one). This sick young man didn't like to get up, but finally he raised himself and sat up with the rest, and ate his breakfast of fat antelope. "Now, dear friend, since you are unable to move around, I think it is best for you that you should remain quiet and wait for results, while we are gone again to get more game for our benefit. Although you are suffering terribly, we do hope that you may soon be relieved. We shall gather more wood and have some beef roasted, so that you can help yourself during our absence. If your foot does not pain you, we would like to have you finish slicing the beef, so that it can dry quickly," said the leader. "Well, yes, I can do something to lead my thoughts away from the painful foot. Get me that antelope skin and the scraper and I shall try and get them started anyhow," said the sick one, groaning a little.

So the party started out in different directions after game, each one making an effort to kill the fastest one. The sick young man did a little work on the skins and in slicing the beef, in spite of his swollen foot. Whenever he would stir around for more firewood, the swollen foot would almost burst. At this time it was getting worse, for the sick young man was feverish and fretful.

In the evening these men all returned by degrees, bringing either antelope, deer or fat buffalo, and placing it inside of the shelter-tipi.

The young men were in good humor to cheer up the sick one. As soon as they arrived and took off their burdens, they would go into the woods and gather more firewood, and all assisted in slicing the balance of fresh beef. "Oh, I am so sorry for you, dear brother, but I cannot see the way to help you. You will have to put more faith in yourself and stand the pain, until the foot gets well," said the leader. None of the other men would say much to him, for they sympathized with him. "Oh, my foot pains me awfully, and I think it is going to burst," said the sick young man, moving the foot with both hands. After all had eaten supper of fresh beef, the sick one obtained a good piece of liver, enriched by tallow, and they rested on their respective beds, telling their adventures during the day.

In the morning the leader outlined the day's hunt, so as to get back soon. After eating their breakfast, this leader said to the sick young man, who was still chewing his food and occasionally glancing at his comrades: "Now to-day, we may be absent longer than usual, for there are herds of buffalo beyond that hazy divide. Since we are located in a warm place, we aim to get more beef and hides while you are still uncomfortable. When you get well, we shall continue our expedition. If your foot gets worse, rest yourself easy on the bed, but if it gets better attend to the rest of the hides and the beef, too. Above all, be good to yourself, while we go out after more subsistence," said the leader. "All right, I shall try and stand the pain, although it is very severe. In the mean time I shall try to prepare those hides and fix a fresh beef in condition to-day," said he, groaning a little. The party of young men then started off toward the location of the buffalo.

Shortly after the young men had gone, this young man felt of his swollen foot and found it quite soft. At this time it was not very painful, but itched much. So this sick young man took a thorn and pierced the abscess and there came out a little girl fully formed "Don't cry, dear, for I am going to take care of you," said this young man. He took the softest tanned buckskin hide and other stuff and wrapped her up neatly and cozily. "Now, dear child, I want you to be a good girl and obedient to me. Don't fret or cry for anything. You have good comfort—and see those things!" said he, holding his daughter in his arms and pointing to what they had. "They belong to us." In the evening he placed her under a cover, with rare meat to suck.

Finally the young men returned, each bringing a heavy load this time. "Well, friend, how are you getting along? Is the foot swollen yet? Does it hurt you yet?" said the leader, as he placed his load in the shelter-tipi. "It is getting better now, the abscess is gradually dis-

appearing, and I think possibly I can be out doing or hunting the game. I was resting all right and did quite a good deal to-day," said he, brushing his hair and gaping loudly. "Good! Good! I am glad to know it, for I can hunt better and be free from anxiety," said the leader, still panting and warming himself at the fire.

This young man's foot was partly in sight and moved more freely. These young men had gathered more wood and seated themselves inside. Each had cut a good piece of good fat meat and roasted it on the fire. Some of them ate the liver and tripe raw, because they were quite hungry. This young man was now able to help himself and roasted the kind he liked best. Instead of getting fat meat to roast, he would reach out and get "white intestines" (the smaller ones which have the marrow that tastes bitter) and roast them all. "I like these victuals the best at present. When they are gone, I can eat the other parts," said he, cleaning his nose and eyes. He was very fidgety, and at the same time watched the cover of his little girl with care. The other young men would get up in search of things at his side, but he would say a word that sounded rather harsh and displeasing. "It is very annoying to me for you people to search for things close to me. You have never placed anything so close as that. I do wish you would keep away and stay at the sides," said he, in a pitiful voice, but with a frown on his forehead. They all had a splendid supper of buffalo intestines and the tenderest parts that night. After chatting and telling each other with joyful laughter of their chase that day, with the pretending sick young man, they retired in peace for the night.

In the morning they all rose with contentment and words of cheer were poured upon this young man, who was to remain at home until his foot got perfectly well. "Well, dear friend, I want you to remain again, for your foot is not yet healed up, besides, the pus might run out and inflammation set in. Be careful not to overtax yourself. When we get back we shall help you on the beef," said the leader, in slippery voice. "All right, I shall be contented during your absence. In the mean time, I shall try to do as much as I possibly can. Say, I do wish all of you would bring such of the smaller intestines as you think nourishing. I am so fond of eating them, for I have been unable to move around recently. Oh, well, you all know what is best to get," said the sick man, leaning back against his side, and moving his foot to the fire to ease it. So after the young men had eaten their breakfast they started out in different directions, with manly steps.

When this sick young man had roasted the smaller white intestines, he hid some of them for future use. Of course when the others

saw him putting away the roasted intestines, he remarked, "I guess I had better put these away for noon lunches and save the beef, too." He had them prepared nicely with plenty of juice, and cut a small piece at a time and gave to the girl to suck, for her strength. This little daughter was very quiet when the others were at home. She relished the white intestines, sucking the juice from them. This young man, while his daughter sucked the intestines, worked diligently on the buckskin, making a pair of moccasins and a beautifully fringed buckskin dress, and other wearing apparel. The daughter grew up rapidly, and would make an effort to speak, but her father would tell her to hold on for a while "Here, dear daughter, take this and suck it well. Don't you ever cry. We are all right, so go to sleep, if you will," said he, stirring around inside.

In the evening these young men returned home, each bringing quite a heavy load of fresh beef, together with intestines. "Well, how is my dear friend by this time?" said the leader, in a friendly voice, as he dragged in his beef. "Oh, well, I am still getting better, my foot is doing first rate. The abscess is going down very fast and I am sure I shall be out in the course of time," said the sick young man. "Good! Good! I am glad to hear your cheerful voice. I do hope your foot will heal quickly," said the leader, winking his eyes and spitting on the ground. The others didn't gather much wood this time, for they were glad to hear the cheerful tone of the sick man. In fact, they all had good feelings that night. Each one without a single complaint roasted a good fat piece of beef, while this sick man was busy on the intestines. Since he was quite hungry, he ate the tripe, kidneys, and liver raw, but roasted the white intestines slowly. While he was doing that, he kept his eyes on the cover behind his bed, to see that the little girl did not expose her hands and that she kept the piece of intestine in her mouth. "Say, young man, what are you looking for? Whatever you may want to leave by me leave it at some other place, next time. I do hate to be annoyed at this time," said he, in a resting position. (This was done to keep the other man from finding the hidden daughter.)

The men had a very nice supper again. Whatever they had already sliced was hung up to dry, and when dry, was put away collectively in a bundle. After they had told each other the kind of a time they had had, all retired early.

In the morning they rose early. Each one stirred around and roasted the beef to suit himself. This sick man then ate the fat piece and cited his bad luck (that is, that he would have been killing the animals like the rest except for the swollen foot). "Well, dear friend,

we are going out for more buffalo meat. I wish you would be content at home. Be careful with yourself, not to hurt your foot again. I do hope that all may be well hereafter," said the leader. "All right, I shall remain peaceably and try to prepare some things. I am sorry that I cannot do much," said the sick man with his head in limp shape. So the young men started off in various directions, while the sick young man went after the beef to slice, and said that he would attend to the hides later on.

Shortly after the men had gone, he had his daughter fixed up for pleasure out of doors. So he made a ball and a stick for the shinny game. "Say, dear daughter, look here, take these and go outside and enjoy yourself," said he, handing them to her. This daughter, being pretty in complexion and form, fitted the buckskin dress and leggings. She looked very handsome and fascinating. "Oh, dear daughter, when you see the others coming home, let me know it by saying, 'Oh, father, listen to me, my fathers are coming home with some beef,' and then come in gently with your ball and stick," said he, the tone of voice in perfect condition. This little daughter was playing out of doors with the toys and enjoyed herself heartily until toward in the evening, when she said to her father, "Oh, father, my fathers have arrived with loads," entering the shelter-tipi. When these young men had come within a short distance of the shelter-tipi they saw a nice young girl playing in front of the tipi. Reaching the tipi they all heard the girl's remarks distinctly and at once expressed their gratitude for a daughter. Being surprised, they unloaded their burdens hastily, to see the pretty daughter in the shelter-tipi. After the beeves were all dragged in and the men were seated at their respective beds, this young sick man said in proud voice, "You may know that the abscess was so soft one day that I went out and got a thorn and pierced it. As soon as I had done it, this little girl came out. I then made up my mind to raise her until she was quite sensible in her ways and actions." "Well, we are so glad to know it and to own a little daughter. She is a beauty, and let us all take care of her," said the young men. Although this little daughter was quite ambitious in working inside, the food was being prepared by the men. She was sitting close to her own father, looking to each father with intelligence and thought. After having the big supper together with good feelings, they all retired.

By this time this little daughter had grown up to be quite a woman, so she had a separate bed. During the night, Splinter-Foot performed a trick, which suddenly changed this shelter-tipi into an actual good and commodious tipi. Each of the young men was sleep-

ing on an elegantly furnished bed. There were beautifully ornamented articles scattered inside in proper places. In the morning they were all surprised to see the sudden change and expressed great wonder in their hearts at their daughter.

This daughter had prepared their breakfast in fine style, and her actions toward everything were very encouraging. There was a slight difference among them that morning. The young men thought more deeply of the emergencies and were gentle and manly. Since they had started with new life with their daughter they decided to continue hunting expeditions.

"Now, dear daughter, we are going out to-day for a big hunt, and I want to caution you particularly in regard to a temptation. It is for your benefit, for we love you dearly and desire to keep you in safety. Bear in mind what I am going to tell you and abide by it. During our absence there will be an inducement for you to go out for a game of shinny ball, and the excitement will be great for you. The people will no doubt call for your help, but don't pay any attention to them. Keep yourself strictly at your work inside. If the ball should enter and light upon your lap, close your eyes instantly, and make no effort to pick it up. If the noise outside is tempting, be of strong will, do not look to the door or speak a word. Guide your own conscience aright and await for our arrival toward the close of the day," said the father (the young man who gave the birth). So the party of seven men prepared themselves and started off in various directions.

Since the father was very fond of the daughter, he held back to give more advice and warning, then went after the rest. After these men had gone a distance, Splinter-Foot said to herself for good, "Since I shall be alone, I shall have to have some kind of occupation to keep me at home, and keep my mind steady." So she then took the seven buffalo hides and placed them in a heap and sat down on them for a certain length of time. "For my occupation, and for the comfort of my fathers, let these be just as will be best," said she, faithfully. Then she took the hides and spread them to see that they were all well tanned, and already marked with designs to be quilled by her (these robes had many parallel lines and were diagramed according to age or authority). Taking the porcupine quills, she sat down by one of them and began to do quill work.

While she was following the lines with different colored porcupine quills, she heard a tremendous noise in front of the beautiful tipi. "Run fast! Don't let them beat us! Oh, Splinter-Foot, do come out! We are losing this game. Give us a lift! Let your work go, and

come out," said the participants, audibly panting outside. "I cannot under any circumstances permit myself to indulge in that game," said she as she went at work at a line with porcupine quills. "She will not come out! She does not want to do it," said the people, returning with tumult.

The young men returned to the tipi, each bringing an antelope or a fat buffalo. When the father got in front of the door, he would call for her: "Hello! dear daughter! Are you still inside? We all have returned," said the father. "Oh, yes, father, I am here inside They came as you told me, but I didn't give any satisfaction, so they turned around with the game," said the daughter. "That is good; keep your courage and a clear mind for your benefit," said the father. Of course she, aided by her fathers, received the hides and beeves into the tipi. These young men assisted their daughter in carrying water and wood, but she was constantly near the fire preparing meals for them. After she had prepared the food in good style, she gave a big bowl of it to each man. After eating the big supper of fresh beef, words of cheer and contentment were exchanged by the fathers. During the conversation there was no vulgar language or silly actions. The fathers were very modest and honorable toward their daughter. Finally they all retired in the best of humor.

In the morning this daughter got up and again prepared a nice breakfast for her fathers. These fathers were freed from the drudgery and therefore made efforts to please their daughter by furnishing plenty of hides and food. "Now, dear daughter, I am here to advise and warn you, because we all love you dearly. Remember what I said to you before. If you should hear excitement outside and people calling your attention to the game, please don't go, but attend to your work strictly. Now we shall start again for another hunting expedition. Bear in mind not to lose your control," said the father. So the men went out, taking different routes, in search of game. The real father held back again, in order to recall the precautions to his daughter. The father then started.

The daughter, after doing the chores inside, sat down to a robe again and began the quilled work. Her work required silence and much thought, so that she was in a stooping position for a long time. While she was still bending the quills on the robe, there came an excitement in front of the door. "Say, Splinter-Foot, come out! Leave that work and come over and help us, for we are still losing the game. Hurry up, Splinter-Foot, we cannot afford to lose any more," said they. "My dear father told me not to listen to these cries, therefore, I

cannot consent to indulge in the game," said the daughter, as she was still placing quills on the robe. "She does not want to be in the game. She will not look at the game," said they, as they all returned to the other goal.

In the evening the young men returned, well laden with fresh beeves and hides. "Hello! Daughter! Are you still inside. Speak to me, please," said the father. "Yes, father, I am still here. I have just refused emphatically to go to the shinny game, because you cautioned me about it," said the daughter, laughing with signs of love. "Good! Good! Dear child. I am so happy to know that you are keeping your conscience aright and, in a womanly way, object to the sport," said the father. The fathers aided her in dragging the beeves and hides inside. In a short time she had the supper ready and all pitched in for the big feast. While they were telling of their chase after animals that day she was busy slicing the beef, till finally they all retired.

In the morning, before the sun had arisen, she had the breakfast ready. "Father, get up and wake the others, for the breakfast is now ready. Here in a pail is the water for you all," said she, taking a bite of the food. "Say, brothers, get up, for our daughter says breakfast is now ready. Here is the water. Drink it, and wash your faces," said the real father. So they all got up and washed their faces. While they were still eating the father said to his daughter, "Now, dear daughter, I am here to give you my constant advice and also to warn you of any dangerous encroachments. Remember not to be moved from your occupation by any out-of-door excitement. Don't pay any attention to them if they repeatedly call for you to go out, to participate in the game. Close your ears. Think of yourself intelligently and all will be well," said the father. "All right, father, I shall endeavor not to be moved, but get through my robes which I am making for all of you," said the daughter with emphasis. So the young men fathers started off by different routes in search of more game for their subsistence. The real father held back, still repeating the precautions to his daughter, and when the rest had gone, he took a course to try his luck.

Shortly after they had gone, and while she was still quilling the robe, there came a big excitement in front of the door, at a short distance. The people talked, laughed and hooked their sticks together. "Oh, Splinter-Foot, where are you? Come out quickly, for we are losing this game. If you cannot come, tell us," said they. The people were hitting the ball in front and around the tipi and sometimes the ball would strike the door and sides of the tipi. 'My father told me

not to, and I won't go under any conditions. I am too busy to bother myself in that sort of a thing. I want to continue my time with these robes for my fathers," said the daughter in her heart. "Oh, she will not come out! She does not care for the fun," said they, as they all returned to the other goal. (This was done perhaps to test the virtue of the woman.)

In the evening these young men all returned, laden with beeves. "Hello! Are you still inside, dear daughter? Please answer me," said the father. "Oh, yes, I am still working on the robe, father," said she in a pleasing manner. "Good! Good! I am so happy to know that my only daughter obeys, and works strictly at her occupation," said her father. The men at this time dragged in all the beeves, as a matter of courtesy and kindness to their daughter. This real father would do everything to please his daughter. In a short time, she had a big supper prepared, of which they all ate heartily. All had a delightful chat during the eating. While she was at the beeves, slicing them so that they could be hung out to dry, the men passed the fore part of the night in hints and yarns, and at the same time, kept from speaking vulgar language. After she had put the utensils away and had cleaned around the fire, they all retired.

In the morning this daughter rose again early and got the breakfast ready. "Oh, father, get up and wake the rest, for the breakfast is now ready," said the daughter, taking a piece of good fat meat. "Say, brothers, get up quickly, the food is now ready. Here is the water; drink it and wash your faces with it," said the father. So the men rose, drank the water and washed their faces. While they were still eating their big hot breakfast, the real father said to his daughter, "Now, my dear daughter, to-day it is possible we shall be absent longer than usual. Notwithstanding the lonesome time you shall have, don't go out unless it is really necessary. Always remember my constant advice and warning, and attend strictly to your occupation. You said that they were very anxious to have your company or assistance the last time, and that you refused in womanly way to indulge in the game. If you shall continue to act in this way we shall be at ease, looking for better game. Don't look at any sign or touch anything if it comes in accidentally," said the father. "I shall remember your encouraging words, father. You may know that I am getting along nicely on the robes," said the daughter, as she picked at her teeth and dusted the articles. So the young men started off by various routes in search of game, while the real father held back. After he had repeated the precaution to her, he then went away for his luck.

Immediately after the men had gone there came a tumult by degrees, until it was near the door. It was a big excitement for any one. Here were cries to Splinter-Foot for aid as they advanced to the tipi. The game was exciting and unusually quiet near the tipi, for they wanted to carry the ball backwards. While she was still quilling the buffalo robe and had it on her lap, the shinny ball rolled up to the top and entered through the opening, lighting on her lap.

When she felt the stroke of the ball, she closed her eyes. "Oh, Splinter-Foot, come out with the ball. Let us beat the opposite side. We are losing right along. If you cannot come out, just take the ball and throw it outside, for we are still waiting for it," said the voices outside. For some time Splinter-Foot closed her eyes and wondered. The people outside kept on telling her to come out to aid in the game. "Oh! Splinter-Foot! Do come out! We know that you have speed. Can you come out and win this game for us? We shall take you on our side," said the voices. "Oh, pshaw! I hate this ball on my lap," said she, opening her eyes again. "Well, I don't see any way but to get rid of it," said she, moving to one side. So she took the awl and pierced the ball to throw it off from her lap. By doing so, she was led out by this ball into the crowd.

Splinter-Foot was running at full speed with the ball into the goal, winning for her side. After this happened the game was over and she was being led away.

To her surprise, she came to a buffalo bull, which was called by the name of "Buffalo-Running-down-with-Dust." When she passed this animal it followed with the rest, until they came to another buffalo bull. She then came to a third one, until she had finally reached the main herd, in which Lone-Bull was in power and authority.

Word was sent to Lone-Bull that his wife had arrived and was coming to him. Hearing of a new wife, he, being jealous-hearted, rushed through the vast herd to see if it was actually so. Then he ran back to his seat and ordered her to come in and sit in front, with her head completely covered. This herd was either sitting or standing with him in crescent form, with the opening of the curve to the east, Splinter-Foot being in the center of the curve, and Lone-Bull at the west, and all seemed to be afraid of him. When the young steers (like young men) happened to graze too close to Splinter-Foot, he would get up and charge them, chasing them away. Or if any of them wanted to speak to her, he would not give them permission, telling them to keep away, to guard against their secret affections. If she happened to move for a change of position, he would tell her to be quiet and

cover herself, also if she accidentally coughed, she was scolded for it. She was thus ordered to remain in solitude.

By this time the young men had all returned from their hunting expeditions. "Hello! Are you still inside, daughter? May be you are asleep, daughter. We are here with more hides and beef," said the father. But there was no answer. "My daughter, my dear daughter! I told her to attend strictly to her occupation. Is it possible that she is gone? Surely I shall be sorry if she is not inside," said the father. "Oh, my daughter is in the hands of that unmerciful Lone-Bull!" said the father in trembling voice. When he entered the tipi he found that she had gone with the people.

"Well, brothers, we cannot help it, for we repeatedly cautioned her during our absence, so we shall have to cook for ourselves," said he, with tears running down his eyes. The men themselves then cooked, but ate little that evening, and retired earlier than usual.

Early in the morning the young men said among themselves, with rolling eyes, that something must be done to get her back from that cruel man. So Crow was sent for by the men. "Now, dear friend, since you are very cunning, but friendly, we want you to go after our daughter and bring her back home," said they. "All right, I shall do my utmost to bring her back to you men," said he, flying away with rapidity. He was cawing as he flew off. Crow soon reached the location of the missing daughter, and lighted within a short distance and began to caw for her attention. "You will not get her. Get away from here quickly, or I shall come after you!" said Lone-Bull, with ironical voice. Crow, without attempting further to attract the missing daughter, flew away disgusted. Reaching the men, he lighted above them and said, in a voice of shame, "It is an impossibility to get her back, for Lone-Bull is a despotic being and shook his tail at me."

"Now we must keep on until we get the right man, for we do want to get our daughter back to our tipi," said they with vehement voices.

Lone-Bull and his comrades were having a game of big-wheel. For that reason the sitting or gathering was in the horseshoe shape. So Magpie was sent for and he came without much delay. "Now, we want you to go over in such a way and bring our daughter back to our tipi; Crow said that her husband was cross and very dangerous, but we think you are the proper person to do the task," said they. "All right, I shall try and bring her back to you people," said Magpie. "We shall be very much obliged to you if you succeed," said they. So Magpie chirped about and flew toward the location. Reaching the gathering, he began to call for her attention, but this tyrant Lone-Bull

grunted at him. "No! You can't come any closer to me. You may turn around quickly and go back to your own place! Go, or I shall come for you," said Lone-Bull. Magpie, without trying to make a plea, then flew up and sailed back to the men, who were still watching for his return. "I am here to tell you that Lone-Bull is a bad one. The minute I got in and was about to call for your daughter, he grunted at me so furiously that I didn't have time for rest, but had to come back. He is really a hard creature, by all means," said Magpie, with his head turned away from them.

"Well, we are so surprised to know of your first failure. Nevertheless, we are much obliged to you," said they in low voices. "Oh! I am much worried for my dear daughter. She must have a hard experience," said the real father. "Well, we must keep on getting the skillful ones, and that is all there is to do," said they, encouragingly.

So they sent for Mouse to perform the perilous task. "Now, friend, perhaps you have at this time heard of our distress. You are known to be very cunning, and very seldom seen at your tricks, etc. We want you to go after our daughter," said they. "Is that so?" said Mouse, moving his whiskers and wagging his tail. "Thanks, we shall be obliged to you," said the young men. So he started off at full speed and attracted no attention on the way. Reaching the place, he stopped to see the woman, but Lone-Bull then grunted so furiously that he made no further attempt. Feeling discouraged, he then returned with slackened speed and said to the men, "Say, friends, I found the man Lone-Bull, and in bad spirits, and he chased me away. I did the best that I knew how, but he was probably informed of my arrival. Some crazy person may be the cause of it," said Mouse.

"Notwithstanding your failure, we are much obliged to you for the favor. But we had hoped that you would be successful and bring our dear daughter back to us," said they with faint voices. "Now I did not want to leave my dear daughter at home when we were still hunting, but such is the luck," said the real father, with pitiful voice. "We don't know who can go this time. We then leave it to your discretion," said the rest

So they bowed their heads in silence and there came up a mole to the surface with eagerness. "Friends! I have heard of your sorrow, and I cannot help but pity you. I have come up to offer you my services to-day," said Mole, snorting terribly. "You may know that I am the only creature that does works unseen. There is no one on earth that can witness my journeys, for I travel underground. You may know that I can penetrate the earth's crust easily, and that is my power,"

said Mole. "Well, well! We never heard about your powers. In fact, we are so glad to see your face and charming features! All right, we are glad to know that you have come to rescue our dear daughter from hardships. Please do this favor for us and we shall be thankful to get back our daughter. We honor and respect your presence," said they. "All right, then I will go to the place and you will watch for my return," said Mole.

So Mole started off, diving in the ground, toward the place mentioned. At this time, Lone-Bull was aiming to go to bed with his wife, and constantly kept his eyes on her. About half the distance covered, Mole peeped out to see the right direction and then again dived in the ground, making a clear tunnel behind him.

Just under the nose of the daughter Mole appeared, saying to her quietly, "Woman! You may know that I have come after you. The men sent me over to get you, so get ready quickly and don't be afraid to start with me. I shall see that you get away from Lone-Bull without notice," said Mole. So Mole made a circular hole, about the size of Splinter-Foot, so as to leave her robe, and told her to move, enter the tunnel and follow. Mole took the lead until they came to the place where Mole had peeped out. The robe was left in sitting attitude, which made it appear as if she were still there. At this opening they went out and walked away on the ground to the tipi with freedom.

Before they reached their tipi, Lone-Bull stepped closer to her to order her to his bed. "Say! Get up and come to bed!" said Lone-Bull with a commanding voice. This sitting woman didn't move or answer him. "Say, are you asleep? Get up quickly, and come to bed at once," said Lone-Bull, with great sarcasm. Still this sitting woman didn't move or answer him. "Say, why don't you mind me? I want you to get up from here and come to me. Do you hear?" said Lone-Bull, with angry voice. Still this sitting woman did not move or give him an answer. 'Say, can't you hear me? I want you to start. Now get up and come to bed! If you don't, I will show you that I mean it!" said Lone-Bull, with tremendous voice of anger. This sitting woman did not make a move or give him an answer. Lone-Bull was plainly heard by the rest and the people were somewhat criticising him for his cruelty. "Say, I have given you the last chance, it is over, and if you don't do it now, I shall show you that my word is powerful." Still the woman did not move. So Lone-Bull got to pawing the ground, round and round. Stepping backwards, he made a terrific plunge at her, and hooked at her, which sent the buffalo robe in the air. The wife was not there—nor anything except her robe.

Being very much enraged Lone-Bull ran through the vast herd, hooking the steers on account of his jealousy and demanding the return of his wife. There was great excitement and finally, when Lone-Bull was somewhat cooled down, a counsel was held to find out the trail of the wife. Though the people were innocent of the false charge, nevertheless Lone-Bull still threatened to do injury to his fellow-men. Finally, some older bulls suggested that investigation be made at the place where she was sitting, to find the true details. So the vast herd collected and inspected the place, where they found a hole. This hole or opening left little scent, which proved that she had been carried away.

So Lone-Bull, having authority and supreme power, called forth all the herds to come and dig up this tunnel to the end. So in a short time the buffalo were busy hooking by turns the course of the tunnel.

When this woman was returning she heard a big noise behind her, which meant that Lone-Bull with his people had started on the trail after her. Just at a short distance from the tipi, she said, with emphatic voice, "On behalf of us and for good results, I do wish that a tall, good-sized cottonwood tree, with plenty of stout branches might be standing at a good distance from our tipi." When she had thus commanded there was a medium sized cottonwood tree with plenty of branches. In the mean time, the herds had reached the end of the tunnel, and found no one. This made Lone-Bull enraged more and more. "You cannot get away from me! I shall get you some time," said Lone-Bull, switching his tail and sending the dust in the air. So the vast herd started off toward the course of this tunnel, by file. The herd was divided into four divisions, in lines extending from right to left, one behind the other, in parallel rows. Of course Lone-Bull was in the front line, running along the line and making inquiries of the missing wife. He was at all times in anger and almost ran over the smaller ones. In each herd there were cows with calves, and others of all ages. When they came to the tipi, Lone-Bull found it empty and commanded that it be trodden down. Being in such fury he continued the course, running along the line in foam, constantly looking ahead. When the four herds had passed over this tipi, it was completely gone, except a bare spot. At the last herd, there was a poor cow, with a scabby calf, following the trail. They were somewhat fatigued in traveling, but had to go right along for fear of Lone-Bull. This cow had just gone over this bare spot, when her calf was running to the standing cottonwood tree to rub itself. Reaching the bottom of the tree, he was influenced to look up by a scent made by the woman urinating, which ran down the trunk of the tree. While the calf was rubbing against the

trunk, occasionally he took the scent and then called his mother back. "Oh, mother, this smells like the wife of Lone-Bull. Come back and see," said the calf, still rubbing against the tree. So the mother, feeling proud, turned around slowly and went to the tree. Surely there were those men with their daughter up in the tree.

While Crow, Magpie and Mouse were trying to get Splinter-Foot away from cruelty, they had made enough arrows for future use. When the vast herds were there these people ascended the tree and stayed there to be out of danger and death. Of course they saw vast herds passing, but held their peace.

The mother cow then said to her calf, "Run and overtake the last herd and tell the cow with the calf that you have discovered the people, up in the tree." So this scabby calf, who at this time had renewed strength, lifting its tail started off at full speed, and overtook the cow and calf at the last herd. "Say! You may know that we have discovered the people up in the tree, close to where the tipi was standing," said the scabby calf, still panting. The scabby calf then loped back to his mother. The news circulated throughout the last herd, but Lone-Bull kept on in his course. A young calf which was with the mother in the last herd was then told to go on ahead and tell the news to the next herd. This was done until from the third herd a young calf ran up to Lone-Bull and told him that a scabby calf with its mother had discovered the people up in a tree, and for him to turn around kindly and return to the spot.

"Well, I am glad to know it, but if that calf with its mother fools me, they shall be punished for their falsehood," said Lone-Bull; then he stopped and returned with the rest of the herds, until they reached the tree. "Sure enough!" said Lone-Bull, on reaching the tree bearing the people. "You can't get your deceitful wife," said Lone-Bull angrily. So Lone-Bull commanded all those who did not hook the tunnel to come forward and begin hooking the tree, to throw it down. Lone-Bull was so anxious to have the tree fall to the ground that he got behind the herds and chased them to the tree. So the animals began to hook at the butt of the tree with terrific force. When they did this, these young men with their bows and arrows shot at them.

When the daughter returned, Mole gave information to the men of the vital parts of Lone-Bull and the others, for they were shielded with solid bones. Since Mole pitied them, he was the one who located the vital spots. When the animals dodged away they would bear an arrow at their necks and tenderloins and would die later on. Some of the animals would split the bark of the tree, while others made quite

big splinters, until the tree was getting smaller. At each time the animals made a charge at the tree the men would shoot, wounding them fatally. The buffalo were lying all around dead at close quarters. The herd soon diminished, which made Lone-Bull more and more angry, until they were all badly crippled in their horns and there was a big slaughter below. (That is the reason why they have such short horns.)

Now came the ferocious Lone-Bull, with all his strength and power. The tree swayed to and fro and was very limp at this time. "Yes! You thieves! You cannot get away from me, woman! I shall get you all right!" said Lone-Bull, looking up with fierce rolling eyes. He at first pawed the ground, sending the dust in the air, snorted furiously, which may have scared the unfaithful wife, and walked about and lifted his immense tail. After making quite a display, and wishing to wind up the affair, he made a terrific plunge at the center of the tree, which sent both of his horns clear through, but they stuck fast. Before Lone-Bull went for the tree, Splinter-Foot wished that both his horns would pierce the tree and get fastened tightly. This wish of course came to pass.

"Now, fathers, get down and kill that man," said she with sarcastic manner. So they all descended and Lone-Bull was struggling to get away. Taking good aim at the vital spots, they sent their arrows through him from one side to the other, killing him for good, and for safety.

So they all gathered brush, grass, etc., and placed it under him and made a blazing fire, which completely destroyed him and his wickedness, leaving only his ashes. After the people had taken a little rest, they decided and said harmoniously that it was not wise for an animal to have a human wife. "Hereafter, your whole body will be softer, and you will be more easily killed. You will be the victim of human beings and your ashes will be used in pasting the feathers to the arrows, etc., also it will be used in painting various kinds of robes, etc." Lone-Bull and the tree were completely burned.

This story refers to some of the things and ways of the lodges. The fire which is made in the big lodge refers to the ashes left after the burning of Lone-Bull.—D.

Told by River-Woman. Cf. 81, 82, and 84. For the rescue from the tree, cf. No. 12.

84.—Tender-foot Woman.

There was a camp-circle near the river, from which seven young men went out on the war-path. One of them stepped on a rough plum-bush thorn, but did not seem to pay any attention to it. Night came on and the party made camp. In the morning, after eating their meal of buffalo meat, the man made a complaint of a swollen foot and leg. When his companions knew that he could not go any farther on account of his foot, they decided to stay until he got well. In the mean time, the young men would go out after game for subsistence. They were well supplied with food and hides, and provided themselves with other utensils. The party managed affairs wonderfully well and had a tipi of their own.

One day when the party was in search of game in all directions, this man thought it advisable to open the sore. So he took a bone awl and lanced it. To his surprise, there came out of the sore place a baby, which was a girl, crying. The man tore shirts and blankets into pieces, wrapped the baby, and made it comfortable. When the others returned, one by one, just as soon as they saw the baby, they said, "I am glad to have a daughter," wishing her to grow up. They fell in love with the baby. Gradually the baby grew up and became a girl. When the young men went out in search of game she would sit down and make things, especially doing a great deal of quill work.

One day the party warned her of a certain temptation. They said to her, "If you hear of people playing the game of shinny, do not go out, do not even look toward the door. Be sure and do not pay any attention to the players!" She sat in the tipi working on a robe, and there came a noise at a distance. She knew what it was, but did not move to see. The second and third time the game was near the tipi, and the people (women) were playing hard. Some would go to the door and ask her to go out, and take part in the game. "If you do not come out, Tenderfoot, the buffalo bull will get mad. He is waiting for you to go out and enter the game," said the players. Still the girl was busy doing quill work on her robe. The fourth time there came a big noise, howling, talking in front of and around the tipi. All of a sudden there came the ball through an opening by the door and lighted on top of her work. Without due thought, she snatched it up and threw it toward the door. Away she flew out with the ball, with her robe on, leaving her work behind. "Well, Tenderfoot, Buffalo-Bull is over there in the center of the herd; he wants you." So she went and became his wife. Since Buffalo-Bull was the leader and controlled the herd, he was very

cautious and jealous of her. When other buffalo came around he drove them off. He told his wife not to look at them, but to keep her position until ordered to move. The girl kept herself hidden for a long time, and was afraid to look anywhere.

The young men had returned from their hunt, but found their daughter gone. "Our daughter has been deceived; what shall we do to get her back!" they said. They thought of plans, asked the different birds, animals and insects, until a gopher came and told them that he would try the task. Gopher said, "I am the only one who can go to any place to identify one without being noticed." So he started on his way underground until he reached the girl. "Now," he said, "they asked me to bring you back; I want you to leave your robe behind; stand it up as though you were still sitting!" Gopher made a tunnel big enough for the girl to go through. "Well!" said Gopher, "come!" The girl made her escape and got back. Just then the herd of buffalo was about to go to water for drink. Buffalo-Bull told his wife to get up and come along to the river. The girl did not say anything (the robe was the false wife), which made Buffalo-Bull mad. He was very much disappointed and struck her, but she was gone. Buffalo-Bull then inquired among the rest, but it did not do any good. After smelling her direction, the whole herd started on her trail. When the young men with their daughter, saw the herd coming, they were frightened and obtained safety in a tree-top. The herd surrounded the tipi and began striking it, but the people were gone. Looking around, they saw them up in a tree. Buffalo-Bull ordered the other buffalo to charge on the tree, but even all could do no good. Some left, and many died from bruises. Now, Buffalo-Bull took his turn. The tree was damaged somewhat, and the people up the tree were frightened. After knocking a few chips off the tree, he concluded to charge it in the center; so he did. By doing this, he thought he would end the lives of the people. When he charged the tree he got himself fastened and the tree went back to its original size. One of the men came down, and with his knife struck Buffalo-Bull on the side of the neck and killed him. This is the way they saved themselves. Then they gathered sticks of wood and placed them around his body and lighted a fire which burned him into ashes.—D.

Told by River-Woman. Cf. No. 83.

85.—Light-Stone.

There was a tipi in which there were six brothers and a sister. One day the oldest brother told the others that he would take a trip to another camp-circle. So he started off toward a creek, which had plenty of timber. To his surprise, he came across a tipi well tanned, caused by smoke. He went into the tipi. "Well, my dear grandchild, where are you going? Be seated," said an old woman, who was lying on her bed with her back to the fire. "I am going to the camp-circle, grandmother," said the young man. "The camp-circle is not far off, so you have plenty of time to reach it. It is right in an open place. Just be contented and take a good rest," said the old woman. The young man then took a good seat, awaiting for something good to come from the old woman.

"My dear grandchild, will you come and tramp on my back? I have a terrible pain along my spinal column; I could not sleep last night, on account of the pain; it would go to both of my shoulder-blades and then to my lower ribs," said the old woman. So this young man got up and walked on this old woman's back slowly. "Oh! that feels good! It gives me much relief. Will you please tramp further down toward the lower part of my ribs, and then you will have finished," said the old woman. So the young man did. All at once he had his foot upon something sharp (the last rib), which was raised upright, like a real spike, killing him instantly.

The old woman got the axe and some tipi pins and staked him to the ground by his hands and feet. She then took the pipe and tobacco and smoked. After she had burned the tobacco out in the pipe, she cleaned out the ash and placed it upon his eyes, mouth, and breast. (When the young man had arrived at the tipi, he saw human skeletons lying around the tipi.)

The next morning, knowing that there would be another young man coming along, she made a fire outside. She then lay down by the side of the fire. By and by there came a young man who had seen a smoky atmosphere in the timber where this old woman lived, and he was about to push on by the tipi, "Well, my dear grandchild, where are you going to, this time of day?" said the old woman. "I am going to the other camp-circle. My oldest brother went on a visit and has not yet returned. I want to find him; besides, I want to see the people," said the young man. "Well, my dear grandchild, a young man has just come from there and he said that there were plenty of games at the camp-circle, such as the big-wheel, running-wheel, medicine-wheel,

ball-and-stick game, and surely your brother cannot have come back so soon as that. Just stop here for a good rest. The camp-circle is not far. Look yonder; where that peak stands; right below it is the camp-circle. When you get a little distance from here you will see it plainly. Will you please come and tramp on my spinal column and then you can go on your journey," said the old woman. So this young man stepped on this old woman's back. "Oh! That feels good, I wish you would step a little further down, and that will do," said the old woman. So he stepped a little further down, along the painful side, to the last rib, and he dropped dead instantly. The old woman then dragged him into her lodge and pinned him inside. She then filled the pipe with tobacco and smoked. She cleaned out the ash and placed it on his eyes, mouth and breast.

The next morning, when the brothers did not return, another brother said that he would go in search of them. So he started off and got to a divide and saw the smoky atmosphere along the creek, which had plenty of timber. Finally he came to the creek bottom and saw a tipi by itself, which was well tanned. As he was about to pass the tipi, this old woman, who was lying up to the fire outside, warming her back, saw him. "Well, my dear grandchild, where are you going to this time of day?" "Well, grandmother, I am going to the other camp-circle, in search of my brothers, who have been absent for some time. I am worried about their absence," said the young man. "Well, my grandchild, you have plenty of time to reach it; it is not far away. Just seat yourself and rest for a while," said the old woman. So he took a seat, and to his surprise he saw human bones lying around. "Will you please come over and tramp on my spinal column; I was working hard the other day, and it pains me terribly, grandchild," said the old woman. So this young man tramped on her body. "Please go down a little further, and it will relieve me, perhaps," said the old woman. This young man got his foot upon the spike, which was the last rib. He dropped dead and the old woman dragged him into the tipi and staked him to the ground by the hands and feet, the head facing toward the wall. The old woman smoked the pipe and placed the waste on the eyes, mouth and on the breast.

The next morning the sister spoke to her brother, telling him to travel without stopping much on the way. "I am getting uneasy about my brothers, and you are to be careful, and if you should be delayed on the road, get away quickly," said the sister. "All right," said the young man.

So he started off toward the camp-circle and got to a divide and saw a creek which had plenty of timber, and there was a smoky atmosphere in the timber. Finally he reached a well tanned tipi, standing alone. He went around to keep from being seen, but the old woman saw the young man. "Oh, grandchild! Come over, quickly! Where are you going to, anyhow? Take a little rest. You have all day for yourself," said the old woman. So this young man had to stop for a rest. "Will you please come and tramp on my spinal column. Oh, my backbone and sides, where my kidneys are, do pain me very much. I have been suffering for some time," said the old woman. So this young man tramped on the old woman, and she felt relieved. "If you would step down a little further and tramp on my sides, easily and lightly, it would do," said the old woman. The young man went on her body and stepped on a sharp spike, and dropped dead instantly. The old woman then dragged him inside and staked him like the others, cleaned her pipe, and placed the waste on his eyes, mouth and on his breast.

"Well, sister, I am going out after my brothers: I cannot do without them, they have been absent long enough," said another brother. "Oh, no, brother! I think that it would not be advisable for you to go, for there are so few of us left. I can't stay here without some protection," said the sister. "But, sister, if I find that they are enjoying themselves, and that they cannot get away, I will make it my duty to return soon. Above all, I shall make an effort to make them return to us," said the young man. The sister consented and let her brother start off on the journey to look for his brothers.

He came also to a tipi, along the creek, which had some timber. He went around it, but the old woman said to him, "Oh, my dear grandchild! Come over and rest for a while. What brought you over here? and what makes you go around my tipi? and why are you in a hurry?" said the old woman. "Well, grandmother, my brothers went away to visit the other camp, but they have not yet returned. I am in a hurry, and I cannot stop to talk with you," said the young man. 'Oh, grandchild, will you please wait a while and tramp on my backbone; your brothers did the same way for me when they passed here, and you should not hesitate to do the same favor," said the old woman. So this young man finally consented, and the old woman lay down with her face to the ground. The young man tramped on her backbone, easily, to relieve the pain, obliging the old woman. "Say, grandchild, will you please step a little further down on my sides; it will relieve my

painful sides. Every night the sides pain me so much that I have been losing sleep, and for several nights," said the old woman. This young man stepped lower down on her body and got upon a sharp spike and suddenly died from the sting. The old woman then carried him inside and staked him out like the others. She smoked the pipe, and placed the waste as before.

After some time had elapsed, the last brother felt very lonely and told his sister that he would go out to look for his brothers. "I think, brother, you ought not to go and leave me alone. Surely I should not be alone and all of you gone to the other camp; besides, the others have been absent for a long time," said the sister. "Well, my dear sister, I can't be here alone with you. I want to go and look for my brothers at the other camp. If there is anything going on in the way of exciting games I shall not stay longer than is necessary and will induce my brothers to come along home with me," said the brother. "Your brothers should have returned long ago," said the sister. "But there might be something going on at the camp-circle which detains them," said the young man. "Well, I shall have to agree with you, brother," said the sister. So he started off to look for his brothers.

He got to a tipi by itself, and went around it. But the old woman, who had built a fire to warm herself saw him passing. The old woman called to him to stop and rest at her tipi. "Where are you going to, anyhow?" said she. The young man answered that he was going on a journey to the other camp to look for his brothers, who had left home some time ago. "Well, my dear grandchild, your brothers have stopped here, tramped on my backbone, and then went on to the camp. The people at the camp are having big games, and I suppose these boys cannot very well get away from the people. So please come and do me a favor. Just take a seat and rest a little while," said the old woman. The young man did so. He then got up and tramped on the old woman's backbone. The old woman felt so good that she told the young man to step further down, and he did so, but got upon a sharp spike, which killed him instantly. The old woman then dragged him inside and staked him like the others. (Of course the old woman herself tried to make the young men tramp on her to kill them.) She then smoked her pipe and placed the waste tobacco into his eyes, mouth and on the top of his breast.

After this young man was gone, the sister was feeling very sad and lonely, so she went to a distant hill. She went from place to place, weeping by herself. During the day she rested on the hill, and there found a small round stone, which was transparent. She hid it in her

mouth when she went to sleep, and she accidentally swallowed it. She gradually grew in size, until one day she gave birth to a boy.

This boy grew up rapidly, and his mother would go out on the prairie. The mother would pack her boy on her back and walk about the sides and tops of the hills, weeping. This boy asked his mother what was the matter with her. "Well, my dear boy, I am weeping because you and I are alone. Your uncles were with me recently, but they went to the other camp-circle, and have not yet returned. You have a good many uncles, but they are not here," said the mother.

"I shall go in search of them, mother, when I become older," said the boy. So the boy grew to be a man, and he made a bow and some arrows. This boy's name was Light-Stone, or Transparent-Stone. This young man told his mother that he was ready to go on the journey. "You are too young, my boy; besides, you have no courage to withstand fear," said the mother. "Oh, mother, I am old enough; I want to start now; which way did my uncles go?" said he. "They started toward that divide and went over it and that was the last I ever saw of them," said the mother.

The boy started with his bow and arrows, reached the hill or divide, and saw a creek with plenty of timber. The atmosphere was hazy. He came to a well-tanned tipi, but he knew who lived there, and the danger at the tipi. Light-Stone went around, but the old woman saw him. "Say, Light-Stone, grandchild, come over here! I want you to tramp on my backbone. I have been sick for some time, and you will do me a favor if you will just tramp on my backbone for a while." Light-Stone consented, first resting a while.

The old woman was lying with her back to the fire. She lay down, face to the ground. Light-Stone then walked up to her back, barely pressing his weight. "That will not do, Light-Stone," she said, "put both your feet on me, and it will do much good." "Well, grandmother, I don't want to do that, because I do not wish to hurt you," said the boy. Light-Stone was standing near her, and used the bow as a cane, and barely put his foot on the old woman's back. "Say, grandchild, get on with both your feet and give me some relief," said the old woman. So Light-Stone got on top of her back and walked about. He stepped on the sharp spike, but since his body came from the stone, it overpowered the sting and the young man was like a heavy stone, having an enormous weight. The old woman said to him, "Say, my grandchild, I have had enough tramping on my body. Please get off, for I am all right now," said the old woman. "No, I will not get off," said Light-Stone, increasing his weight and crushing her

body into fragments. "You have destroyed my uncles unmercifully, and I have to pay you back," said Light-Stone. The old woman was ground to death.

Light-Stone gathered some wood and piled it up by the old woman and set fire to her. The fire was large and the sparks from her body flew far away. Each spark from her body would say, "Light-Stone can't put out my existence." Whenever the sparks flew out from her body, they would light a short distance from the burning fire. "Light-Stone cannot injure me," said each spark. Light-Stone went and took up the spark and threw it back into the fire. Another spark would fly off from the fire, and say, "Light-Stone cannot injure me." Light-Stone went and took up the spark and threw it back to the fire, until the whole body was in ashes. Thus the old woman was killed.

Light-Stone, with a bow and four arrows, two of which were painted in red, and the other two in black, then went to work and erected a sweat-lodge of willows, and used the tipi cloth and blankets for a covering. He stepped off a short distance from the sweat-lodge, and shot one black arrow up in the air. "Get away, uncles! Get out of the lodge, uncles!" said he. The lodge moved at the bottom. Then he took a red arrow and shot it up into the air and said, "Get away, uncles! Get out of the lodge!" Then he took a black arrow and shot it up in the air, and said, "Get out, uncles! the arrow is coming down! Get out of the way!" The lodge moved on its sides. Then he shot the last red arrow and thereout came his six uncles, alive again.

"My mother told me that all of you had gone to visit the camp-circle some time ago, and I found you here, all killed by the cruel old woman. I have made all of you come to life again. I am your nephew," said Light-Stone. "Oh, I am so glad to see you, nephew!" said one, kissing him tenderly. Each man repeated the sentence, kissing the nephew and thanking him for his victory.

So there was quite a party of them. They went back, and when they came within a short distance of the tipi, the sister saw the crowd advancing and went to meet them. She kissed her brothers and son and was very glad for their return, and the folks were all together again in peace and harmony.

One day there came to their tipi an old woman. She had an iron digging stick and a big bag, like those used for keeping clothing, etc., in. "Oh, I am so glad to see you, my dear grandchildren," said the old woman, dropping the heavy bag on the ground. "I am going to take my bag inside, for it is heavy. It is a sacred bag and I am the owner of it and therefore I can open it myself, but it is prohibited to others."

She gave this precaution because there was something inside which she would not let them know, or see.

The men went out for a hunt, and the sister, with her boy, went to a hill or mountain to watch the young men on their return. Then this sister saw that this old woman would go out and look around and go in again. "Say, mother, I want to tell you that the old woman possesses the same cruel feeling toward human beings, and I am satisfied that the same may happen; so I will try and play a trick on her," said the boy.

The boy turned into a woodpecker, flew to the tipi, lighted on the pole and pecked, which made the old woman gather up the contents of the bag and hide them. She got scared and went out to see what it was. She didn't see anybody in sight, and she then looked up toward the tipi poles, and saw a bird (woodpecker) pecking at the pole. "Oh! that is nothing but a mere bird, so I will go ahead and see what is still lacking," said the old woman. She went in and opened her bag and spread out men's costumes. "I shall have the whole outfit complete this time. Let me see,—there are seven men and a woman; they surely have plenty of hair about them to finish these shirts and leggings," said she. (The hair on the vulva, and also that around the privates of the young men were used as hair pendants for the buckskin shirts and leggings.) "I will wait a little longer, and then I shall kill them all," said the old woman.

This woodpecker then informed his mother about the old woman. When the young men with the sister and the boy returned from their hunt, the information in regard to the old woman's way was secretly conveyed from one to another, until all were informed of the danger. The young men then planned a way in which to get rid of her and the bag. It was decided to tell her that there were some good willow potatoes along the slough, and no doubt she would go out and dig them. When she would go, the bag was to be taken outside and burned up.

After they had thus decided, one of the young men said to the old woman. "There are some good willow potatoes that you ought to dig for us; they will make good soup." So the old woman started to the place in the morning and after she had gone a distance, these young men gathered some wood and placed this heavy bag on top and set a big fire to it. Two carried the bag out, for it was very heavy. The bag, with a big pile of wood, made a big fire. It happened that the wind blew toward the direction where this old woman went to, and she smelled the odor of the bag. "Oh, those young men have burned up my bag, clothing, etc.! I have got to save what I can," said the old woman. She started running and got to the fire and with her iron dig-

ging stick poked the bag out from the fire. She grabbed the bag and untied it and as good luck for her, two human testes were found, uninjured; but the cover of the shield was burnt up completely. Of course the inside, which was an iron disc, was yet all right. "Well, if they had burned up my headdress it would be different, but it is all right yet," said she. She took out the headdress of two human testes, tied them together and tied them to the back of her head. She took the iron digging stick and also the shield and began fighting these young men, the entire party. "I am glad to have saved my headdress, and I shall kill all of you," said she. The young men shot her with their arrows, but the arrows would bounce back from the iron shield. Light-Stone saw a way to kill her, so he advanced to her and shot at the headdress and hit the center of both testes, and she fell down dead. Then they put her into the fire again, and she was burned to ashes.

"We have encountered many dangers and barely come out victorious, we shall go and get back to the main camp," said the wise one. They were all agreed, and so they broke the camp, began to travel, and soon reached the camp-circle.

After they had lived with the people in the camp-circle, the sister attracted a young man, who immediately asked for a marriage, which, of course, was consented to by the brothers. Therefore she was married. This sister was soon in a family way and finally gave birth to a girl.

This family now had the prettiest young man and girl. The young man had a separate bed, on the west side, with the girl on another side, while the husband and wife occupied the other side. During the nights there would be one or two young girls coming to see this beautiful young man, Light-Stone. Quite a number of women slept with him, in order to make him select a wife, and in the morning the sister and the husband and wife would fix up the women in such shape as to please him, but they would say that Light-Stone was not to be married for a while yet, for some time. Every girl that was handsome came to him to get married, of her own accord, but all were refused. The sister of this beautiful young man was charming also. Since many women were refused, this sister became madly in love with her own brother, Light-Stone.

One night, while the folks were sleeping soundly, as was also this beautiful young man, this sister got up and went out, looked around to see if anybody was near or about the place. She didn't see any one, so she went in slowly and pushed the young man to the wall of the tipi. The young man knew the sign, because women had been coming in right

along. He moved a little and the woman lay down on the bed with him. This Light-Stone asked a question or two of the girl, but she didn't answer, which made the young man feel different that night. He turned back and seized her body, but was not certain who it was.

For two or three nights this woman came to him without speaking a single word. So he took a paint bag and placed it by his pillow to identify the individual. There came the girl again at night and lay down by the side of the young man. After a while, Light-Stone placed his finger into a paint bag and reached out his hand and hugged the woman, rubbing the finger on her shoulder.

The mother had prepared the breakfast and awakened the daughter. "Get up, my boy, your breakfast is ready, here is water, drink it, and wash your face," said the mother. The young man opened his eyes and looked about and to his surprise he saw the very identical finger-mark on his sister's shoulder. He at once covered his head again and went to sleep, feeling ashamed. "What is the trouble, my boy!" said the mother. "I am very sleepy yet, I shall eat my breakfast later on," said the son, Light-Stone. So the beautiful young man slept quite late. Finally the mother gave him his late breakfast, of which he did not eat much, because he felt ashamed of what his sister had done. After that, he dressed himself and went out for the day. As he was walking along, there were some children playing together. One of them said to him, "Look at Light-Stone, walking away, his own sister has slept with him."

When he heard the ridicule, he went directly to a hill and stayed there till sunset. After dark, he began to cry, and he was heard plainly by the people. "Who is that who weeps so long on the hill?" the people asked. "Well, it is Light-Stone. His own sister has slept with him, and he is ashamed of the affair," said one. The whole tribe heard the news. The mother went to him on the hill and coaxed him to cease weeping, but he said he could not bear the ridicule. The fourth time the mother went to him, asking him to come home, but he declined and then concluded to cease being a human being, and he turned into a stone. "That is the only way I can do to prevent myself from seeing my own sister," said he. Thus, he was seen on the hill as a stone again, so light that it could be seen from the distance.—D.

Told by Adopted. For a similar identification of the lover, cf. Nos. 90 and 92. Also Pawnee.

86.—BADGER-WOMAN.

There was a man, his wife and his brother out on a hunt, camping alone. When the husband went out hunting his brother would go out to a hill and spend his time until toward sunset, to avoid his sister-in-law.

One day, after the husband had gone out to look for game, the wife tempted her brother-in-law to have intercourse with her, but he said to her, "Oh, sister-in-law! I can't do that, for I love my brother, and it is not right for me to do that. It does not seem right to me," said he. "If you should, neither I nor anybody else would ever tell about it," said the woman. "But sister-in-law, I could not stand before my brother. I would be ashamed in his presence; so it had better end here," said the young man.

The next morning the husband went on a hunt and left his wife and his brother at home. Just as soon as he was quite a distance from the camping place, his wife went again to her brother-in-law and implored of him. "I couldn't do that under any circumstances. My brother is away and I shall have to leave," said he. So he again went to the hill and spent a delightful day.

This young brother would be sitting on the top of the hill to look around for game or to watch for newcomers. He was singing most of the time. When he saw his brother coming home he would start down the hill and go over to the tipi and spend a little time at home. Then his sister-in-law would attempt to persuade him. "If you will," said she, "it will be for our own love and nobody will know about it." "No, I can't," said he, "please drop it entirely." So this brother went out and stayed on the hill all day long to avoid her. Often he was sad and cried because of his sister-in-law's behavior.

Night came on and the husband returned home. After chatting about the day's events, all retired. In the morning the husband again started out for game. After he had gone a distance, his brother left the tipi and went toward the hill, weeping as he went.

"Now I shall fix this young man who displeases me. I am a good-looking woman and such treatment I can't endure," said the wife to herself. So she dug a hole underneath the bed big enough for the young man to fall into, and left about four inches of ground over the hole. Her brother-in-law came to the tipi for lunch and sat down on his bed. As he did so he fell into a deep pit and was soon covered over with earth by Badger-Woman.

Toward evening the husband returned home and noticed his

brother's absence. His wife told him that his brother had not yet returned. He was very much worried about him.

In the morning he went to look for his brother, but could not find or see any fresh tracks leading off from the tipi. So he returned home very sad. "He generally comes home, when he goes on the hill, early, and at about the same time. When I was out of the tipi I didn't see him on the hill, as I do every time," said the husband. "He must have gone home or else something has happened to him on the prairie," said Badger-Woman. The fourth time, the husband returned, looking sad, having concluded that wild beasts had destroyed his brother. So he mourned for him, together with his wife. When she cried very bitterly, she would say under her breath, "I dropped him and buried him."

The next day they broke camp and went back to the main camp in distress, showing appearances of mourning. They told the rest of the family that the brother had disappeared mysteriously and that they had therefore come home at once, but that there was plenty of game. The family mourned for several days, also Badger-Woman, who cried with her voice, saying, "I dropped him and buried him." Time passed on and the sorrows gradually vanished, but still the husband would go out and weep for his brother, whom he loved very dearly.

After the brother had been covered up in the pit from seven to ten days, alive, there came a gray wolf to the deserted camping place. Seeing that the man was in great trouble, Wolf took pity on him and faced to the four directions and howled for the rest of the wolves and coyotes to come. They all came running to this place and at once dug the man out of the pit. He was only just alive and was very thin and exhausted from lying so long in the grave, and was ready to die, when Gray-Wolf reached him. He went with the wolves and they furnished him the meat to give him strength again.

After some time had elapsed he obtained his usual strength again, but he did not know where his own home was. The gray wolves went away to locate it and found it along the river. So they went with him and turned him loose in the camp, to the surprise of his own relatives. They were all glad to see him.

He told the people the reason of his absence, and of his rescue. He immediately ordered a big pemmican made, for Gray-Wolf, with other wolves, had asked for it. They were waiting, sitting in a half-moon circle, at some distance from the camp. So the pemmican was made. The sister-in-law (Badger-Woman) then packed it and was ordered to carry it for the brother. So they both went to feed it to the

wolves and coyotes. They reached the place. "Now, Badger-Woman, carry your burden to the center where those old gray wolves are, and leave it," said the brother. She went and unloaded it from her back. Just when she dropped it on the ground, this brother said to the animals, "Here is your pemmican, together with the woman." She was eaten in no time.

The brother was saved, but she was destroyed for her wicked deed, and she was no longer a part of the people, but placed with the rest of the animals. She (i. e., the badger skin) is called by the old men, "She-dropped-her-brother-in-law," when preparing the body of the badger for the Sun-dance lodge.—D.

Told by Black-Horse. Cf. Nos. 87 and 88; also see Nos. 89 and 121. The equivalent of "badger" in Arapaho is "murderer."

87.—BADGER-WOMAN.

There was a camp-circle near the river. This was early in the fall, and the people were preparing to obtain the winter's supply of food. The pasturage was good, but the buffalo were far off. The men had to travel many miles before locating the herd.

One day a man and wife, with his only brother, started off early in search of food and hides. For days they journeyed, until they came to a broad valley, which had good grass; and further down there was a big river, which had plenty of water and wood. Satisfied with the facilities around them, they concluded to make a permanent camp for the hunt. So they camped near the water and wood. Close to their camp-ground were some sand-hills, which afforded grand scenery.

The husband was very fond of his brother, and therefore provided the very best that he had for his comfort. When they were yet at the big camp-circle, young women were constantly hanging around their tipi, to win the affection of his brother, but they did not succeed. This only brother was handsome, and had a peaceable disposition.

After the party had camped, the husband told his brother that he himself was to be out a great deal, till very late; that he must be contented at home with his sister-in-law. The husband also instructed his wife not to impose upon her brother-in-law, but that she should be courteous and accommodating during his absence. Then, turning to his brother, he said: "Brother, you must not try to work out of doors. You can be at leisure while your sister-in-law does all the chores, etc. If you wish, go up on the hills and see the wonderful scenery and enjoy nature's gifts." In the mean time, the husband was

getting ready for the hunt in the morning. The wife listened to her husband's orders and said nothing.

The husband went out over the divide in search of game, while his brother and wife remained at home. The brother stayed inside all day, while the wife gathered firewood and cut some tipi pins, poles, and forks for drying the meat. This day was well spent.

In the evening the husband returned, loaded with fresh beef and hides. Both the wife and brother went out of the tipi and greeted the lucky husband. "Oh! My own husband! What good luck you have had to-day. Surely we cannot starve if you can bring such beef every day. I know that your brother will be thankful, and some day undertake to go on a hunt," said the wife, unloading the beef. That evening they had their first meal of fresh beef, and spent the night in jokes and good wishes for the future.

The next morning all arose early and got their breakfast with more energy. "Brother, I want you to take things easy; comb your hair and dress it, and fix yourself up in good style and with taste; do as you please at home, while your sister-in-law does the chores; and if she tries to make you work, don't soil your hands," said the man. The wife smiled and said that her brother-in-law was too handsome for dirty work. "Well, it is not because he is pretty, but that I love him dearly," said the husband. "I love him too," said the wife, facing to the door and slicing the meat.

The husband soon got ready and started off again. Shortly after he had gone, his wife stepped out and saw him going over the divide. Her brother-in-law had remained on the bed and had gone to sleep, for more rest. While she was looking around the horizon, she took a deep breath and thought that, her brother-in-law being so pretty, this was the only opportunity to win his affections.

She took up some firewood and said, "I must get an extra meal for my brother-in-law. Maybe he will relish a roasted muscle and some marrow." She brought in the firewood and soon started a fire.

After she had prepared the victuals, she wakened her brother-in-law and gave it to him, saying, "Brother-in-law, here is your meal which I have prepared; take it and eat it, for my sake." Her brother-in-law hesitated somewhat, but finally took the bowl and ate the contents. Before he could finish his meal the wife got up and took a seat by him and threw her arms around his neck, and with deep sighs, began to tempt him, saying, "My brother-in-law, will you be obliging to-day; you and I are alone in this tipi. It is my desire to love you more than I do your brother, for you are so handsome, and have a quiet dis-

position. If you do not mind, I will kiss you, to show that I am fascinated. Shall we not have an everlasting love established between us to-day? Surely you have had no experience of women, and I am here to show you. Forsake your brother now and let us be good friends," said she.

"Oh, no, sister-in-law, I can't under any circumstances consent to such a foolish act, for I love my brother dearly. To do such a thing would be a disgrace forever; besides, I want to be good to him and to you. Please leave me alone, and don't mention this again. I thank you very much for the favor, but I can't do what you want me to do," said he, breaking away from her. The wife took it calmly and went to do other chores, while her brother-in-law went out to the top of a hill and sat down, where he passed the day in deep thought.

In the evening the husband started homeward and the brother, seeing him coming, went down from the hill to the tipi, which was nicely ornamented. The wife started the fire and swept the tipi clean. The brother-in-law got home, went inside and sat down. The husband reached the tipi, loaded with some more fresh beef. The wife went out and brought in the meat without any words of cheer, but somewhat disgruntled. Of course the husband knew nothing of the day's event, and thought that his wife was tired, and that his brother had had a good rest; therefore, he took things quietly at home, for he was not conscious of his wife's deceitfulness.

The wife soon got supper ready and all ate heartily, passing more jokes and exchanging hints. The wife, who was busy slicing the beef and placing it on poles to dry, congratulated her husband and somewhat encouraged her brother-in-law to try his luck at hunting; but her husband said it was not necessary for his brother to go out in search of game; that he himself could do it. All retired with good feelings, the husband telling tales to his brother.

The next morning they all got up early again and ate breakfast. "Brother, don't try to work, but enjoy nature outside and go to the hills and view the pretty landscape. Get out and smell the fragrance of the grass and flowers along the river. You don't need to help my wife. She can do this alone," said the husband, as he was getting ready for the hunt. "No, I don't need any help, I am doing well," said the wife, smiling at her brother-in-law.

The husband went out with his bow-case and quiver of arrows and started off in search of more game. After he had gone, the wife went to her brother-in-law and began her begging him for his love. "Oh, my dear brother-in-law, will you not yield to me to-day? I like you

and if you submit I shall love you dearly. I will not mention this to any one; don't be afraid of me! I am ready, brother-in-law," said she, hugging and kissing him. This handsome young man sat silent and finally said to her, in a manly voice, "No! No! I will not do such a dastardly thing to my dear brother. Your desire with me is not innocent and furthermore, I don't want to commit an act that would wrong my brother. He is my only brother living who cares for me, and I want you to stop your foolish ideas. Understand that I mean what I say to you. Go and work at the beef, as my brother told you," said he, pushing her hands away and reaching for his blanket to go out.

The wife took it calmly and sat down to slice the fresh meat, partly covering her face, while her brother-in-law went out to the hill, where he sat all day long, weeping, because he did not like his sister-in-law's conduct. He prayed that his brother might return early.

In the evening, as he was still sitting on the top of the hill, anxiously waiting for his brother's arrival, the husband returned from a different direction, loaded again with more fresh beef and hide. The wife relieved him of the beef. "You brother has not yet returned; he went to the hill to see if you were coming," said the wife faintly. "Make the fire quickly and boil that tongue for him," said the husband as he went out.

Finally the brother got back, went into the tipi and sat down on his bed. The wife gave him a bowl of water and he washed his hands. "Has my brother returned?" said the husband, still outside. "Yes, he is washing his hands," said his wife. All had a splendid supper. They were all in good humor that night, passing off on each other good jokes, and exchanging many hints. All retired, and the husband told a short story for all. So far, this party was being well provided with beef and hides.

The next morning all rose early, for the birds were singing merrily near the tipi. After they had had their breakfast, the husband fixed himself up and painted his face with red paint, as did also the brother, for the day. The wife of course did the same way, constantly throwing hints to her husband. "Well, this is a fine morning, and I want to go to that distant divide to-day. I think that there are plenty of antelope, and if I kill one, I shall return soon," said he. "Oh, my brother, do not be gone unnecessarily long," said the brother-in-law. "Yes, come home soon," said the wife. So he started off toward the divide.

His wife caught her brother-in-law as he was stepping out of the tipi and held him while she talked to him. Finally, the brother-in-law sat down to please her. "Brother-in-law, you have been indifferent

long enough; I am anxious to have you, to love you with all my heart. There is nobody here to correct us. I am here to tell you that I am fascinated by your sweet face, and I am asking for an immediate response to my love. Will you?" said she. Her brother-in-law smiled and answered her, saying that it was useless for her to wish such a thing. Said he, "My brother loves me for this very reason; he does not want me to do anything of the kind, or to go away. I cannot under any circumstance consent to your wish, my sister-in-law, and I won't do it, because I love my only brother," said he. The wife was somewhat discouraged and disheartened as the brother-in-law went to the top of the hill to keep away from temptation. He felt sorry, so sorry that he wept all day long, thinking how dreadful his brother's wife acted. The wife didn't work much this day, for she was thinking of the pretty young man. She had planned but failed to win. The brother-in-law was on the hill, still weeping, late in the evening.

Just before sunset the husband came up from the divide, as the brother-in-law walked down to the tipi. The wife saw the young man approaching, made the fire and prepared for supper. He went in and sat down on his bed in despair.' "Oh, brother-in-law, don't take this hard; you and I can agree some day," said she. It was getting dark. The husband returned loaded with the beef and hide of an antelope. His wife went out and brought the meat in. "Get the blood which I prepared and cook it for my brother. Give him a good supper, for I know he likes venison," said he. "Oh, this is fine blood, and the venison looks tender," said she. Again these folks had a nice meal. The wife was busy, shaving the fresh venison, occasionally uttering a word or hint or joke to her husband and brother-in-law. After spending the evening in good humor, they retired for the night.

The next morning the husband went out before breakfast, while his wife prepared the meal. They finally had their breakfast and fixed themselves up for their usual occupations. "Well, my dear brother, I was so lucky yesterday that I want to go further to get more hides for our moccasins, etc., and you may take your ease as ususal. Wife, prepare the hides at once, and be sure that my brother gets enough at dinner, and let him have his time to himself," said the husband. "Oh, you need not tell me what to do, for there is work for me all the time. Go, and get back soon," said she.

Shortly after the husband rode away, his wife jumped forward to her brother-in-law and began to hug him. Her brother-in-law wanted to get out of the tipi, but she held him around the neck, kissing his cheeks and saying, "Oh, please do consent to give your love to me!

Can you not be obliging? We shall be happy the rest of our lives. Say, brother-in-law, I am anxious; won't you?" said she. "No! No! I told you yesterday that I would not forsake my brother, for I love him dearly. Leave me alone," said he, pushing her away. This young man wept bitterly and went out expressing sorrow and sadness. This time the wife ceased her temptations and decided to do something.

The handsome young man went a little further on the hill and stayed there all day, weeping because of the constant temptation. The wife did not do much work, but began digging a hole under the young man's bed. This hole was quite deep and partly covered at the top with a little dirt and some brush. She made a beautiful bed over the pit, so that he would not suspect the danger that there was below.

The husband killed his game early in the day, and started back early. The brother-in-law, seeing his brother coming in the distance, went down from the hill and went to the tipi, feeling somewhat encouraged, because his brother was returning. He showed many signs on entering the tipi. "Well, brother-in-law, you have come home early to-day," said the wife, as the young man walked to his bed. The bed was fixed up elegantly and the young man sat down to brush his hair. Suddenly he dropped below, out of sight.

The wife got up and said, "I thought I could fix you some day! Take this, you saucy and foolish creature!" said the wife, as she covered him with dirt. She then fixed the bed in proper manner, leaving nothing to arouse suspicion.

The husband returned, bringing a good supply of fresh beef. The wife went out to bring in the meat, without saying a word, but in good spirits. Upon entering the tipi, the husband asked her if his brother was sleeping. "No, he has not yet returned," said the wife. "Where did he go?" said he. "He started off toward the woods, walking very fast. I tried to question him, but he would not stop," said she. "Did he say when he would be back?" said the husband, trembling. "Don't worry about your brother, for he will be back some time," said she, rubbing her feet on the ground. Her husband was eating, but constantly he would cease to listen, and often he would give a sigh. "Oh! that stick in the fire makes the queerest noise," said she, poking at the fire. Underneath the bed there was a queer noise, which sounded like a human cry. "Say, sister! Wife!" said the husband. "Oh, it is nothing, it is that piece of sinew in the fire," said she, still poking the fire, into which she had just thrown a piece of sinew. The husband still heard a strange noise, but she told him it was the sticks making that strange music. Finally they both retired, but in different spirits.

Early in the morning this husband went to the hills to see if his brother might be in sight, while his wife got breakfast ready. He returned much discouraged and ate little breakfast. That day he stayed at home, watching eagerly for his brother's return, but there was no sign of him that day until night came on. "Oh, you need not worry over your brother, for he will come home some time. He is not a baby," said she. "I know that he is not a baby, but I don't want him to be absent from here unnecessarily; I love him dearly, and I have told you so repeatedly," said he sarcastically. "Well, neither of us can tell what has become of him until to-morrow," said she.

Both retired for the night, and in the morning they ate but little breakfast, talking mostly of the mysterious disappearance of the brother. The wife felt sorry this day, and did nothing. Her husband thought really that she did not know of his brother's disappearance, for she was unhappy also. For days and nights, at their lonely camp, they both looked for him, but without signs of encouragement, till at last they decided that some wild beast or an enemy had killed him.

So they mourned on the hills for days and nights, and then broke camp, returning to the main camp in full mourning. Whatever they had secured during that time they destroyed, and they were left destitute on account of the lost brother. On their arrival the people wondered at their poor appearance. The hair of both was cut off, their wearing apparel was partly destroyed, they had bruised their bodies, and they bore other signs of mourning. It was told by them that the handsome young man had disappeared mysteriously, and the whole tribe wept over the loss.

For days and nights the husband was seen on the hills, weeping because of his brother, while his wife, who had cut her hair off, enjoyed herself. When her husband returned home, she gave him something to eat and comforted him. "Cease crying, for your brother will never return. It is better that he should disappear from us mysteriously than that he should die before our eyes," said she. One night, when there was no moon in sight, the husband was out mourning.

Immediately after these two people went back to the main camp-circle, a gray wolf had appeared at their old camp-ground. Gray-Wolf, looking for some scraps of food, heard a strange cry underground; he listened attentively, when he heard the cry of a human being. The cry being so intense, it caused him to have compassion on the creature below in the ground. So Gray-Wolf walked off and cried out at four places, like an old man, for all the wolves and coyotes to come. "Come! All you gray wolves, black wolves and

coyotes! Come over here at once! Somebody is underground, crying for mercy and deliverance! Oh, come quickly, let us see who it is!" said he. Without much delay, there came all kinds of wolves and coyotes of all species, running to this place on the old camp-ground. After they had congregated, Gray-Wolf said that he wanted all to dig for the creature; that he had mercy on the poor creature pitifully crying underground, and demanded the deliverance of the human being, that he might learn of the wrong deed which had been committed. All the animals began digging at the ground, and finally they came to a man, unconscious, thin in flesh, poor in sight and movements.

The animals got him out of the ground and lifted him into a standing position and questioned him about his fate; he answered that he had been buried alive by his sister-in-law because of his virtue. So Gray-Wolf ordered Black-Wolf to search for food for the man at once, which was brought to him. He ate it, and it at once gave him strength. He then walked off with Gray-Wolf and others in authority and lived with them and was constantly fed by the coyotes.

After he was perfectly well there was yet mourning at the camp because of his disappearance. Gray-Wolf decided that the man should return to his own brother. So all the wolves and coyotes assembled, and the object was made known to all; all consented to act for his benefit. A gray wolf and a black wolf were selected to find the main camp. So they went off, and returning, reported that it was at the big river where there was plenty of water and firewood, that the tipis were lighted and that there was singing at different parts of the camp-circle, but that this husband was still weeping on the distant hill because of his dear brother. All the wolves and coyotes journeyed with the young man, and finally reached the big camp-circle.

"Now, young man, go directly to that man who is crying bitterly, and tell him that you have returned safely; tell him to cease mourning and to get his wife and have her prepare a big supply of pemmican, with a good quantity of sausages for us; that is all we want of you," said Gray-Wolf. "Thanks! Thank you!" said the brother. When he reached him, he told him that he had returned. The poor husband could not cease crying, for he was so glad to hear the voice of his brother again. The husband kissed his brother dearly and then went homeward. On the way he told the circumstances of his disappearance, and told his brother not to be mad at his wife, but that a just retribution would be meted out to her, etc.

They reached the tipi, which was not lighted, for there was still mourning in the family. Both went in, sneezing and coughing in a sor-

rowful way, and then came the wife, walking abruptly up to the tipi. Entering the tipi with some firewood to light the tipi, she noticed that there was a guest present. "You ought to have called me sooner; I didn't know that you would bring a companion to-night," said she. "Be careful of what I say to you; I want you to get much pemmican and gather a supply of sausages at once! Now go and tell this to your mother, and prepare this immediately. Go and do it! for this is my only brother, my brother who disappeared," said the husband.

The wife went to her brother-in-law to hug him and tried to kiss him, but he told her to go and do what her husband commanded. In a short time the pemmican and sausages were provided, and the news of the return of the handsome young man spread like a fire. "Sister-in-law, take the victuals and come with me; come with good spirit," said the brother-in-law. Having gone within a short distance of the pack of gray wolves, black wolves and coyotes, they stopped. "Stand here with these victuals," said he. Stepping backward, with a loud voice, he cried, saying, "Here is your food, Gray-Wolf, and all gray wolves and black wolves and coyotes! Take it! Please accept my appreciation of your kindness and good will," said he. So the woman was devoured, with the food that she prepared. This was the last of her. The brother-in-law went back to his brother's tipi and lived there the rest of his time.—D.

Told by River-Woman. Cf. No. 86.

88.—BADGER-WOMAN.[1]

There was a tent standing alone. There were plenty of buffalo about. A man and his wife and his younger brother lived there. The man went out hunting and his younger brother wanted to go with him, but the elder said: "No, do not. You are a young man. You have been neat in your dress and I do not want you to bloody yourself." The young man had fine clothing and the best bed that could be provided. When his elder brother went off, the young man went to a hill at a little distance and sat down there. At noon he came back to eat. His sister-in-law began to love him. "Here we are alone by ourselves. I like you and want to be your friend. There is nothing why you cannot love me. I am beautiful, so are you. Why should we not lie together?" But the young man said: "No, I would not do it. I love my brother too much. I pity him." Then he went back on the hill again and remained sitting there. In the evening when he saw his brother coming at a distance, he went back to the tent. Next morning his

[1] Informants J.

elder brother again went out hunting buffalo. When he was away for some time and the two were by themselves, the woman again said to her brother-in-law: "Look at me! Look at my body! It is good and clean. You can take me if you will." But the young man said: "No, I will not. My brother provides the food for me, and this is his own tent in which I am living." So he went and sat on the hill again. When he got hungry he came back. The woman asked him: "Will you not do what I ask you? We are alone; there is no one here; look at me." But the young man looked down. He would not look at his sister-in-law. He said to her: "Do not desire me; I love my brother too much." Mulier respondit: "Quamquam iuvenis es, tamen mecum coire non vis; tu solus es qui coire recuses. Quin facis quod ego te rogo, quae et tibi morem gero et corpus meum trado quocumque modo utendum?" While she was still talking the young man went out. He went to the top of a hill and cried, feeling sorry when he thought what his sister-in-law wished him to do. He did not want to wrong his brother, whom he loved dearly. After a while he went back to eat, and entered the tent. His bed was at the back, clean and free from dust. He sat down and the bed gave way, precipitating him into a deep hole which the woman had dug when the young man had gone out. She had covered the hole with willows and laid the bedding on top. Now she covered her brother-in-law up in the hole, and above it made the bed again. In the evening her husband came home. "Where is my younger brother?" he asked. "Oh, he has gone traveling somewhere and may come back some time," said the woman. She had already taken a spleen and was cooking it on the fire. As her husband sat in the tent he heard some one calling, and said: "Who can it be? I heard some one shouting!" "Can you not hear, it is this spleen which is cooking?" said the woman. Still he continued to hear faint shouting somewhere. As his wife told him nothing about his younger brother, he decided that he must have gone on to the camp. So they went there, leaving the ground, where the bed had been, looking as if it had never been disturbed. When they reached the camp of the people, the man asked about his younger brother; but they told them he had never arrived. He thought much of his younger brother and went out on a mountain to cry. The woman also went out to cry. Then young men who were waiting outside for women, heard this woman saying as she cried: "I caused my brother-in-law to fall into a hole." "Listen to what this woman is saying!" said the young men. "I dropped him in," she cried.

A young wolverine came to the place where the three people had

camped, looking for leavings. Hearing some one crying, he listened, putting his ear to the ground. He thought there must be a man in that place and pitied him. Then he called his mother, who came and asked: "What is it?" The young wolverine said: "I found a person in a hole, crying for help. I want him for my brother; please take him out." The wolverine said to him: "Son, I have not the power alone; I will call the wolves, the coyotes, and the badgers." Then all the wolves and coyotes and badgers and wolverines came in long files to where this man was buried. The old wolverine said: "Please dig out this man whom my son took for his brother." Then a wolf dug him out, and the man emerged, looking thin and long and dark. He was nearly dead and too weak to stand or walk. Then the wolf said: "Now I have brought him out for you; eat him if you want to." "No," said the mother of the young wolverine. "My son asks that this man may be his brother. Please do as he asks and do not eat the person." Then they all consented. The wolf went off, and, coming back, brought dry buffalo meat, which he gave to the man to strengthen him. The coyote went and brought meat from the backbone. Then the badger went off and brought back pemmican. The wolverine started out and came back, bringing fine tongue already cooked. All this they gave the young man to eat. When he had eaten he went with the wolves and other animals and lived with them. They provided him with food until he had regained his strength. They asked him: "Do you feel strong enough to go back?" He said: "Yes." Then they told him: "Go home, and when you have returned, ask your brother: 'Do you love your wife?' If he says: 'No, I love you more,' then tell him to send his wife out on the prairie with pemmican and stuffed guts for us." Then the young man went off. Meanwhile his elder brother and his sister-in-law continued to be outdoors mourning for him, crying because they did not know what had become of him. In his father's tent was his bed, still neatly kept; no one sat or slept on it. The young man came home at night and lay down in his own bed. In the morning the old man saw a person in the bed. He said to him: "Please get out of that bed! It is my son's bed, and it is for no one to lie on." The person did not wake, and again the old man said: "Get up, young man! The bed belongs to my son; no one must sleep there." The young man continued to sleep. A third time the old man told him, and then a fourth time. Then the young man got up and said: "I am your son." When his mother heard him she fell down from joy. Then his elder brother was sent for and came, and it was

cried out that the young man had returned, and the people all came in to see him. But he came back as a person of different appearance, being thin and bony. His elder brother asked him what had happened to him. Three times he asked him without receiving an answer. Each time his wife went out. The fourth time the young man told his elder brother: "Your wife who has just gone out tried to kill me. She made a hole and buried me, but the wolves saved me. Do you love your wife?" "No, I love you, my brother. I have been mourning for you." "Well, the wolves told me to have your wife bring pemmican and stuffed intestines out to them." The third night after, the woman went off some distance from the camp-circle. There stood a row of wolves and coyotes, like a bank. She said: "I came out to see where you were. I will bring you the food you wish." She went back, and the next night, the fourth, she took a load of food, carried it out, and fed it to the wolves. They devoured it. Then those who did not get any of it attacked her and ate all the flesh from her, leaving only bones. Her name was Badger-Woman.[1]—K.

89.—Nariniiha, the Substitute.

There was a small camp-circle in a wide bottom near the river. In a family there was a pretty girl who had repeatedly refused to marry. This girl said that she would not marry, while her own parents were still providing her wants and luxuries; besides she desired to indulge in many social gatherings.

Further down the river, at the mouth of a big creek, there was another, bigger camp-circle, which afforded greater pleasure. One day there came a visitor from the camp below and informed the people about a famous young man whose name was Nariniiha.

Some time afterwards, this pretty young girl was tempted, and sought the famous young man at the larger camp-circle. At this camp-circle the people had just prepared for a Sun-dance. This was in the spring of the year, when all the leaves of various trees and shrubs were in full bloom. Just outside of the camp-circle there was a well tanned (worn out) tipi in which the famous young man lived. The handsome girl, after going throughout the camp, finally reached the old woman's tipi.

With a nice transparent goat horn spoon, she entered the tipi, respectfully, and held it to the young man to drink. "This spoonful

[1] Cf. Grinnell, Blackfoot Lodge Tales, 78; J. O. Dorsey, Ann. Rep. Bur. Ethn., XI, 478 (Dakota); Petitot, Trad. Indiennes, 1886, 357 (Chippewayan).

of water I have this day given you for your honor as a special request from me for immediate marriage," said the handsome girl. Nariniiha drank the water from the spoon, thus accepting.

So the girl seated herself by him. After a long time, the grandmother of Nariniiha spoke out and said encouragingly: "Well, I am so glad that you have finally united yourself to a handsome girl; be sure and be good to her." "I am always busy, and you can stay here; grandmother is out of water and I wish you would go out and get a vessel of water for us," said Nariniiha pleasantly. So the girl took a big vessel and went to the river after some water.

"Now, grandmother, while she is gone, I want you to tell her when I am not around, that I murder my wives if they follow me; be sure and tell her that I am very particular with my companions," said Nariniiha.

After the Sun-dance lodge was put up and the sun had just set, an old man cried out, saying: "Hay! Nariniiha, come over quickly, for Sasayi is waiting for you; everything is ready; come over quickly, you Nariniiha."

Shortly afterwards, Nariniiha went over, and surely he was delaying the 'dancing in." In the presence of all, he walked over and lay down, with his head to the center, for Sasayi's platform. The excitement became intense every moment.

"Say, young woman, I wish to tell you that my grandson keeps his companions closely at home; if they don't stay with me during his absence, he has to murder them; so you had better be careful," said the old woman to the young wife, seating herself on the bed.

At this time, the excitement became intense, which caused the girl to comb and dress neatly. Nariniiha, lying flat on the ground, afforded quite a spectacle to all, for his head and tail both shook as Sasayi danced.

The new wife, after dressing up, walked over to see the scene. Peeping through the crowd and carrying her spoon, she with great surprise saw her husband lying flat on the ground. "Oh, pshaw! That is not the kind of husband that I desire for a companion; I thought from the reports of him that he was a great man; I see that he is used as a platform, and I shall cease to be his wife," said the woman angrily. So she then walked over, carrying a spoonful of water, and quenched the thirst of Sasayi, the new fascinator.

Sasayi was extremely handsome in form and appearance. All the women took a fancy to him, but he declined to be a husband.

On this big occasion, when the old men selected men for their

superiority and reputation, the name of Sasayi was not forgotten, for he belonged to a chief's family, besides he was a good man. Thus the handsome girl finally married the right man, and Nariniiha had no wife.

Nariniiha was a badger. From that time he has been used for a drum in the rabbit-tipi and in the offerings-lodge. Nariniiha means literally, a substitute.—D.

Told by River-Woman. Another version of No. 121. In a brief version from the Northern Arapaho, Nariniiha is spoken of as a badger, the First (or Rock) man. He is also called the "Sufferer."

90.—The White Dog and the Woman.

There was a camp-circle at the river. In a family there was a young woman who had a lodge all to herself; she remained single for a long time. During the time she was alone she had done a considerable amount of work in buffalo robes, painted and quilled, and had also made bags of different kinds and sizes, and many other useful articles. Consequently her own tipi was charming and attractive. When at work, and after water and wood, the young men would meet her to court her; but she would not give them her consent. Of course the young men as a rule would dress in the best of clothes and act politely toward her, when advancing; but she would say to them: "I do not wish to be bothered, for I am so busy all the time. It is of no use for anybody to try to get me as a wife; I do not need a man; I have everything that I need, and am well supplied with food I am satisfied with what I have; so you had better leave me and attend to your own affairs." The prettiest young men would give her the best of talking to win her for a wife, but they all failed.

One night when she was fast asleep, a young man lay down on her bed with her, and when she awoke she saw a young man dressed in good clothes, with a beautiful buffalo robe, which was painted in lime (white), and she was overpowered. "It has been a long time that I have refused men, but now I am bothered," she said. After they slept together, she reached back of the bed and stuck her hand into a red paint bag and painted the robe of the young man, to identify him. She did this as if she were hugging her lover. After they had passed a good night, the young man got up and went out.

In the morning, after she had breakfast, she took an axe and rawhide rope and started for the wood. "I want to find out who this young man is and what family he belongs to," she said. As she was chopping near the edge of the timber, and about to load herself, there

came a large white dog, wagging his tail, and smiling at her. "Oh, pshaw! If this is the creature that slept with me last night, I do not want him," she said. She saw her finger-marks on the dog's back in red paint. She got mad and took her axe and struck him on the forehead. She then left the dog and went home in despair, disgusted. When she got up the next morning she was in a family way, but she kept this secret, staying in her tent pretty closely, doing less work. One night she gave birth to twin dogs, male and female, which she loved and carefully cared for. She would keep inside her tipi, at the same time doing her work. The little puppies grew rapidly and played by the tipi door. They would sometimes get outside, but she took them inside and gave them things to play with. Of course the little ones would go to their mother and she nursed them from her breast. One morning, when she slept quite late, the little ones got out and started off. When she awoke, she found that her puppies had wandered off. She got scared and went and found their tracks, pointing in a straight direction. After putting up her luncheon and providing herself with leggings and moccasins, she followed their trail. She followed them, seeing the tracks like little puppies, until noon, when the tracks became like those of humans.

Since she was on the proper trail, she decided to keep on. She said, "I am going to find my children for I cannot live without them. I love them dearly." The tracks were fresh then, leading toward the sunset. She was walking very fast this time, expecting to catch up with them. It was about sundown, when, in front of her, she saw a tipi painted red, facing toward her. "I am glad to get my children back," she said, seeing them playing outside. When she went near the tipi she saw a man's shadow inside, and heard the children asking their father to receive her. "Oh, father! Our mother is coming! Will you please let her come in! We love her dearly! Can you do what we want you to do?" asked the children. But the father would not answer. The fourth time the father said to the children, "Let her come in." When she went in, she saw a man painted red and with a robe in white paint (lime), sitting at the center of the back of the tipi. His forehead was wrapped with a white skin and he was looking toward the ground, paying no attention to her. The little ones were still amusing themselves, inside and outside. "I have traveled all day long in search of my children, and have tracked them into this tipi of yours," said the woman. "Well! I am the man who went into your tent and slept with you. I went to meet you one morning in the timber and

you got mad and struck me. You said that you would not have a man such as I. Now the best thing for you to do is to go back home, and leave these children. I will take care of them," said the father. Still, she asked that she might take them back.

It is not known whether she succeeded or not.

This dog that slept with the woman was the sun. In our daily lives, whatever we do, whether good or bad, the dog does not interfere with us; nor does it with all the deeds of men and women.—D.

Told by Spotted-Woman. Incomplete: see also Nos. 91 and 92. This tale is told in connection with the origin of the Dog-soldiers among the Arapaho and is found among the Pawnee. (See notes to No. 91, and Boas, Journ. Am. Folk-Lore, Vol. X, p. 37.)

91.—The White Dog and the Woman.[1]

There was a beautiful woman who was unmarried because she thought too much of herself. All thought they could marry her, but she could not be persuaded, for she did not want to marry. She was wealthy; she had her own tent, and everything that belonged in it was hers, and it was all good. She was attractive and desired by all, but she would not think of marrying. She refused gifts of property. It was wondered who it would be that would get the best of this woman that was so difficult to persuade and so proud. Finally, one night, all the young men who desired her had gone back disappointed. Late at night the woman awoke. Alas! to her surprise a young man was lying with her. His robe was entirely white. "Who can he be, this one who is lying with me? Alas, I thought too highly of myself. Who can he be lying here?" she said to herself. Then she thought: "Let me find out who he is, this one with the white robe," she said. She put her hand out to the side of the tent, feeling for her paint. Then she put her whole hand in the paint-bag, and embracing him, she put her hand on his back. "I wish I knew who he is," she said. "I wonder who it can be. How did he know about me? Alas, he overcame me, I who thought so much of myself. I would I knew my lover. Who can he be?" When it began to dawn the young man went out. As soon as it was day and she had eaten, she went out to get wood. "He will come to me himself," she said. She looked in search of him. To her surprise a large dog ran out of the timber, wagging his tail and smiling

[1] From informant A, secured by him from informant F. Text. Informant H, Northern Arapaho, on being asked whether he knew this myth, said that he did not, and made the question the occasion for a protest against the incorrect relation of traditions by the Southern Arapaho and Cheyenne.

like a young man. He was entirely white, and as he came running there was the figure of a hand painted on his back. "Alas! I fool! Why was I so proud of my body? I did not think that I should have such a lover as this ugly one. I thought my body too good." She struck the dog on the head with her axe to kill it. Then she went back, carrying her wood. And the woman became with child; quickly she was pregnant, and soon ready to give birth. She never ceased thinking of him who came into her tent. After a time she became sick, but no one knew it. Without difficulty, like a dog, she gave birth to two little dogs and two little bitches. "Alas! Indeed I did not think this when I thought so much of myself," said the woman when she gave birth to them. Gradually the little dogs grew larger and played about inside the tent. The woman loved the children and fed them and they grew fast. Every morning she used to sit outside her tent. Then she saw a dog's tracks leading to the door, and turning back. To her surprise small tracks followed them. "Alas, my children, where have they gone? Where did they go? For I love them." She ran into her tent, took all her moccasins that were good, and made them into a bundle. Then she followed straight after her children's tracks. All her way she followed the tracks. There was one large track and following this the little ones of the children, of her beloved dog-children. At last the tracks became different. They were the tracks of a real human person and of children. "My children whom I love, I wonder where they are going! Alas, I wish I could see them! Where will they go?" She came to a tent, painted all red, directly before her as she was going. The tracks and those of the following children led straight to the tent. When she came close she saw a man whose head was bound; and the robe he wore was entirely red. "Come, look out!" said the man to his children, and one of them looked out. "Father, it is my mother who has come!" he said. Another one peeped out. "Indeed, it is she, it is our mother," he told his father. Right in front of the tent the woman stopped. "What do you come for?" the man said to her from inside. "I came for my children," said the woman. "No. Go back," the man said to her. "Father, let my mother in!" said one of the children. "No, tell her to turn back," said the man. "Come, father, let my mother in! Let her in, father." "Well, then, tell her to come in." Then the woman entered. She was surprised to see a handsome young man sitting at the back of the tent. He wore a fine robe. "What do you wish? You did wrong to me. You must go back," he said to her. "If you had only looked like that before! If you had looked as you do now when you first came to me, I would not have wronged you," she

said. He was the sun. The sun was the white dog. Then this woman went back. Whether she went back with one of her children or went alone, is not known.[1]—K.

92.—The White Dog, the Woman, and the Seven Puppies.

There was a big camp-circle along the river bottom which stood near the edge of some timber. Among the people there were a man, wife, daughter and young boy.

This family was noted for their beautiful daughter and for their reputation and character. The fact is, this daughter had a separate tipi. In this tipi she had a good time to herself, doing quill work; besides, she kept her tipi in good condition. This tipi was beautifully ornamented with discs and pendants, which made it very attractive.

This woman with her tipi charmed many ambitious young men, but she was known to exclude all callers for her own good. She had plenty of horses, tipi furniture, various kinds of food in parfleches and plenty of everything for comfort. During the day and at night young men of all ages and according to their appearance courted this daughter for a wife, but with little success. A great many of them would send old women to the parents, asking or begging for marriage. Many were refused, for the reason that the daughter objected to any marriage.

"Oh, pshaw, I can't be a wedded wife, for being single is a blessed thing, and besides a profitable thing. It is no use for young men to come around and bother me, for I am always busy with my work. These old women ought to know by this time that I have no desire for a husband. I know my little brother has a right to say about myself, but I can't help it, just simply because I don't want to get married and become a servant. So please leave me alone. Can you people keep away from me for a while?" said the daughter with em-

[1] This well-known myth is found among the northern Athabascans, all the Eskimo, and along the North Pacific coast. Among the Cheyenne and Arapaho it appears to reach its southern limit. Among the Shoshoni a brother is substituted for the dog. The tribes of northwestern California have myths of the origin of men from a female dog, as do the Huichol of Mexico (Lumholtz, Mem. Am. Mus. Nat. Hist., III, 169), and the Blackfeet, but this conception is quite a different one. The distribution of the present myth is as follows: *Eskimo:* Rink, Tales and Traditions of the Eskimo, 471; Boas, Bull. Am. Mus. Nat. Hist., XV, 1, 165, Journ. Am. Folk Lore, II, 124, X, 207, Ann. Rep. Bur. Ethn., VI, 587, 637; Holm, Sagn og Fortaellinger fra Angmagsalik, 56; Kroeber, Journ. Am. Folk Lore, XII, 168; Murdoch, Am. Naturalist, 1886, 594; Turner, Ann. Rep. Bur. Ethn., XI, 261; Rink, Am. Anthr., 1898, 191 (a general discussion). *Athabascan:* Petitot, Trad. Indiennes du Canada Nord Ouest, 311; Farrand, Mem. Am. Mus. Nat. Hist., IV, 7; Morice, Trans. Can. Inst. IV, 28. *North Pacific Coast:* Boas, Indianische Sagen von der Nord Pacifischen Küste Amerikas, 25, 93, 118, 132, 263, Chinook Texts, 17, Bull. Bur. Ethn., No. 26, 155, Journ. Am. Folk Lore, X, 35; Krause, Tlinkit Indianer, 269; Teit, Mem. Am. Folk Lore Soc., VI, 62; Farrand, Mem. Am. Mus. Nat. Hist., IV, 127. *Cheyenne:* Journ. Am. Folk Lore, XIII, 181 *Siberia:* Chukchee, Bogoras, Am. Anthr., n. s. IV, 618

phasis to her parents. These old parents were from time to time counciling with their son about her, and tried to persuade her to conduct herself in a womanly way before the people. But she said that as long as she was a single woman it didn't interfere with any person's business, besides, she was free from embarrassments.

In the camp there were numerous games among the old and young, which made things and people lively. One day there came a white dog to this daughter's tipi, and stayed around it very closely. This white dog was outside of the tipi at her side and lay on the ground. When this daughter went out to the river after a vessel of water, this white dog would get up, wagging his tail, and start on ahead, following the foot trail. "Oh, my! I do wish that this dog would get out of the way. I wonder whose dog it is," said she, taking a stick and throwing it at him. The white dog dodged away a short distance and then turned, sitting erect on its hind legs, watching her go to her tipi. Entering her tipi with her water, she seated herself on her bed and took up her quilled work for the day. The white dog came back and lay on the ground at her side.

At noon she went out to bring in some firewood, and at first she walked behind the tipi to straighten the guide-poles, when she ran on to this white dog, lying on the ground. "Pshaw! What right have you to come and be a nuisance around my tipi? Get away from there!" said she, taking a stick and throwing it at him. The white dog dodged away a short distance, stopped, turned and sat erect on the ground with both hind legs, and anxiously watched the woman. This daughter then took an armful of wood and carried it inside with reluctance. As she was seating herself again and gathering loose porcupine quills, the white dog went back and lay down on the ground at her side.

In the evening this handsome daughter went out again with a vessel to go after some more water. The white dog got up, wagging his tail, and throwing his ears back, went on ahead. "Pshaw! I am so tired of that dog. Surely he is a regular 'tramp' and is of no earthly account!" said she, taking a stick and throwing it at him. The white dog dodged away quickly, stopped, turned, and then sat down in an erect position on his hind legs. "Afraid of him? Get away from here! Look over here with your ugly face, will you? Oh, you crazy dog, get away from me, will you?" said she with scornful voice and movement of irritation. The white dog then squatted for fear of the woman's temper, but kept an eye on her course. After she had entered the tipi with her water and seated herself at her cooking utensils, at the same time coughing to clear her throat, the white dog went back and lay

down by her. She was preparing her supper of good meat earlier than usual.

After eating her supper and placing her property in order and taste, she went out for a moment. Turning around to enter, she saw this same white dog lying on the ground facing the entrance. "Pshaw! Here you are yet, lying against my tipi. I told you to get away!" said she, picking up a stick and throwing it at him. The white dog dodged a little and shook its body slightly, turning his head to watch her movements.

"Say, dear, don't talk so roughly and shamefully at this time of day! The people are now at their tipis, perhaps at peaceable repose," said the mother gently, in human voice. "Well, I don't want this dog around my tipi, fouling the sides of my tipi. I won't allow it!" said she, stubbornly. "Yes, dear, that is very true, but look here! You must be kind, courteous and respectable before the people, whether they are close to you or not," said the mother seriously. Finally this daughter went to bed, after having driven the stake pins outside and fastening the door to keep away intruders.

Some time during the night this dog entered the lodge without disturbing the woman and lay on the bed with her. This woman being sound asleep, didn't know what had happened. In fact, the white dog slept with her until daylight. Usually the dogs awake at that time of the morning and get out. When this woman began to move the white dog got up and walked out.

After the sun had risen and the people were stirring about, this woman who had overslept that morning, took a vessel and went out to the river after some water. As she looked around and walked off, straightening her robe, this same white dog got up, wagging his tail, then ran ahead, taking the trail to the river. "Oh, pshaw! That crazy dog! He is a regular nuisance to me and provokes me! Get out of my way, you rascal!" said she, taking up a stick and throwing it at him. The white dog dodged away to one side of the trail, but kept on alongside of her. "Oh, pshaw! that dog!" said she scornfully. Before reaching the river, she scolded the dog and picked up a stick and threw it at him. The white dog ran away a short distance, stopped suddenly, turned around and sat down on the ground on his hind legs, anxiously watching her movements. Returning to her tipi, she was noticed driving the white dog away by some young men courting along the river. Some whistled at her to attract her attention, but did not move her thoughts. Stopping on the trail for breath, she looked back and saw the white dog following along with stooping head. "Oh, pshaw,

I wish you would get away from me!" said she, taking up a stick and throwing it at him. The white dog ran back a short distance, then stopped, sitting on both his legs. "Afraid of him! What an ugly face! What are you looking at?" said she, picking up her vessel and starting for her tipi. After she had entered and begun cooking breakfast, the white dog ran back and seated himself on the ground at her side again.

Night came on. After having quite a time with the dog, she went to bed. Still the dog would hang around her tipi. Some time during the night the white dog entered, and at this time she was awake. "Oh, pshaw! Coming into my tipi! You just get out and stay away. Surely you are forever a nuisance here!" said she, raising herself from her bed to reach for a poking stick to strike him. The white dog, without making threats, stepped out, shaking his body outside and then gaped. This made her enraged and restless the remainder of the night. The white dog of course walked off a few paces, then returned, taking a bed at her side again.

In the morning she awoke with a frown on her forehead, tossing the things near the door. "Oh my! I do wonder if that dirty dog has nosed the bowls. I do hope that he didn't urinate inside. But, oh my! he did leave a disgraceful odor inside," said she with hatred. She took up a stick and effaced the foot-prints of the dog and then threw a bunch of cedar into the fire to purify the tipi.

Taking her vessel, she went out to get some water. Looking around to one side of the door, she saw the white dog getting up, wagging his tail and starting off ahead, following the trail. "Oh, pshaw! There goes that rogue. Here! Get out of my path!" said she, picking up a small stick and throwing it at him. The white dog, hearing the scornful voice, slackened his speed, ran to one side and occasionally looked back at her. She reached the river, while the white dog ran a little distance below to drink. There were some young men standing above the trail, on higher ground, trying to fish for this woman. Since she did not stop long enough for anybody to reach her for social conversation, it caused many lamentations. After dipping out the water with her vessel, she walked away briskly, with her face covered with hair. (In early days the women wore their hair loose.) Just a few paces from her tipi she stopped and rested. Looking back to the river, she saw those young men flirting at her. Thinking that the dog would go off, she took up the vessel and started again to the tipi. Entering and starting up a good fire, she began to cook her breakfast, while this dog had in the mean time reached the premises. While she was busily clearing away the waste and dusting her tipi furniture, the

white dog seated himself again at her side. During the day, when she went out for recreation and for a short visit to her parents, the white dog would be very intimate, but she kept on driving him away, at the same time scolding him. Night came on and still there was the white dog, continually abused and driven away. The woman was at work all the time, but greatly annoyed by the presence of the dog. "Well, it is getting rather late, and I have to go after fresh water," said she, folding up her articles and utensils and wiping the vessel.

So she then went out with the vessel. Looking around closely and also viewing the camp-circle, there came that white dog again from behind the tipi, wagging its tail in friendly disposition, and then running on ahead, following the trail. "Oh, pshaw, there is that tiresome dog again. Here! I want you to get out of my path. What right have you to hang around my tipi, when I have no earthly use for you?" said she scornfully, shaking her vessel. The white dog dodged away quickly, but ran along with her. He was very quiet and good natured. She reached the river before sunset and dipped out the water, carrying it back to her tipi in a different mood. Entering the tipi and seating herself on her bed, facing the door, she began to cook supper. In the mean time this white dog had gone back to her side and lain down. At this time she began to think strange things, for her stomach was getting quite large and to give sudden jerks to her body; also a drowsy feeling came over her.

That evening she went to her parents for a visit. "Oh, mother, I do wonder what is the matter with me. You remember that women tell that when a woman is pregnant, there are feelings in the stomach. You may know that there are constant movings in my stomach. Can you tell me the sign of this?" said the daughter in silly voice. "Well, I don't know what ails you, unless you are going to have bowel trouble. You never associated with men, and it is possible that it is a stomach complaint," said the mother, gaping to go to sleep. During this conversation the little son had not yet returned from play, so he did not hear the slippery tongue. "Oh, my! I do hate to go bed early, until it gets better," said the daughter. "Well, daughter, you had better go to bed, for we are getting very sleepy, besides I have to go out and call your brother to come home," said the mother, poking the fire a little, while the old man was at easy repose.

So the daughter went out, and while picking up some sticks of wood to light her tipi, there came that white dog from the side of the tipi, wagging its tail and showing its teeth. "Oh, pshaw! You get out of the way! I cannot be social with such a creature as you," said

she, taking up a small stick and throwing it at him. The white dog dodged away a little distance, then squatted on the ground while she entered. Some time during the night this white dog walked around the tipi, sneezed and woke up this daughter. All at once a thought came into her mind, that she must be on the alert then. "I am going to keep awake this time, and then I can tell if that dog does anything with me or not. There is some reason for his continual presence. That he is outside now goes to show the fact that he must be working to ruin me," said she, secretly. Her heart was beating heavy under the excitement.

About midnight there came in a man wearing a white robe, which afforded to the tipi a delicious odor. This robe was perfumed with sweet leaves, etc. This man was rather tall, well formed and very daring of disposition. The daughter breathed at long intervals and watched to see what the visitor would do. This man (dog) then walked loudly and lay down on the bed with her, telling her to move over a little. "Say, man, can you be a gentleman, and not make a rush at me! You get out again. If you had had former acquaintance with me, then entered my tipi to see me and talk with me, it would be different; but such actions as you have just shown toward me are not gratifying. Please leave me alone and go back home," said she, with disgusting voice and turning over to the wall. "Well, woman, hold your temper a little. You may know that for some time, in spite of your hatred toward me, I have entered this tipi and slept with you. So now be contented. I am he that sleeps outside by your side and at whom you throw sticks when you see me. Do you hear me plainly?" said the man with some emphasis. This woman, hearing the remark, finally gave up and consented to sleep the rest of the night with the young man. She made no efforts to escape from him.

Just at dawn, while the daughter was fast asleep, this man got up and went out, turning to a dog again, and lay down outside at her side. While this man was yet lying with the woman, chatting secretly, he was painted with the painted hand on his white robe. The woman reached behind her bed and pulled out a paint bag in which there was red paint, together with tallow. Greasing her hand, she oiled the paint, and then hugged the visitor, touching him on the back and leaving the picture of a hand. "Now, I can tell who this is, for I cannot feel certain of his remarks."

In the morning this woman got up from her bed in deep thought, and recklessly took a vessel to go for water to cook with. "I wonder who that young man was that came so bravely. I would like very

much to see his face and hear his voice in the daytime. Well, perhaps he will meet me at the river some time," said she faintly. So she got up, taking the vessel, and went out quickly. When she started off on the trail, in anxiety to see her lover, this white dog came out from the side of the tipi, bearing that finger-mark, and ran on ahead, following the trail and prancing about. "Oh, pshaw! Can that be possible? Well, well! A dog coming into my tipi and sleeping with me. For nothing could I begin to do that, for I do consider my body a dear one. I have refused many whose faces are charming. I do hate to be married. Oh, my! That is a dreadful thing! I do wonder if it is my own finger-mark?" said she, not bothering the dog for fear it might be noticed. Reaching the river, she dipped out water with the vessel and started back hastily to her tipi. This white dog followed the woman at a certain distance, without being molested, and went back to her side and sat down. "Now, I must be getting some more wood for myself, and maybe I can free myself from this company," said she, taking her lariat.

So she went out to the timber by herself. This white dog started on ahead and jumped about in front of her. "Oh, pshaw! This white dog places a disgrace upon me, although nobody knows it. Here! Get away from me, you rascal!" said she, picking up a little stick and throwing it at him. The white dog then ran off and stopped just at the outskirts of the camp and remained, looking at her. Finally she reached and began to gather some firewood, when the white dog came running up to her, wagging its tail. "Oh, pshaw! I cannot stand this!" said she, just about to start for home. So she took up her stone axe and struck with all her might at the dog, inflicting on one of his ears a wound which brought some blood. The white dog, being very much hurt, ran off with pitiable cries, which lasted for some time. As this white dog was on the way to his own home, his ear bled much and finally the blood clotted. There was another big camp-circle below the river, where this young man belonged. Entering his own parents' tipi, he said to them: "Oh, father and dear mother, I am here again to be with you. Say, you old folks, make some moccasins and leggings and shirts as soon as you can. You may know that I was married out there and that my wife got mad and struck my ear, which bled considerably. I wish you would make about seven pair of each kind," said he with sympathy and much earnestness.

At this time the daughter returned to her tipi, carrying a load of dry wood, liberated from the dog. In the evening she was restless from the fact that her condition was changing all the time. She went

to her parents and visited them, sitting very quietly and suspiciously. "Say, my dear, what ails you? Has anybody mistreated you by word or deed? Why are you so timid this evening?" said the mother seriously. "Well, mother, you remember that one day I told you of my strange feeling, and since then I met a young man, or rather a young man entered my tipi at night and plainly told me of my condition. When he came in to see me, he was a perfect human being, but said that he was that white dog I had constantly driven away with saucy words. The strange thing is that when I saw him again he was a real dog, and when I was out after wood he came to me again, and I got mad and struck him on his ear, which made him run away," said she. "Well, dear, you should have been wiser than that. When that dog had entered your tipi at night you ought to have been kind and courteous, to see the result. It was not a very good act. Possibly if you had waited patiently better results would have been attained. He may have been a real man all the time, but as it is you disgraced yourself," said the mother. During the time the conversation continued, the daughter was taken sick. "Oh, my dear daughter, be brave for the outcome," said the mother, fixing up a place for her comfort the remainder of the night. The little brother, young in mind and having a genial disposition, stayed closely at home, extending sympathetic feelings for his sister's illness. Of course he didn't know the trouble until later on. The family were all together that night at the old folks' tipi. The next morning this daughter's tipi was somewhat deserted, for she was at her parents' in bed. "Oh, mother! Come quickly and hold me! Something is going to drop from me! Oh! It hurts me, mother! Come close to me, mother!" said she, shivering from nervousness. So the mother went to her and held her body securely. Finally there came out one male puppy, which was real white, moving about under her robe. Shortly afterwards there came out six males in succession, all of one color.

"Oh, my! There are my grandchildren! What a fine lot of children they are! Let us see! One, two, three, four, five, six, seven of them. They are very cute children," said the mother, smiling. "Oh, pshaw! Don't make such a big noise about the ugly things! I don't want them for my children. Say, brother, take a bag or something and put them all into it and then carry them to the river. You hear? Throw the bag into a deep place, and drown them. Go and do it quickly!" said the sister, taking her repose after the birth. So the thoughtful little brother took a thin covering and placed all the puppies in it. "Say, mother, these nephews of mine are very cute, aren't

they?" said the little boy. "Shut up, brother! I told you to take them to the river and drown them!" said the sister. "Dear, don't talk that way to your little brother, he is young yet and does not know what it is to get a scolding," said the mother. "Well, I want these taken to the river at once. I cannot have them for children!" said the sister. "All right, here we go! My! but they are cute little nephews!" said the brother as he stepped out of the tipi. After the boy had gone, there was deep silence in the family for fear of the daughter's temper.

As the little boy was carrying the loose bag of seven nephews to the river to drown them, a thought came into his mind. "I cannot do this, for they are lovely and jolly little ones. What I may do for their benefit my sister will not know, so I shall look after them for a while," said the boy, walking toward the river. As he walked, he would turn around to see if any one was watching, till at last he stopped at an old cottonwood tree, which was leaning close to the ground. It was a dead tree. This little boy placed his burden down for a while, and began taking the bark from the leaning tree, until he had enough. With these strips of bark, he built a small shelter, and lined it with soft grass. This shelter had thick layers of bark, which made it quite warm and safe. Looking around and seeing nobody in sight, he then placed these puppies inside. They seemed to be contented and cried a little, but their tiny voices could not be heard at a distance. The little boy returned home with joyful feeling.

"Say, mother, I wish you would give me a bigger piece of meat, for I am going out to play for some time," said the little boy. "Poor little boy! He gets very hungry sometimes. Here is a nice juicy piece. Take it, and now, dear, you must not be naughty with your comrades, and come home early," said the mother. "Oh, yes, mother, you know very well that I am always on time, for meals, and father knows it too," said the little boy. So the little boy went out, chewing the food. "Well, my partners have not yet gotten up. Maybe they have already gone to the river to play on the sand-bar, so I guess I had better go there," said the little boy. This little boy was humming and blowing his nose, to prevent his parents from objecting to his desire to play away from home. This little boy, thankful as he was, reached the shelter and found the puppies all right. They had all just received their sight, and were crawling over each other. "Well, dear little nephews, you are all so pretty and active. I want to play with you this morning, and I shall be the leader. Here is a nice juicy piece of meat which I brought over for you. I wish you would all take a turn and suck it good. That is the best that I can do for you," said the little boy. The

little ones being quite thirsty, crawled close to him, reached out their heads and each received a little nourishment from him. He would hold the piece to the first one, then on to the others, until the piece was perfectly dry. "Oh, my dear little nephews are so pretty!" said the little boy, taking one at a time and holding, hugging and kissing them on their cheeks. After he had amused himself with the little ones all the forenoon, he placed all into the bark shelter. "Now, dear nephews, be good to yourselves and stay close inside, while I go back to beg some more food for myself, but it will be for your benefit," said the little boy, laughing at them. This little boy didn't look back, for fear of being suspected.

"Oh, mother, is dinner over? I had such a splendid time on the sand-bar with my fellow mates that I almost forgot about the dinner," said the little boy, appearing innocent. "I had intended to save some for you, anyhow," said the mother quickly. "Say, mother! When I get through with this piece, dip some stock into that big bowl. I am so hungry that I can load my little stomach all right," said the little boy, earnestly. "Oh, pshaw, you greedy thing, you are making our mother do things unnecessarily. I wish you would be a little more respectable," said the sister with much feeling. "Well, well! Dear daughter, you should not speak so harshly to your little brother, for he is a meek and humble companion. Don't make him discontented at home," said the mother, pitifully. The sister then only looked at him scornfully, but the little boy was all the time talking with the mother about various games, etc. "Here, my dear child, take your stock and drink it. Surely, dear, you are quite hungry," said the mother, patting the boy on the shoulders. "Say, mother, I want to take it outside and let it cool off. Can't I do it?" said the little boy. "Oh, pshaw, you are a regular nuisance to our mother," said the sister. "Please, daughter, be kind to your little brother," said the mother with sympathy. So this little boy went out with a big bowl filled with greasy stock and seated himself on the ground for a while. He was humming away and dipping his fingers into the stock and licking them loudly, so that the folks might know that he really was drinking it.

After the folks had ceased to pay attention to him, he walked off to play. "Oh, my partners are going back to the sand-bar to play again. I must be on the move or else I shall miss the fun," said the boy, starting off with the bowl of stock. The folks believed that he had drank it all, and left the bowl. This little boy reached the shelter and found the little ones all right. They were walking about inside

and occasionally peeped out. "Well, dear nephews, I am so glad to find you all contented. You are so lovely and charming that I can't help but take you all in my arms at the same time," said the little boy. "Now, nephews, I have brought a bowl of nice greasy stock for you all. I want you to drink it quickly, so that I can return it soon, then I can come back again to play with you. The people will think that I am amusing myself if they should see me, but you must be quiet and stay close to your tipi." So the little ones got around the bowl outside of the shelter and licked the stock, without taking much breath. "Oh, my! that is a very nice one, and this one too. They are all nice and good natured," said the little boy, rubbing their bodies. After the little ones had drunk the stock or soup, he put them inside of the shelter. These little ones had their stomachs loaded heavily, which gave them a swelled appearance.

The little boy then carried the bowl back to the tipi slyly, then returned to them. "Here I am again, dear nephews. How are you getting along? Come out of there and let us have a good time," said the little boy. They were getting quite big by this time and able to run about. This little boy led them around, playing hide and seek, bear, etc. "Well, nephews, I have got to go back very soon, for my sister might learn of my good time. Let us all go back to the shelter," said the little boy, running ahead and the little ones following him. These little ones would prance about him and bite themselves for pastime.

"Now, dear nephews, be contented until I return. I am going back home and have a good rest. So you had all better go inside and do the same," said the little boy. These little ones entered the shelter, while he started off, jumping about on the way. Before reaching his home, he stopped at some blue-stem grass and played by himself, humming away and howling once in a while, so that the old folks might think that he was enjoying himself. It was getting quite late. Still the boy amused himself at a short distance. "Oh, Big-Belly (an expression applied to a small boy, for the reason that his stomach is never empty), come here quickly and come home and eat your supper," said the mother with clear voice. The little boy ceased playing and went over to the tipi singing and whistling on the way.

"Say, mother, I was playing husband by myself below that tall grass," said the little boy. "Is that so? Well! You are so funny! Take this and eat it, then get to bed," said the mother. "Give me a bigger piece, mother, for I am so hungry," said the little boy, smacking his lips. "Well, here, you take this fat piece and when you get enough,

save the rest for to-morrow," said the mother. The family then retired for the night. At this time the sister was able to get up and do the chores herself, but visited the parents at meal time.

In the morning the family rose very early. This little boy was quite happy and would assist the mother at anything. While she was getting some things ready for the meal, this little boy spoke out and said to his mother, "Say, mother, I do wish you would be kind enough to make a gravy or soup of clotted blood, mixed with nits (blooms which contains small seeds like those of the tomato and grow in ponds and along the edges of lakes), and if you have not the nits, make it plain, with clotted blood; I am very fond of it," said the little boy. (Whether the mother had a bag of animal's blood, or scrapings from rawhide, is uncertain. These scrapings are called clotted bloods, and make a good gravy or soup. It is probable that the clotted blood of an animal was being boiled for the boy.) "Oh my! You are always thinking of disagreeable victuals! Can you not give your mother a rest sometimes?" said the sister with passion. "My dear, don't be too saucy to your little brother. Be good to him, will you?" said the mother. The mother then proceeded in preparing the gravy. It was nicely cooked. "Oh, mother, dip a big share for me, you know that I am very fond of it, and I would like to carry out in a bowl some more of it for luncheon," said the little boy, taking a deep breath. "Let him have the whole kettle and get satisfied!" said the sister with greater passion. "All right! Give it to me mother, I can drink it all!" said the little boy. "Here, my boy, take it outside and drink it up," said the mother. So the little boy got up, took the kettle, carrying it out of doors. For some time he sat on the ground with it, dipping his fingers within and licking them. "Well, I see that my partners are going out to play, so I must go too," said the little boy, at the same time secretly picking up the kettle. The folks did not suspect his actions.

Reaching the shelter he saw that the little ones had been out playing close to the shelter. "Is not that a pretty trick? My! They are getting smart and active," said the little boy, advancing to the shelter. "Say, nephews, I am here again. Come out here. Here is a kettle of gravy for you all. I had to sneak away with it." The little ones, quite large at this time, came out and pranced about near him. After they had drank the gravy, this little boy slyly returned the kettle and returned to them. "Well, dear nephews, I am so glad that you are growing fast. Let us go over to the sand-bar and play there," said the little boy.

When the boy came back from home he found the puppies changed

to seven real boys, playing outside. "All right, let us all go there. It must be fine to play on the sand-bar," said the sweet tiny voices. So the party of boys went down to the river at a good distance from the water trail and that whole forenoon they amused themselves. The women would see the young boys at play, but paid but little attention to them. Just before noon this little boy said, "Well, it is getting toward noon. We must be getting back to the shelter." Reaching the place he told them to enter. After the boys were seated inside, they were all changed to seven young puppies, round, fat and very clean. "If my own sister still objects to my longing for food from my mother, then I shall tell mother to fix up a big meal. I will then come after you all," said the little boy.

"Mother, give me a big bowl of dinner, I have been playing so hard that I soon got very hungry." "Oh, pshaw, I think that you didn't throw away those puppies. I suspect that you are taking care of them, feeding them right along. When you get there, I want you to take them and drown them. Be sure and do this! You hear?" said the sister, angrily. "Yes, I think that you are so cruel as to abuse my little nephews. I want you to know that I have taken great pains in looking after them," said the little boy to his sister. "Taking care of those ugly creatures! Well, I do declare! Go and drown them, for I don't want them for children!" said she, scornfully. "Say, my dear daughter, don't talk that way to your little brother. I think you ought to respect him by this time, for he is growing fast," said the mother.

After the little boy had eaten his dinner he went out again to the place without fear. In a short time this little boy fetched all the little ones into their tipi by file. "Mother, look at my nephews! Aren't they pretty and plump? I wish you would cook a big feast for them," said the little boy.

At the other camp below the people had heard that a woman, who objected to living with a man, had given birth to young puppies. This was known at the time the young man had reached the camp and entered his parents' tipi. "Oh, pshaw! I wish you would take them at once," said the sister. "Well, I will take them out to the river and we shall have games on the sand-bar. If their father comes after them I shall have to let them go," said the little boy, faintly. "Come on, nephews, let us go back and go to playing on the sand-bar," said the little boy.

When they got up from their seats there were seven bright looking youths. Reaching the sand-bar the party had a fine time, when there came up a neatly dressed young man from below the river "I am so

glad to see my children well taken care of by their uncle. Although you have lived out of doors and lived upon what your uncle brought to you, it pleases me much. You may know that I have come after all of you, for your mother does not treat you well," said the young man.

"Say, brother-in-law, can you leave the oldest one behind and take the rest with you?" said the little boy with tears in his eyes. "Oh, no! I cannot allow it. I think that my children will be better taken care of at my own parents," said the young man. So he led them away, following the course of the river, toward the camp-circle, while this little uncle went home with grief. He entered the tipi and seated himself silently on his relatives' bed. "It is not my fault, but my sister is the cause of my little nephews going away with their father. I could not help but weep on the way, to see them trot off with their father. They are in fact a very fine and lovely set of young boys," said this little boy, wiping the tears from his eyes.

While this brother was talking the sister was heart-stricken on account of her boys leaving for good. So all at once she ran out into her own tipi and grabbed her robe and followed her children. Following their trail from the sand-bar, she overtook them about half way. "Say, father, there comes our mother. Shall we wait for her? Look, father, there she is," said the voices. The father to please his children slackened his speed, which enabled her to overtake him. "Say, man, can you let me have the oldest boy and take the rest on with you," said the wife, panting. This young man had grabbed a leg bone on the way. "Yes, you can have this leg bone for your daughter, and leave me alone with my boys," said the young man, giving the leg bone to her. This bone is called "notaríyäh," meaning, "taking it out." So the woman returned with "notaríyäh," while this young man continued with his little boys.

Just about sunset they reached the camp-circle and entered the tipi of the old people. "Well, well! My dear grandchildren, I am so glad to see you coming home with your father. Be seated and make yourselves at home. Here is your clothing which we have made for all of you," said the parents.

While this young man was resting easily after returning home, there was a sharp pitiful cry of a dog at the tipi. Since he had the knowledge of the dogs he didn't like the treatment of the dog that night. So he sent the oldest one to the place to inquire of the trouble. So the oldest one went out and ran to the place. This mother dog had a separate shelter by the side of a tipi. "What is the trouble with you out here?" said the errand boy. "I went into the tipi when there was

no one inside and stole a big piece of fat meat. I did it because my master would not give me anything to eat. I got a severe whipping for it," said the mother dog. "Say, young boy, when you get back to your father, tell him that I want to be free from this cruel master," said the mother dog.

In those days, dogs were used as servants to carry burdens and pack the tipis from place to place; therefore they were valuable. So the errand boy ran back to his father and said: "She says that her master never gives her anything to eat, that there was no one in the tipi, and being very hungry, she then stole a big piece of fat meat. Being suspected of the misdemeanor, she got a severe whipping for it. Then she said that she was getting tired of her cruel masters and desired to be liberated." "Well, in view of the facts just stated, the desire meets my approval. Let me see—I think there is a big river which has plenty of water and timber across the river and over that divide. We can all go and live happy the rest of our days. So you may run back and tell her to think of a plan to get away at night," said the father. So the errand boy ran back to the mother dog and said to her secretly, "My father thinks that your idea is a good one; that there is a big river over the divide that has plenty of water and timber, where we can all live the rest of our days. And in order to make a success of this, he wants you to think of a plan of getting out from here at night," said the errand boy. "Well, I am so glad to know that he approves of it. After the people have gone to sleep, you all come over with your father and carry these puppies of mine, and I shall bear some burden myself, too," said the mother dog. So this errand boy ran back and told his father, saying, "She said that we must all go over to her shelter and carry away those little ones and that she will bear the balance," said the errand boy. "Well, get ready, boys, and let us go," said the father, starting off.

So they walked over to her shelter and carried off the little ones under their arms, and the mother dog followed them. After getting out from the camp-circle, they stopped and stood all together, facing the camp. This man then straightened and advanced a little and with a loud voice howled (cried) with a long continuous cry. In a short time there came dogs with their young ones to this man and his children (seven boys) standing with a mother dog and young ones. While the people were fast asleep this man and seven boys with all the dogs started off, crossed the river, and went over the divide to a big river in perfect safety.

In the morning one old man cried out, saying, "All you people,

get up and see what is the trouble. There is no barking of dogs, neither is there a dog in sight. I am telling you this fact because my dogs are all gone. Their shelters are all vacated. What has become of all the dogs? Therefore you had better find out the cause. Just a little after dark there was the cry of a lone dog just at the outskirts of the camp. Think about that. If you can find out the origin of the disappearance of our dogs see the man who knows about them. We all know that we cannot get along without them. All of you people had better hurry and find trace of them!" The people went out of their tipis quickly, searching for their dogs, but they were all gone. That day there was quite an excitement and much fault found among the people. The next morning spies (young men by twos), were sent out into various directions to find the trail of the dogs. (It was found out that the man with seven boys led the dogs away.) A good many returned home with a smell of the trail, but there were two young men who had crossed the river and went over the divide, to go to the river, which was often spoken of.

In reaching the broad prairie near the river, they saw a smoke coming out of a tipi, which stood in the midst of the timber. "There, there! Don't you see that smoke in the timber and that white-looking tipi too?" said one. "Yes, there is where they are located. Let us keep on and see them," said the other one. So they kept on until they reached the edge of the timber. They saw long poles containing fresh meat and dogs at play. These dogs were plump and active and very sensitive.

As soon as the dogs saw them they made a terrific charge against their arrival. The man with his sons were inside, feasting on fresh meat and feeding the dogs all they could eat. The dogs were about to bite these young men, when they yelled for them to stop, but they kept barking at them. Seeing that the dogs were in earnest, they both squatted down, and the dogs retreated in peace. "Say, partner, we cannot do much, for those dogs are too fierce and bold. Let us go back and tell the people about their permanent camp," said one. "All right, maybe they can plan a good way to reach them," said the other. So they both returned to the camp-circle and told about the location of their camp.

The people sent four young men to see and coax the dogs back to the camp. So these four young men started off toward their camp. By noon they reached the edge of the timber and saw a nice looking tipi in the midst of the timber and a herd of fat dogs at play. The dogs, seeing them advancing to the tipi, made a terrific charge against them.

In spite of yelling at them to cease, they were at their heels, and knowing that the dogs were in earnest, they then squatted down, which made the dogs retreat. "Well, well! No wonder those young men got back disappointed," said one. "Yes, partner, we had better go back and tell the people about the conduct of the dogs," said the other one. So they all returned, much disappointed.

Reaching the camp, they told the people that they could not get near to the tipi on account of the dogs. "Well, since we are dependent on the dogs for various purposes, we shall have to send more young men out. It is possible that, sending more young men out, we may succeed getting them to us," said the people.

At this time the man with the seven boys knew that the people would insist on inducing a reunion with them. So the people sent six young men to make friendly terms with the man and boys. In other words, the dogs were the ones who fought the men and kept them from reaching the tipi. These six young men walked slowly, discussing a plan to reach the tipi. Some would say that there was no use in going to the tipi, because the dogs surely would bite them. Finally the party reached the edge of the timber and cautiously advanced to the tipi premises. While they were coming closer to the tipi, they saw plenty of meat hanging on poles and fat dogs at play. In fact, the dogs were hog fat. One of the men grunted a little and attracted the dogs' attention. The dogs all, seeing the men advancing to the tipi, made a plunge at them. At this time these people came out and yelled at them, telling them to leave the men alone. The mad dogs then retreated to the tipi, but kept making threats at them.

After the men had reached the tipi and greeted the people standing in front of the tipi, viewing the dogs, they said to the visitors. "One night that dog was unmercifully treated for stealing a piece of nice fat meat from his master, and she stole it because she was quite hungry, as were also her puppies. So to get justice for them they decided to leave for good. But since you are in earnest for a reunion we shall let you all come in and take a feast with us," said the father of the seven boys. So the men were permitted to enter this dwelling-place of plenty, and they ate with the people and with the dogs in good faith and generosity.

After this had happened at this lone tipi with all the dogs, they all returned to the camp with friendly feelings. All the dogs went back to their respective homes with better spirits. That dog who was badly abused for stealing, went back to her shelter.

Thus good feeling prevailed again. The people then started on a

hunt and took these dogs along. Toward the close of the day they returned with dogs well loaded with beeves. This mother dog who got punished was given fat pieces of meat the first thing, as also were all the dogs. So the dogs remained to this day. The people went after buffalo once and then peace was declared.—D.

Told by River-Woman. Cf. Nos. 90 and 91.

93.—THE SHE BEAR AND THE TWO BROTHERS.

There were two brothers who had had no experience with women. These boys were out in the prairie one day, and while they were consulting each other on such topics, they saw at a distance a person walking about; they were somewhat attracted. This person walked over the divide, and the boys watched closely to see if he came out of the divide, but he did not appear. So the boys went over to the divide where this person had gone, and after looking into the woods along the creek they saw a black creature lying under the shade of a tree. They stopped and questioned each other. Finally they concluded to find out what sort of a creature it was. So one brother took off his clothes and went to see the creature. This young man walked very slowly; on reaching the creature he saw that it was a black she bear. The bear lay on its back like a woman, fast asleep. The bear did not awake, but kept snoring away. So this boy got up satisfied, and went back to his brother. "Say, brother, get ready, and let us get away. That animal is powerful," said he. So he put his clothes on again. Both started off toward home. The boys were about home, when they looked back and saw She-bear was following them.

When this bear wakened she smelled a human being's presence. She tracked their trail from herself to the place where the boy had undressed, then she followed them closely, until they had arrived at a camp-circle. Inside the circle the boys took a zigzag way through the camp to dim the scent of their trail, and therefore get away. But the bear kept on the trail until she reached the tipi where the boys went in. Then she slowly walked to the bed of the boys and separated them and lay on the bed between them.

In the morning the boys were sleeping rather late and the father was calling them to get up to drink and eat their food. Finally they got up, and there was a bear with them. The boy who had had connection with the bear went out, and the bear followed him. The father put up a tent outside for the boys and the bear, and a big council was held to decide on the best way to get rid of the animal. It was de-

cided to kill the bear. So when these boys were sleeping sound, about midnight, and when the bear was also asleep, a company of Dog Soldiers came along and killed her.—D.

Told by Francis Lee. Said to have been obtained from the Sioux.

94.—The Adulterous Bear.[1]

There was a man whose wife often wanted to sleep at the back of the bed. Her husband, suspecting her, wanted her to take the front of the bed towards the fire. One night he went out for a considerable time and came back late very slowly and quietly. He saw that some one had just put his head and half his body into the tent.[2] Then the man walked softly up to the person to see who it was. To his surprise it was a bear, as he could see by the feet. Then he went back slowly and quietly and told his brother. "Get your gun and hide yourself at a short distance from the tent. I will go inside. When the bear flees, shoot him." Then he went in, and when the bear fled the brother shot him and wounded him, but did not kill him, and the bear escaped. The husband said to his wife, "This is why you wanted to sleep toward the outside. You have been guilty with the bear. Now we have found you out and you shall go with him." He took the gun from his brother and shot her dead. The bear reached the mountains and showed his wound to the other bears and told them of it. They became angry on account of his injury. They summoned each other, and assembled, and began to attack the entire camp of the people. They killed a number of them. Then the people got their bows and arrows and fought them. The bears had killed part of the people, but now were frightened off.—K.

95.—The Bear and the Old Men.

Two old men were sleeping in a tent with their backs to the fire. A bear came in, saw them, and taking a burning stick from the fire, touched one of them on the back. "Stop your foolishness," said the man who had been burned. "It must have been a spark. I did not touch you," said the other. The bear was outside laughing. After a time he came in again and burned the other's back. "Stop that," said the old man; "you are trying to do to me what you mistakenly think I have done to you." The other denied it; they grew angry and took up stone mauls and began to fight. The bear went off laughing.[3]—K.

[1] Informants J.

[2] Probably under the edge of the tent.

[3] For a similar idea cf. Russell, Journ. Am. Folk Lore, XI, 269 (Jicarilla Apache), and Hoffman, Ann. Rep. Bur. Ethn., XIV, 213 (Menomini).

96.—THE BEAR WHO PAINTED HIMSELF.[1]

A number of men who were traveling for war went to a certain place to obtain yellow paint. As they were on a high bank they saw a bear at the edge of the stream below them. He was painting himself with yellow paint. He drew streaks over his cheeks, down over his eyes, and marked each of his shoulders with his opposite paw. Then he looked at himself in the water. Then he painted his forehead and the back of his head, his sides, and his hips; and then he drew a stripe from his mouth down his throat over his chest. One of the men cried, "What are you doing, ugly one?" Then the bear cried out like a person, defecated, and ran off.—K.

97.—THE DECEIVED BEAR.[2]

There was a war party. As they were leaving a river, they saw a bear coming down the trail towards them. They prepared to ambush him and got ready to shoot. One of the men went back to the river, rubbed himself with mud, and lay down. The bear came, found him, touched his chest, and felt no breathing. He touched his belly and sides, but the person did not laugh. He touched his temples, but felt nothing moving. Penem, cum eius caput nudasset, mulcavit, sed etiam tum mollis erat. Postea corpus in os volvit ungulamque in anum oderans inseruit. Just as he was about to drag the body off, the man opened his eyes, seized the bear by the ears and swung himself about; the others came shouting, but the bear, excremento in omnis partes effuso, fled and escaped. If the man had moved or given a sign of life, the bear would have killed him.—K.

98.—THE BEAR AND THE SKUNK.

One day Bear was going along the road, and met Skunk, loping toward him. Both stopped a certain distance apart. "You may get out of my road, for it is mine," said Bear. "Oh, no! You had better get out of it, for it belongs to me," said Skunk. "Well! do you mean to say that I should get out of this road? Do you know that I am a powerful beast? You are such a small beast to attack me. If you don't want to get hurt, get out of my road," said Bear. "Well, coming to claim this road, you play foul. Understand that I too am a powerful beast, therefore you had better leave this road," said Skunk. "Oh, you are too small to tackle me," said Bear. "Yes, I mean what I said. Get out

[1] Informants J.

[2] Informants J.

of my road," said Skunk. "You cannot do much, such an ugly creature as you are, having small eyes and face, coming to claim this road. I tell you to get off this road," said Bear. "Oh, no! you cannot make me get out of this road, and you cannot kill me either. There is only one vital spot about me," said Skunk.

Bear, seeing a chance to get the best of Skunk, asked Skunk to tell him of the vital spot. "Well then, show me the vital spot, then I will leave you alone," said Bear. "When they want to kill me, they get behind me, and look closely at my rectum," said Skunk. "Well, then, turn around and let me look in," said Bear. Skunk then gave a sharp turn and lifted its tail and opened his rectum, and told the bear to come and look at it closely. "Now if you really want to kill me, open your eyes wide and take a good glance and I will be dead," said Skunk.

So Bear, wishing to get rid of him, walked behind him and stooped down and took a good glance. Skunk defecated into both of Bear's eyes. He staggered off from the road, holding his eyes, and cried for help. The sting being to much for him, he rolled and rolled on the ground, while Skunk yelled for victory and took a run on the road.

The dispute over the ownership of the road or trail and the result shows the approach of the disease and the healing power. Bear resembles the plague and the skunk the medicine-man. In all the treatments upon the sick, the spitting of the medicinal weeds and herbs is often employed, after the skunk's action on the bear. The method is used, even in the ceremonial lodges. The medicine-men use the skunk hide for their bags. The road which the skunk took possession of is the white streak on its back.

When a person gets stung from a skunk, of course it is very painful to the eyes. Immediately the person calls for an old moccasin, having a strong odor, and looks in with his eyes wide open. The eyes are cleansed again by the odor of the moccasin. It answers for eye-water. —D.

Told by Francis Lee. In an Osage tale, Opossum causes the death of Skunk in a similar manner.

99.—The Quarreling Porcupines.[1]

A party of young men who were on the war-path camped for the night. Next morning they heard a woman crying in the brush near the bank of the creek. They said, "There must be an enemy near us."

[1] Informants J.

So they sent out scouts, while they got ready and prepared their horses. Then they surrounded the brush. One of the scouts saw two porcupines sitting up like persons. The male was at the right. Soon they saw him strike the female with his left hand. He struck her repeatedly, looking angrily at her. She cried. The man motioned to the others to come and look. Then one of them said aloud: "What are you doing, bad man?" The porcupines looked up and started to run off.—K.

100.—THE PAINTED PORCUPINE.

Early in the autumn there was a big camp-circle near the thick timber. The people were having a prosperous year. The women had plenty to do at home scraping, tanning, painting and quilling hides. But porcupine quills were very scarce among the women.

In a certain family the wife was doing much quilled work, but didn't have enough quills to finish her "vow" (work). This family had a handsome daughter, who was very thoughtful and good natured to her parents. Having heard of a painted porcupine, she said to her parents one day: "Surely my dear mother has not enough quills for her work; I am going out to look for that painted porcupine and plead for marriage in your behalf; you know that I have no desire for a companion, but under the circumstances I am willing to offer myself to him; in the mean time you can gather quills and try to make out with what you have, mother." So this young woman started off and sought for a companion until she had reached the home of the painted porcupine.

"I have come over to offer myself to you; my dear mother is out of quills at a very important time; it is my sincere desire to marry you so that you may be a help to me and to my parents," said the young woman pitifully. After some time in consideration of the proposal the painted porcupine accepted, and they became a happy couple.

One day while they were both outside of their tipi, sunning themselves, the porcupine laid his head across the lap of his new wife, and said: "Now you can go to picking my quills (lousing) and deliver them to your mother; at this time of the year I have plenty of quills, but late in the summer I have very few, so bear in mind that I cannot furnish many during the hot seasons, but I am ever providing during the fall and winter," said Painted-Porcupine. So the wife began to pick the colored quills and fill up the bladder bags and took them to her mother. "Well, I am so glad to get them; you may tell your husband that I fully appreciate his favor and kindness," said the mother,

taking several bags of porcupine quills which were colored white, red, yellow and green.

After this married daughter had informed her parents in regard to the ways of her husband she went back to him. Thus the women still adhere to the various colors of quills for ornamenting wearing apparel, etc.

The young woman married Painted-Porcupine in order to be supplied with quills, already prepared—i. e., to a well-to-do man, that had a good home and attractive surroundings.—D.

Told by River-Woman.

101.—Thunder-Bird and White-Owl.

When they were in camp White-Owl and Thunder-bird (the summer bird) challenged each other for an exhibition of their powers. So Thunder-bird started up clouds, black as coal, making a tremendous noise and great wind. White-Owl (the winter bird) started its white looking clouds, which moved fast and thick, the clouds flying very low and blowing with a piercing wind. Now the black clouds and the white clouds met, but the white clouds of the white bird scattered snow, which drifted, so that there was a blizzard and nothing could be seen, and everything was frozen up. So the white bird gained the day and was considered the most powerful.—D.

Told by Greasy-Face. Found also among the Pawnee, Wichita, and Crows.

102.—Raw-Gums and White-Owl-Woman.

There was a camp-circle near the river. The ground was covered with snow and there prevailed sharp winds.

In a family there was a young baby just born. Both parents were very fond of the new baby. As is the custom, this baby was nicely wrapped up with buffalo chips, remnants of buffalo hide and other pieces of skin of animals.

The young baby was growing fast and was plump, and at times very noisy, especially in the fore part of the night. Of course the parents would do all they could to calm him, but he would cry freely until perfectly exhausted and then go to sleep. Early in the morning, when the old folks got up, they saw their baby nearly out of his cradle, but still sound asleep. "Well, well; I am so surprised to see our baby so lively. Surely he is doing well and you can see that he has tried to get out," said the wife, smiling as she began to unwrap him. The child was gentle of disposition during the day and slept

most of the time. When the night came on, the mother again wrapped the baby as usual and placed him to sleep. Finally the parents retired, lying on each side of their child.

Some time during the night this child got out of his cradle, and wandered off. Towards dawn he would come back to his cradle without disturbing his parents. In the morning when the parents got up they again saw their child nearly out of the cradle, but still sound asleep. "Oh! my dear child is so active and thriving. Just look at his broad breast and arms," said the wife, as she at this time started the fire. "Yes, he is quite a boy now," said the husband. The young baby was still asleep. Late in the day he awoke and began to cry, but closed his lips tightly. After the mother had unwrapped him he moved his hands and feet continually and gazed out of the top of the tipi into the deep atmosphere. Early at night the mother again wrapped the child comfortably and placed it to sleep. After the folks had spent some time chatting and telling stories they both retired.

After they had gone to sleep the baby got out of his cradle and wandered off. Again, in the morning, they found it partly in the cradle, still sound asleep.

Before leaving their breakfast they heard across the camp-circle much weeping and wondered. Another chief had died early in the morning.

Since this baby was born frequent deaths occurred at night among the good classes of people. The people began to wonder at it, and prayed for the discontinuance of lamentations. During the day this young baby was exceedingly joyful, but closed his lips most of the time. The parents began to suspect the child at this time, because he would be sleeping yet, when people were stirring about. They decided to watch him during the night, but somehow they could not keep awake.

The next night the mother wrapped the baby and placed it to sleep. Both the father and the mother lay on each side of their child, so as to find out its strange way. For a long time they kept awake, watching their child. Towards midnight they went to sleep; and the young child, hearing his parents snoring away, worked himself gradually out of his cradle and wandered off. In the morning when the parents got up this young baby was snoring with elevated head and mouth closed.

While they were eating their breakfast, and occasionally glancing at the child, the mother saw him open his mouth, and she saw in his teeth fresh morsels of human flesh. "Say, man, turn and look at those teeth with morsels of human flesh. There is the identical person who kills those chiefs. The baby, though human in form, must be a mys-

tery," said the mother to her husband. After the mother unwrapped the child it began to stretch itself and work its limbs all day long. Of course he would go to sleep at intervals.

At this time the parents both slept during the day, in order to find out the strange disposition of the child. Night came and the mother wrapped the baby rather tightly and placed it in the center of the bed to sleep. When all the people had gone to sleep and all the lights in the camp were out, the parents pretended to go to sleep, lying on each side of their child. Late in the night this young baby, Raw-Gums, woke up and fretted and cried loudly, but these parents both snored. Raw-Gums, believing they were both sound asleep, went his way, slowly leaving his cradle. At times he would look to see if they were really sound asleep. Raw-Gums then took his pieced buffalo robe and went out toward a chief's tipi. This chief was the only surviving ruler of the tribe, and there was much lamentation among the people on account of the recent losses.

Shortly after Raw-Gums had gone, the parents peeped through the breastpin holes of their tipi and watched their child. "Just look at him, will you? He is such a mysterious being, and we have got to do something to prevent him from doing his wrong deeds," said the wife, with deep breath. "Well, yes, we shall plan to get rid of him soon, before he kills any more," said the husband. Raw-Gums walked briskly to the chief's tipi and entered it. At this time of night there was a deep calm in the camp; even the dogs were sound asleep.

The parents watched the child closely until he came out, carrying the chief in his arms toward the river. "Say, look at him, with that big man in his arms!" said the wife. "Yes, I think he is a dreadful being; watch him closely, to see what he will do with the man," said the husband.

Raw-Gums ate this chief's flesh and left only the bones. How Raw-Gums killed the chiefs was a mystery. The parents saw him climbing the cottonwood snag, which had square edges at the top, and drop the remnant of the chief into the body of the snag. This snag was hollow from top to bottom. After they had seen what their child was doing at that time of night, they both went to sleep. About twilight Raw-Gums went back to the tipi and entered. Walking slowly toward the bed, and breathing easily, he managed to get back to his own cradle without disturbing the parents; but they both heard him entering the tipi, and lay awake.

After the parents had noticed the child's deed with the chief, they were so afraid that they slept in bed watching the child for fear of

being injured. Just as soon as the sun had risen, they got up from bed, and the wife made the fire.

"While the child is still sleeping, please boil enough beef this morning and clean out the tipi and spread some mats for seats," said the husband to his wife. So his wife hurried in preparing the food, and soon got it ready. Raw-Gums was still sleeping, all wrapped up, when the invitation was announced to the men to assemble in this tipi. When the men had seated themselves they were in somewhat gloomy spirits, because another chief had recently died. This invitation was an unusual thing, because in the camp they were still mourning.

"Well, young men, I have this day called you together in order to decide on the best plan to get rid of this child. Our chiefs have been taken away by this cruel child. How he kills them is a mystery. But we have good proof, for we saw pieces of human flesh remaining in his teeth. Until lately, while he has slept, his mouth has always been closed, but yesterday, while we were eating our breakfast, my wife called me to look at his teeth, and to my surprise I saw that some time he had eaten human flesh. Then my wife and I slept all day and watched him last night until he got out of his cradle and went to that chief's tipi. After he had done some act inside, he came out, carrying the remnant of the man to the river. Reaching a cottonwood snag, he climbed it with the body and dropped the body in the hole in the snag. When we both saw him doing this we began to be afraid of him. Now, since you men are supposed to correct the evils and suppress disorder and violence in the tribe and camp-circle, I want you to consider and devise a plan to get rid of this cannibal child," said the husband.

After the man had informed the men who had killed the chiefs, they were very much amazed and said nothing for some time. Finally they left it all entirely with the father, and told him to punish his child in the best way. So after the men had eaten the feast provided and had gone back to their respective tipis in despair, the father told his wife to provide him with fat from the tripe and unwrap the child. Without much conversation with his wife, in order to prevent the child from knowing, he then carefully wrapped this baby with the fat, and with all his might threw it out of doors, and at the same time he called the dogs to plunge for it.

When Raw-Gums lighted on the ground, he became a young man, wearing his remnant buffalo robe, and began to dance around the circle, singing thus: "A skeleton! A skeleton!"

When the bereaved families heard about Raw-Gum's conduct and

the disposition of the chiefs' bodies, they went to the cottonwood and cut it down. At the foot of this hollow snag they found the skeletons of their chiefs. The people, seeing that Raw-Gums was an extraordinary man, and on account of the recent mourning among the people, broke camp and left the locality.

When the people had deserted the place, an old woman, White-Owl-Woman, came to the place. "Well, I am so glad to see you; did you see me coming?" said old White-Owl-Woman. "Yes, I am enjoying myself on this old camp-ground," said Raw-Gums. "Let us challenge each other to an exhibition of power. We will erect a blue stem (grass) and burn it at the bottom. If this blade of grass falls toward you, then you will have to seek for good food," said old White-Owl-Woman. "All right, I am up to all kinds of fun," said Raw-Gums. So old White-Owl-Woman made the fire and staked the blue stem and started it to burn at the bottom. The blue stem burned and fell toward Raw-Gums. He then at once got up and went to the deserted camping places and brought in a good dried beef, with some tenderloin fat and gave it to old White-Owl-Woman, who ate it. After she had eaten the beef, she staked another blue stem by the fire and started to burn it, and it fell toward her. She then got up and went to the deserted places, and in a short time brought in tenderloin and dried beef with thick fat, and gave it to Raw-Gums, who at once ate it. Again she staked a blue stem by the fire and it burned at the bottom, falling towards the young man. Raw-Gums then got up and went away to a deserted place and soon brought in a nice fat roll of pemmican, mixed with berries, and gave it to old White-Owl-Woman, who at once ate it. "You are a good one, grandchild," said old White-Owl-Woman, who at the same time broke off another blue stem, staked it and burned it at the bottom. This stem fell toward old White-Owl-Woman. "Well, I cannot help it, the blue stem burned and fell over to me. So I have to go out and provide the food," said she. So she went about the deserted places and soon brought in a delicious roll of pemmican, mixed with berries, and delivered it to Raw-Gums. Raw-Gums received it and ate it with much relish.

"Now, dear grandchild, I shall ask some more questions, and if you can answer them I then shall consider that you are a powerful man with intelligence. In the first place, can you tell me what is the most essential article?" said old White-Owl-Woman. "Well, there is only one article which I consider to be essential for all purposes, and that is a moccasin," said Raw-Gums. "That is very good, dear grandchild," said old White-Owl-Woman. Raw-Gums was impatient. "Say, dear

grandchild, what is it that never gets tired motioning people to come over?" said old White-Owl-Woman, hastily. "Let me see—oh! It is the ear-flaps of the tipi that wave people to come," said Raw-Gums, clearing his throat. "Now, can you tell me what it is that never gets tired of standing in an upright position, and is very attentive on all occasions?" said old White-Owl-Woman. "Well, old woman, I cannot think of any but tipi pins, they never get tired of listening, and always are waiting to hear more," said Raw-Gums. "Well, dear grandchild, what is it that has two paths?" "Ha, ha! It is the nose; there is no other thing that bears two holes," said Raw-Gums. "Which travels fast?" said old White-Owl-Woman, lazily. "It is the brain (thought) that travels swiftly and at great distance," said Raw-Gums. "What animal is harmless to all?" said old White-Owl-Woman. "Well, the most harmless creature is a rabbit, and its color signifies purity and benevolence," said Raw-Gums, with louder voice. "Which of the two hands is the most useful?" asked old White-Owl-Woman. "Let me see—oh, yes, it is the left hand, because it is harmless, pure and holy," said Raw-Gums.

"Well, grandchild, you have answered my questions readily, and so this day is a glory to you You may now strike my head at the top," said old White-Owl-Woman, stooping down. Raw-Gums then struck her head with a stone sledge and burst her skull, and so scattered the brains, which was the snow, melting away gradually. That is why there is a season of vegetation.

Raw-Gums was a cannibal, though an infant.

If the old woman had not been conquered there would have been snow all the time. This story teaches that people must not tell falsehoods against their companions, neighbors and relatives. When a person has a large family, and people talk much of him, his family decreases in number, and thus is eaten up gradually.—D.

Told by River-Woman. For another version, see No. 101. A similar verbal contest is found in a Pawnee tale entitled "Speaks-Riddles and Knows-how-to-Solve."

103.—THE SKUNK AND THE RABBIT.[1]

The skunk was going on the trail just as day was breaking. The rabbit came along the same trail. Each blocked the other's way. "Get out of my course, my friend," said the skunk; "step aside! I tell you I shall go where it is my intention to go." "Why should I leave the path? I, too, am traveling this trail. Step aside yourself! Come,

[1] Informant *A*; text.

you are slow, while I am in haste!" said the rabbit. "Not so! No!" said the skunk. "You step aside! I will go where I mean to, old man. Come, get out of my way! Be quick! You are keeping me, I want to go on." "By no means! Step aside yourself, old man," said the rabbit. "Well, let me do something for you. Your eyes are bad, you cannot see. You cannot see my coming. I tell you my eyes are good. Just look at them, old man. They are good and small. I can see even under the ground. Well, shall I do anything for you? Your eyes are bad. Come." The skunk turned and stuck out his tail. "Come up close, look right at it, don't be afraid! Stand near and look closely. Are you close up now?" "Yes," said the rabbit, and the skunk discharged against him. Oh! The rabbit jumped aside, it smarted so, and rolled about with his eyes shut. "I told you so, old man," said the skunk. "What is the matter? I shall go where I intended. Thus I always leave them overpowered. I have given you medicine."[1]—K.

104.—Turtle's War-party.[2]

The people were going to war. An old man had been told to cry out that all were to prepare to go. The turtle heard the announcement and thought that he, too, would go. When he started, the people had already left. Then the wart (wanōu) started out and overtook the turtle. Vulva cum postrema advenisset, una cum eis progressa est. Ubicumque homines castra posuerant testudo perveniebat. Pulvere sordida et scabra et fatiscens verruca quoque perveniebat, in adversum se volutans; quacum una veniebat vulva luto maculosa et ore inflammato. Simulac ad castra pervenerat voce spumosa (imitated by narrator) dicebat: "Comitor ut mihi bene sit." Penem capite nudatum trahebat testudo. Cum quadriduum homines progressi essent, nivis casus ita gravis erat ut ultra progredi non possent. Itaque reverterunt, quod idem fecerunt testudo et verruca et vulva. The people had already arrived in camp, and these three were approaching it. The turtle went off the trail and remained there. The wart stopped in the middle of the trail, and remained there, outside the camp-circle. It said: "This is where I shall remain. I shall always be found in the same place, in the middle of the trail. Vulva, cum ad castra pervenisset, labiis crepans (smacking) dixit: "Ad castra obtinenda ceteris subsidio esse volui. Ad mulieres ibo, cum eis manebo inferiore ventris parte posita. Quo loco laeta ero; nam suavis est et ab omnibus desiderandus. Viri si me

[1] For an analogous encounter between coyote and snake, see J. O. Dorsey, The Dhegiha Language, Contr. N. A. Ethn., VI, 566.

[2] Informants J.

frui volent, ego concedam." Testudo dixit: "Propter oculos pedesque rubros mas habebor (hīwaçāa^{n}x, stallion). Humi vivam et in gramine ero. Coire opus meum est. Mulieribus satisfaciam."[1]—K.

105.—The Girl who became a Bear.[2]

There was a great tribe. The children used to play at being bear in the sand. One of them was an older girl. When they played, she said: "Bring the claws." Then she would tie the claws to her hands. They played that she was a bear, living in the sand-hills, and that about her den berries were thick. The smaller children would come to gather berries, and while they were picking, the one that played bear came out and attacked them. She had a little place where she used to sleep. Once she tore her younger brother's back, injuring him. In the evening, when the children all went home, she said: "Do not tell them that I have turned bear. If my mother asks for me, conceal it from her. But if you tell, nevertheless, I shall come to the camp." When her little brother got home, he did not tell that he was hurt. At night, when they went to bed, they saw something about the boy; and when they asked him, he told how his elder sister had become a bear. Even while he was telling it, the dogs barked, and the one who had become a bear entered the camp. At once the children and women mounted swift horses and fled, while the young men remained to fight the bear. While the rest were fleeing, the little boy who had told and his sister were left tied together to a cottonwood tree. While the men were still fighting the bear, a scabby dog going about the camp pitied them as he saw them bound, and with his teeth he began to loosen the rope with which they were bound. At last he tore it. When the children found themselves free, they began to flee, following the trail of the people at random. By this time the bear had killed those that had stayed to keep her back, and followed the fugitives. The boy looked back. Alas! she was coming. The two children had a ball. Whenever they kicked it, it carried them along with it. They did this repeatedly when the bear came close, until both became tired. Then the ball said: "Throw me up three times, and the fourth time kick me up. Then you will rise to this above (the sky) and be happy." The bear came near again. Then the boy threw the ball up three times. When he had

[1] For various versions of Turtle's war-party, see J. O. Dorsey, Contr. N. A. Ethn., VI, 271, (Dhegiha); Hoffman, Ann. Rep. Bur. of Ethn., XIV, 218 (Menomini); Journ. Am. Folk Lore, XIII, 189 (Cheyenne).

[2] Informant C; text.

thrown it the fourth time and it came down, he kicked it up again. Then they rose with it. They are three stars in the sky. When the bear failed to catch them, she fell back dead.[1]—K.

106.—Big Owl, Owner-of-Bag.

There was a big camp-circle. In one family there were a man, wife and a boy.

One dark night this boy got mad and cried over something. His mother tried to make him cease, and would make threats at him. "If you don't stop this I shall throw you out to Owner-of-Bag!" said the mother to her boy. Still the boy would fight her and throw away the food which she gave him. "Say, stop crying! Can't you mind your mother sometimes," said the mother. "Hii! Hii!" said the boy, kicking with his legs. "All right, Owner-of-Bag, come quickly, here is this foolish boy," said the mother, taking the lad in a lump, and throwing him out of the tipi.

As the boy landed he cried with one distinct note, for he entered into a bag widely opened by Owner-of-Bag in front of the door. When this boy landed in the bag, Owner-of-Bag immediately gave him a meal of roasted tongue, or round lump, which kept him from crying any more.

"I get so tired of him sometimes. I always take great pains to please him, but he is naturally mean and obstinate," said the mother angrily. The husband, lying on the bed, did not say a word, but crossed his legs and gaped loudly every once in a while. "You never try to make him stop crying! He will never be over it, if you keep on with smooth face. For my part, I did just right, and it will be a lesson to him," said the mother, tossing the utensils around and with a cross appearance.

The light in the tipi was getting very dim and finally they both went to bed without giving each other answer. This mother thought that the boy had gone off to his relatives for that night. The married people were very restless that night, wondering if the boy had gone to sleep with relatives.

Some time during the night the mother woke and ran out to look for her boy. She went to her relatives, asking for him, but he was gone. For some time she was running around from tipi to tipi, weeping for her lost boy, until she went back to bed.

[1] Cf. Gros Ventre; Navaho (Matthews, Mem. Am. Folk Lore Soc., V, 100); Dhegiha (J. O. Dorsey, Contr. N. A. Ethn., VI, 292); Jicarilla Apache (Russell, Journ. Am. Folk Lore, XI, 262.)

In the morning, after the husband and wife got their breakfast, relatives began to inquire of their trouble. "The boy got mad and fought me when I was trying to quiet him, and I threw him out of doors to punish him, and since that time I am unable to find him," said the mother. 'Well, well! We did not hear any boy crying last night. He might be at his partner's folks across the camp. Be contented, he will return soon," said the people standing around close to their tipi. So she started at the end of the camp, searching for her boy, until she had made a complete circuit, still the boy was missing. "I think that you people have hidden my boy from me. Please let me have him again," said she to the people. "No, no! woman! We would not do that. If we did know of him in the camp we would be glad to let you know it," said the crowd. There was quite a good deal of comment among the people, yet no one could tell the whereabouts of the boy. The relatives of this husband became somewhat indignant toward the wife. Finally this woman went back to her own tipi in much grief.

While she was lamenting over the mystery of the disappearance of the boy, a thought came into her mind. "Well, although I have punished my child for disobedience in such a way that people bitterly criticise me for it, I will this day pledge to make articles with nice, straight porcupine quills." Having provided herself with material, she then sat down inside of her tipi, and began her work in solitude and continued for days. In the first place she had the patterns cut out, and designs for porcupine work drawn out on wearing apparel and robes. For days she worked making two pairs of men's moccasins; one pair of woman's leggings with moccasins attached; one short shirt quilled from shoulders to the sides of the chest, also from shoulders to the hands, and pendants of quill designs from each arm; one scalp-lock shirt ornamented with discs at the breast and at the back, also bearing scalp lock pendants from each arm; one buffalo robe, well quilled; one buffalo robe, called image robe or shadow (this robe is a hard one to make, for it is quilled with many designs); one buffalo robe called an eagle-design robe (this is also well ornamented with pictures of eagles at the four corners of it), and one buffalo robe called one-hundredth robe (this robe is also nicely ornamented with parallel lines from one end to the other).

During all the time she was alone at her work her mind was strictly on the designs, for she wanted to make them correctly so that they might look tasteful and charming. Of course she would lay her work aside to cook meals and go out after loads of firewood.

The people had done much hunting, etc., and had entirely forgotten

the disappearance of the boy. Finally this woman finished the articles, which were very tedious to make, and wrapped them in one big bundle and made preparations. "Well, you may know that I am going out to search for my dear child. After I have been gone you may watch that divide for my return," said the woman, with signs of adventure. The relatives, standing around and conversing with each other relative to her journey then wished her a successful trip. So she packed herself and started off in steady gait.

As she was traveling along and in deep thought she was attracted by a voice. "Where are you going to, woman?" said this voice. "Well, I am in search of my dear child," said the woman. 'Since you are very sorrowful, and besides, all by yourself, I have taken pity on you. You shall find him without any difficulty. Just keep on and follow your instinct," said the voice. The woman, being very much encouraged by the voice, continued the journey and walked faster this time. Going over the broad prairies, crossing ravines, creeks and rivers did not discourage her, but increased her courage.

Toward evening she came in sight of a big river which had thick timber, and on the other side of it were high cliffs. The running of the river, and the singing of various kinds of birds produced echoes throughout the dense forest and along the walls of the high cliffs. The landscape, although picturesque, looked quite dangerous to the eye. When she reached the river she saw a tipi by itself near the edge of the river.

Advancing to attract the attention of the owner of the tipi, there came out from within a young boy. "Well, well! There comes my dear mother! Come in quickly, mother, before my grandfather returns! He went out after some beef and I guess he has not got through skinning. He is very particular when he is at home," said the boy. So this woman entered the tipi and her son remained outside. When she had seated herself and looked around, she found that the tipi was a big tree with grape-vines all around.

"Now, dear mother, I know that you have come after me and it will be a job to take me away, so I will cover you up in such a way that he will not notice you," said the boy. This boy was then a little owl, but conversed with her in her language. The big owl hooted in the distance, returning with some beef. "Say, mother, get under there, for he is coming home, don't you hear him?" said Little Owl. So the woman squatted down underneath a cover with her bundle, and the boy owl at once placed his nicely peeled arrow sticks on top of her. "I have returned, grandchild, but I left a beef for you to skin. Say,

grandchild, I think that your mother is around, for I smell her footprints," hooted Big Owl. "Oh, no, she didn't come," said Little Owl, sitting close to the fire. "Well, then, you had better go over there and skin the animal," said Big Owl. "Yes, I will go over directly," said Little Owl, poking the fire. "But, grandfather, I do not want these arrow sticks disturbed. I have them nicely laid at even distances, and if you should come in and touch or move one of them out of shape I am going to kill you," said Little Owl. "But grandchild, I think that your mother is here, for I do smell her body," said Big Owl. "Oh, no, she didn't come," said Little Owl, flying away to the beef. In a short time Little Owl returned with the beef. "Say, grandchild, I want you to go out and kill some beef to-day. When you go out, go to that hill and you will find a nice bunch of buffalo. After you have found one, hold your bag open toward the animal and it will go in without trouble," said Big Owl. "All right, I shall go over there pretty soon. But I want to tell you that I don't want my arrows disturbed to-day," said Little Owl, placing feathers, already prepared, against the heads of the arrows. "Now, you see these arrow sticks, nicely trimmed and the feathers placed along the sides of them? If you come in and get one feather out of place, I shall kill you," said Little Owl. "Yes, I think, grandchild, your mother is here, for I do smell her body," said Big Owl. "Oh, no, she didn't come," said Little Owl, flying away to the hill.

Running down the ravine he saw a bunch of buffalo grazing on grass, and slowly advanced to the fattest one. After killing it he held the bag wide open and the buffalo entered it. Placing it on his back he walked in with the whole beef. The woman was still under the arrows and covering. Big Owl showed Little Owl how to kill animals and to bring them in, at the same time anxious to find out if the woman was inside. "Say, dear grandchild, I want you to go again and kill about five buffalo and bring them in," said Big Owl. "All right, I will go over and kill them, but I want to tell you that you must not bother these arrows," said Little Owl. He had already fastened the feathers to the notched end of the arrows, and he laid them in a row at an even distance apart. "Now if you should come in and get one out of place I shall kill you," said Little Owl, flying away in search of buffalo again. Big Owl was in the top of the tipi (tree) when in conversation. "Oh, dear, grandchild, I am pretty sure your mother is here, for I do smell the footprints," said Big Owl. "Oh, no, she is not here," said the boy before leaving the tipi.

Running down the ravine and over another divide, this boy saw a small herd on the open range, shot and killed five of them. Opening

his bag and pointing it toward them, they entered into the bag. Packing it on his back he walked off with it to the tipi. Entering the tipi he found the arrows all right. "Say, grandchild, I am pretty sure that your mother is here, for I do smell her breath," said Big Owl. "Oh, no, she is not here," said Little Owl. "Well, then, dear grandchild, I want you to go out and kill ten buffalo. Be sure and bring them," said Big Owl. "All right, I will go over right away, but listen to me, I want you not to bother these arrows." The arrows were not quite finished. "See, they are all lying at an even distance apart. If you should come in and move one by accident, I shall kill you surely," said the boy. "Well, here, boy, I smell your mother distinctly. I am quite positive that she is inside, and comes to take you away," said Big Owl. "Say, if you don't believe me, I want to show this to you." The boy took up the stone club that was inside and stood close to the entrance. "Be sure and not bother these arrows during my absence," said he. So Little Owl flew away in search of buffalo.

After locating the animals he ran down along the deep ravine into a bush and squatted, then shot and killed ten of them. This time, he took pains to skin them. After getting through with five he came home. "Well, old man, you are here," said the little boy. "Say, grandfather, I wish you would go out and skin the rest of the beeves before it gets late," said Little Owl. So Big Owl flew away to the beeves.

This time the woman got up and told her boy to get ready, that she wanted to make her escape. "Say, mother, my grandfather is powerful and very cunning. If we should start now he will surely overtake us, for you hear he is coming home," said the little boy. Big Owl hooted at a short distance away and the woman went back under the cover. "My dear grandchild, I didn't skin one because it was getting late, besides I smell your mother distinctly," said Big Owl. "Oh, pshaw, I tell you that she is not here!" Don't you see I am too busy inside to notice anything outside," said Little Owl. Big Owl was then quiet for a while. "Say, grandfather, you had better go back and finish that beef before dark," said the boy, with commanding voice. "All right, but I smell your mother," said Big Owl, flying away.

"Well, mother, he is gone now," said the boy with fear. So the mother got up from the cover and brushed herself a little. Untying her bundle she took out two pairs of men's moccasins and placed one pair at the entrance, outside. "Now, dear child, I want you to keep up with me. We will try and escape from him. He is a ghost, but you are a human child. You are my child by birth. I took great pains to come after you, so you must follow," said the woman, stepping on the first

pair, then on those at the outside, and began to run away at full speed. When they had reached a small hill, she placed a pair of woman's leggings, then continued their escape.

By this time Big Owl returned and hooted at the top of the tipi, but there was no answer from below. "You can't get away from me," said Big Owl, lighting in front of the door. "Well, well! Here is a pair of moccasins," said Big Owl, entering the tipi. "Here is another pair they left behind," said Big Owl, looking around inside and he found that the boy had been carried away by his mother. "You cannot get away from me," said he, taking up the stone club. With all fury he ran around and around, counting the porcupine quills on the insteps of the moccasins. After finishing those inside, he began with those on the outside. "Oh, no, they cannot get away," said Big Owl, starting off with full speed. Reaching a small hill, he came to a pair of woman's leggings.

This woman, with her boy, reached a bottom and spread the handsome short shirt on the ground, then continued their escape. Big Owl, after having counted all the porcupine quills on the leggings said with anger, "You can't get away from me. There is no place for you to hide."

When Big Owl reached this short shirt, the woman stopped on elevated ground and spread a scalp-lock shirt. "My dear boy, run fast, for we want to get away from him." "Oh, mother, he will overtake this shirt and then go for us," said the boy, almost out of breath. "Oh, no, dear, I am going to kill him later on," said the mother. Big Owl was still counting the porcupine quills on the short shirt. He went around until he had counted every quill, then went on. After the mother and boy had left the scalp-lock shirt, they ceased running, for rest. "Well, dear boy, don't get scared, for he is far behind. Let us walk the rest of the way," said the mother. "Oh, no, mother, he is coming fast," said the boy. "My boy, look at him, he is still running around the scalp-lock shirt and counting the quills," said the mother. "Well, let us run again," said the boy, with fear.

Reaching nice level ground, she took from the bundle a beautiful stake-pin robe and spread it evenly. "Now, dear boy, let us continue our journey. I think he is getting tired by this time," said the mother.

At this time the big owl had left the scalp-lock shirt and was running very slowly after the woman and the boy.

The mother with her boy walked up to a small hill again and spread the image or shadow robe, then further on the eagle-design robe.

The big owl ran around the stake-pin robe, counted the quills on the designs, and then reached the eagle-design robe, which was somewhat complicated.

"Look at him, will you? When he overtakes us I shall kill him. He is slackening his speed now," said the mother. "Yes, but mother, he is carrying that stone club (the club used for beating dried meat with)," said the boy, with rolling eyes.

"Well, my dear grandchild's mother must be a wonder. She is a good one," said Big Owl, leaving the eagle-design robe and starting off for the chase. At this time Big Owl was sometimes running and again walking.

"Come on! Run with all your might! Come here and find out whether you can return alive or not," said the mother. Reaching a level piece of ground she spread the image or shadow robe, which was very complicated. "Come on! Run faster!" said the mother to Little Owl.

"My daughter, I will get you if I can overtake you," said Big Owl, after counting the quills on the eagle-design robe. He was very much weakened and somewhat dizzy.

"Well, dear child, it is no use to run ourselves to death, let us walk along slowly," said the mother, looking back to see him. Sure enough, Big Owl occupied more time on the image or shadow robe than the previous articles. For a long time he walked around, stopping to rest, then going on. After finishing with the robe, he took a deep breath and started off in the direction of the mother and the boy. Every now and then he would stumble and fall down. The foam was coming out at the corners of his mouth. "Come on! Run faster! He is up again and he is to try again! He is getting nearer to us," said the mother, smilingly.

Before Big Owl had gained on them, she then spread the one-hundredth robe just a short distance in the timber. The mother and the boy then went under the bushes to watch him. With the foam in his mouth, eyes prominent and panting hard, he reached the one-hundredth robe. He stood for a short time, then began to walk around and around, until he got to staggering and fell down, exhausted from the long chase. Big Owl fell down after he had counted half of the robe.

The mother and the boy arose from the ambush and went to him. Being so helpless from fatigue, he said to the mother, "You have conquered me at last; take this stone club and strike the center of my forehead. Then take your boy back," said Big Owl. "You do not need

to tell me what to do," said the woman, taking the club and striking the forehead, completely breaking it to fragments. "This is the way that the skulls of the dead shall be treated," said the mother with much pride.

That is the reason that the people still crush the dead bones of people when they accidentally meet with them, killing the bad and evil desires, or driving away the visiting plague. It is said that the owls are bad people, for they carry off many sick people, i. e., influence the people to die.

So the mother and the boy left Big Owl and continued their return journey. Reaching a divide they saw the camp-circle, covered with blue smoke.

"There, over yonder, comes the woman with her boy!" said the people, standing outside and gazing at them. "Yes, that is she, with the boy, for she said to us before leaving, to watch the divide closely," said the interested ones. At last they returned and went back to their own tipi. While the boy was walking to the tipi, people overtook him from all sides, and shook hands with him. Even after he was taken inside the tipi many entered and saw him. Thus the family was complete again.

When children are quite young and very distressing at meal time, or during the night, their parents would scare them by saying that the Owner-of-Bag was around, "Here, Owner-of-Bag, take this child, we cannot make it quiet." "Be still, for he might come and take you!" Of course the young children do not know the party, but they do get frightened and hold their peace.

When a person is sick or any one sees bad visions or signs of troubles, a pledge or vow is made by the friend to make any of the things mentioned in the story. Of course there are a good many things that are quilled and ornamented for taste and fashion. They think that doing those things on behalf of friends brings them purity, strength, and above all, leads them to health and prosperity.

This woman traced the boy and was aided by a voice of a person, and on her return, aided by her works in porcupine quills. Sometimes a woman during pregnancy makes the vow and makes the tipi designs, in order that she may have an easy delivery.—D.

Told by River-Woman.

107.—The Red Speckled Horse.

There was a camp-circle near the river. Just at the outskirts of the camp a man and wife camped. He did this because he had quite a herd of ponies. His wife would go out after the stock in the evening and have this red-speckled horse staked out with some of the best horses. The husband was very fond of this horse and very seldom used him, and therefore it got very fat and pretty. In the mornings this wife went out and turned out this red-speckled horse with the rest. Some of the horses would get out at a short distance, and the wife would go out to round them up. For a long time the wife attended to the stock, while her husband attended to other duties, etc.

When the wife drove the herd out to a good range, the red-speckled horse got fascinated with her. In a short time she was in love with the horse, and every time she drove the herd out the red-speckled horse would have intercourse with her. The wife was somewhat backward in attending to the stock, since she had experience with the horse.

One morning the husband said to his wife, still asleep: "Say, old woman, I do wish you would get up now and turn the stock loose. It is quite late in the day now. Then after breakfast I want you to drive them beyond that timber by the river. I saw the grass to be in fine condition the other day. Round up the herd carefully and drive them before anybody sees the range." So this wife went out and turned the stock loose. They were going off to a little ravine and grazed. The wife then prepared for the breakfast. "Be sure and drive them beyond the timber, do you hear?" said the husband. After eating their breakfast, she went out and caught the gentlest mare. She mounted it and drove the whole herd to the range. The wife returned and attended to something at home during the day, until toward evening.

"Say, dear wife, you see that it is quite late in the day. I want you to go and bring the herd for the night. Don't leave a single one, please," said the husband. So she went out to the herd and drove them close to their tipi.

While they were both trying to catch the red-speckled horse, it would neigh like a stallion about her. "Oh, pshaw! I wish you would behave," said the woman. After catching the red-speckled horse she staked him out by the tipi, also caught the prettiest ones and staked them near the tipi.

The next morning, before breakfast, the husband told his wife to get up again and turn the stock loose, which she did. "Now, dear

wife, I want you to drive the herd out to a good range again. Be sure that there is none missing," said the husband, preparing to do something at home. After breakfast she went out, carrying her lariat, caught the gentle pony, mounted it and drove the big herd to a good range. She didn't return until toward noon.

"How is the herd? Do they graze about together?" said the husband, leaning back against the lean-back. "Oh, yes, they are so good about staying together. I would have returned sooner, but I could not help stopping on the hill and watching the herd," said the wife, seriously. "That is good. I am so glad to hear that you take an interest in the herd," said the husband. The wife then resumed other duties inside and outside.

"Say, dear wife, it is about the time for you to go out after the herd. Be sure and drive the whole herd," said the husband. "All right, then I will now start. You must not get out during my absence, for fear that somebody may come in and disturb our property," said the wife emphatically, and started off. In the course of time she drove in the herd.

"Well, well! I am glad that you have come in early. Please stake that red-speckled horse first, and stake him near our tipi," said the husband, kindly. So she caught the horse and staked him near the tipi. When she went near the horse, she attracted him, and he began to neigh like a stallion. "Oh, pshaw, what is the matter with you? Stop your nonsense, will you?" said the wife to the horse, who was kicking the ground and throwing up its tail. She then caught the rest and staked them. Most of the mares that were gentle were being staked out, which made the others stay close during the night. The man and wife spent the night in chatting and laughing. They were very wealthy in stock.

In the morning the husband got up early and said to his wife: "Say, dear wife, I see that it is about sunrise. Please get up and go out and turn the stock loose. Be sure and head them off toward that timber near the river." "Oh, my dear, I am so sleepy yet, can't you go out yourself and attend to them?" said the wife, gaping in bed "Please get up and do it. Take a big drink of water and then you will be brighter," said the husband. Finally she went out, and advancing to the red-speckled horse, it began to whinny like a stallion, kicked the ground and lifted its tail to her. "Oh, pshaw, what do you want? I wish you would stop your foolishness," said the wife to the horse. She then turned the red-speckled horse loose with the rest. "Now, dear wife, I want you to go out again and drive the herd to that good range.

Be careful not to overlook a single one." "All right, I shall start pretty soon, but you must stay at home. Look after our tipi," said the wife, starting off with a lariat.

Reaching the gentle mare, she caught and mounted her and drove the herd off to the good range. For a long time she did not return, not until about noon. "Oh, my! I am unusually tired, for the stock was so very gay and lively that they scattered among those hills and ravines. I had a time in holding them together," said the wife. "Is that so? Well, they never did that before. It may be that they are getting quite fat and feeling good," said the husband, briefly. "Oh, dear, my back aches now. That crazy horse kept on walking off with most of the horses, which made me very tired," said the wife. Finally they both went to their usual occupations at home.

"Here, old woman, come in! I want to tell you something." The wife came in with weary appearance. "I want you to go out again this evening and round up the herd. Be sure and drive them over before sunset. Count them before starting to come in," said the husband. "Oh, dear, I hate to go out this time. You had better do it yourself," said the wife. "Well, old woman, it is easy to go out and drive the herd to our premises. So please to go and drive them early, so we can have more time for pleasure," said the husband.

At last she got up and went out lazily, carrying her lariat under her arm. Reaching the gentle mare, she caught and mounted her and drove the herd into the outskirts of the camp-circle. Whenever the herd was driven in the people would gaze at them and wish that they could have such a herd. "Say, old woman, get them together and let us corral them and catch that horse of mine, and then we can attend to the rest later on," said the husband, good-naturedly. So she rode up to the red-speckled horse to lariat him. This horse would whinny like a stallion, kick the ground, lift his tail from side to side, and otherwise act peculiarly. "Oh, pshaw! This horse is crazy, he is always doing that when I advance to him," said the wife. At this time her husband smiled a little and aided her in catching the horse. She then dismounted the gentle mare and staked out the horse near the tipi, also caught the others and did the same with them. The whole herd stood very quietly and the couple went to bed in good humor again, teasing and joking each other. In the morning they both awoke at the same time and talked about the stock before daylight.

"Say, dear old woman, I think you had better get up and go out and turn the stock loose. Go to the red-speckled horse first. Get up, dear, before they get restless," said the husband. "Oh, my, I do hate

to get up so early! But since you order me to do it, I shall do it with the greatest of pleasure," said the wife, getting up from bed, still gaping. The colts began to whinny for their mothers, who were grazing. So she went out to the red-speckled horse. The horse began to whinny like a stallion, pawing away on the ground, swinging his tail and charging for the woman, but he was still tied to a stake-pin. "Oh, dear, I do wish this horse would quit his foolishness. It provokes me to hear such noise. Be quiet or I will punish you!" said the wife, turning him loose from the stake-pin with the rest. She then walked in again and cooked for breakfast. "Now, dear wife, I want you to go out and take the whole herd to that good range and come back soon. Watch their course before you leave them," said the husband. "All right, I shall start pretty soon, but bear in mind that I want you to stay at home. You hear? You must have gone out yesterday, for some things were out of place," said the wife, starting in a hurry. At this time the husband suspected his wife for staying so long with the herd in the mornings. Not only that, but he had noticed the action of the horse toward her.

So the husband was in a different mind and thought his wife must have something to do out in the range. "I shall have to find out this guilty action to-day. I cannot stand the foolishness much longer," said the husband. So he got up from bed, put on his leggings and a pair of moccasins and robe, with choking throat, for he was not in good spirits. So he walked down the river and followed the course until he came even with the timber and the hill, and then crawled slowly to get closer, so as to see his wife. This wife had not yet got to the timber when he arrived at the range. As she was driving the herd, the red-speckled horse was with her. This horse would chase the others away and bite them for coming near to her. She was still on the gentle mare and looked back occasionally toward the camp-circle. After she had gone beyond the timber and dismounted and turned the mare loose, the red-speckled horse then rounded up the whole herd and drove the woman in the midst. She stooped down and lifted up her dress; the red-speckled horse came along prancing, swinging his tail and covered her. After this the herd scattered. She then straightened herself, picked up her lariat and walked off toward home. The red-speckled horse then snorted and shook his body, took a good look at his wife, and then walked away, grazing.

When the husband had seen what had happened at the range, he went back quickly to their tipi. Feeling very sorry, he at once went to bed again, covering his head. "Oh, my, I am so tired," said the wife,

entering the tipi with silly looks. "Say, man, get up! Don't you know that it is daytime," said the wife, stirring the fire. "Oh, I won't do it. You must go right back to your husband. Leave me alone," said the husband, angrily. "What! My husband? Who is my husband? Don't try to pick at me," said the wife in an innocent voice. "Ah! You think that I don't know of your secret actions! Who was it that stood over and let that red-speckled horse enjoy himself?" said the husband angrily and with a frown on his forehead. The wife then made no attempt to clear herself, but held her peace to prevent further trouble. She was allowed to remain at home during the day at this time. There were no friendly words between her and the husband. She of course did some work at home to quiet her husband's temper.

Early in the afternoon the husband went out after the herd himself. When he had come within a short distance of the herd, the red-speckled horse was whinnying like a stallion, and occasionally looked toward him The horse, seeing that it was not the wife, stood still and went to grazing. "Ah! I have a good proof now! That is the reason that she always stays rather longer than is necessary. I will see more of it at the tipi," said he, driving the horses and mares and colts to the camp for the night. He was rather sharp in words to the red-speckled horse on the way. Finally he had driven the whole herd over the hill. When he reached the camp with the herd, the wife came out with a lariat in her hand and stretched it, ready to lasso. When she had a loop for the red-speckled horse, it ran up to her, whinnying at her from behind. "You get away from me," said the wife sharply to the horse. The husband was angry then, but held his peace until she had all the horses and mares which were gentle staked out. After this was done, they both went into their tipi with rather peculiar spirits.

"Is that the way you always do when I send you out with the herd? To hide this shameful act from me makes my body quiver from the insult. Did you do that? Say, wife, I know that I should not talk to you in such a manner, but it is my duty to find out why this horse acts so guilty and is fascinated before you," said the man. This wife, knowing that she was surely caught, didn't have the courage to make any denial. She was being talked to about her crime, but she did what would be pleasing to her husband. While the husband was talking to her, he became quite furious against his horse. "I am very sorry that I have this day found out the secret connection. I have done much for my horse, because I loved him. Notwithstanding all the favor I have shown him, he has treated me wrongfully and disgrace-

fully," said the husband, with watering eyes and heavy beating of the heart.

Just when the sun was setting with a deep glow he took his bow and two arrows and went out. When the horse saw him leaving his tipi, it began to whinny at him, thinking he was the wife. Advancing to the horse with quick steps and full of energy, he took aim at his heart and shot his horse. This horse staggered around, and he again sent another arrow from the other side, which landed on the ground. This red-speckled horse vomited and staggered until he fell dead on the ground, still tied to the stake-pin.

The sun had set in the western sky. "You may now enjoy yourself with him! Go and see him as often as you like," said the husband, with sarcasm to his wife, who was still swallowing her saliva with some fear. For some time both exchanged no words, and they retired with gloomy disposition.

In the morning the husband awoke his wife to go out and turn the stock loose. "Say, I wish you would get up at once. Go and turn the stock loose and drive them to the range before breakfast," said the husband abruptly and still in different spirit. "Oh, my! I am quite sleepy yet," said the wife, taking a long gape and sneezing toward the wall of the tipi. The wife then took her lariat and went out of the tipi with a deep cough, to clear her voice. Looking to the camp-ground, then to the location of the horses, she was surprised to find them all gone except the dead one.

Without any word of exclamation she returned, and, entering the tipi with courage, said to her husband, still in bed, his head completely covered up: "Your thoughtless act of last evening has made the whole herd desert us. That red-speckled horse which you shot dead yesterday has taken away the herd. He is lying on the ground, but the rest are all gone, leaving no trail behind." "Is that so? Do you mean to say that the whole herd is gone except the dead one? Oh, my, my! I cannot bear that. Something has got to be done to get them back. They may have stampeded early this morning," said the husband, putting on his leggings and moccasins. "Oh, yes, they are all gone. Just get out and you will see," said the wife with a hint. So he went out, and surely the whole herd had gone excepting the dead horse

Feeling heart-stricken, he went back into his tipi and began to beg his wife to tell him if there was any secrecy between her and the dead horse. The wife still held her peace, but kept on with sorrowful disposition. "Say, dear wife, I wish you would have mercy on me to tell me what gifts you have got from him. I want you to forgive me,

will you?" said the husband, pitifully. "If you had behaved yourself and acted without jealousy to your horse and allowed him to reveal things to you, it would have been for our future benefit. But on account of the injustice that you have imposed upon him, it is useless for me to do anything to make amends," said the wife recklessly. "Say, dear wife, I wish you would gladly go to him and ask him for his tender mercies and extend my repentance to the end that I may recover my stock," said the husband. "I know that you hated to lose your stock, so did I. But you must understand that you did wrong to him, and that is the reason that he has taken away with him the herd. It is the plain fact that even in the vast herd you had, there were to have been different colors of horses in your herd. Since you wanted to own good looking horses, this dead horse thought of a way to please you and help," said the wife. "Well, my dear, I have just said that I wish you would go out and tell him that I have made an apology to him, and, above all, request that I want to have the herd brought back to us," said the husband. "I thought you would beg from me. I was doing it on your behalf, but you got mad. Keep still now, while I go out and wake him up," said the wife.

Reaching the dead horse, she said with good-natured voice, "Say, get up! Your partner wants you to go after the herd," and returned to the tipi. "Yes, wife, I shall be glad to get them back again. Please do your best, will you?" said the husband, smiling. So the wife went out again and said to her lover: "Say, your partner wishes to get his horses back again. He admits that he did the act without careful thought," said the wife. (In early days, when a young man was caught with a married woman, his parents' stock or his own were either demanded or killed outright by the injured one. The following paragraphs will tell how the red-speckled horse brought the finest of horses with his wife to make a payment for damages.) The dead horse then moved his limbs. "Pray, do your best and get his sympathy," said the husband. So the wife then went out and spoke to the horse a little louder this time, saying: "Say, your partner wishes your sympathy now," at the same time the woman looked at the body of the horse. At this time it moved about and breathed for some time. "Wife, you may know that I did very wrong, but now I want you to forgive me. Please hear me and do what I have requested," said the husband. So the wife went out and reached the dead horse, and said with a clear voice, "Say, your partner wishes you to get up and make yourself known this day. Show that power that you have," said the wife to her lover and husband. When she had said these words, the

red-speckled horse got up and shook himself, took a big sneeze and lifted up his ears and swung his tail to and fro. When the husband heard the horse whinny four times, he went out quickly to him. Just as he got near to him, the whole herd had gotten back, the animals still panting and the colts and mares whinnying. In fact the animals were glad to be together again. Being so grateful, he went up to his horse and began to hug and kiss him tenderly. "I want to tell you, my horse, that I did wrong, but it is all over with, so we all can be happy again," said the husband. The husband attended the stock this time.

"Say, wife, I would like very much to have a white horse, with real black ears, horse that has small black eyes and a nice conspicuous black spot at the root of its tail," said the husband to his wife, who was then in generous humor. "All right. Then you may go after that mare I am so fond of and bring her to me, that mare I ride so much," said the wife. So he went out to the herd and brought in the gentle mare, and the red-speckled horse following. So she saddled the mare and mounted her. "Say, man, see that divide in the east? I want you to watch that small ravine dividing the range until I come out of it," said the wife, hastily, as she started off with the red-speckled horse.

Of course the husband knew that besides searching for the object of his wish, something would take place with the couple. He waited patiently and watched the spot with eagerness, till at last the wife rode over the divide through the ravine, followed by the red-speckled horse and the new black-eared horse. "Well, well! There comes my wife with my desire," said the husband washing his teeth with saliva. The wife reached the tipi and said to her husband, "Here is your horse, take him. He is perfectly gentle. Bridle him and get on him," said the wife, dismounting from the mare.

The husband stepped up to his wife, hugged and kissed her tenderly, and congratulated her for her good deeds, etc. The wife entered the tipi. The mare and red-speckled horse grazed about, while the husband caught the new horse and mounted him. Being very proud of his new property, he rode the horse around the camp-circle. Whenever he came to a group of people, they would remark on his splendid horse, "What a nice looking horse that is!" "Well, he must have raised it." "It is his own," said the spectators. "Yes, it is mine," said the husband, as he was returning to his home. He then drove the mare with red-speckled horse to the main herd, leaving the good wife to do what had to be done at home.

The next morning he faced his wife and said in loving voice: "I

would like to have a nice horse added to my herd to-day, dear wife, an animal that has a whitish color, with bay specks all over the body, and golden mane and tail." So he ate breakfast with his wife, both having smiling faces. "Well, then, you go over to the herd and bring in that gentle mare again; that mare that I rode a good deal," said the wife. So he went out to the herd and brought in the gentle mare, together with the red-speckled horse. "Now, wife, here is the mare with the red-speckled horse," said the husband. After the wife had finished her chores she saddled up the mare with good saddle blankets, starting off in the same direction. The husband remained at home, and at times went out to see if his wife was coming in. It was about forenoon when she came over the divide through the ravine, and shortly afterwards, the golden-speckled horse, with the red-speckled horse. Reaching the tipi, she said to her husband, who was just coming out of the tipi, "Here, take this horse. He is perfectly gentle in every way. Bridle him and use him. I have already told you that they will be of gentle disposition," said the wife, dismounting from the mare. "Well, well, I am so glad to hear your good words, and much more pleased to get a good gift from you," said the husband, softly. The husband lassoed the horse, bridled him and mounted him. He rode the animal through the camp-circle without any trouble. "Say, partner, that man must have a good breed of stock. It is possible that since he is out all the time with the herd, the horses may voluntarily get into his herd." "Oh, well, he has plenty of them, they get bigger and prettier." "I do wonder where that man gets such magnificent horses." "He may get them from herds of mustangs," said the people at various places. Reaching his tipi, he drove his stock with the rest to good pasturage for the night. Both the husband and wife spent the night in pleasant memories, etc.

In the morning during breakfast, he said to his wife, who was then wiping her utensils, "Oh, I do wish I could own a light dapple-gray horse to-day," his eyes twinkling and moving his hands impatiently. "All right, I shall see about it. Then you may go out into the herd and catch that gentle mare and bring her in. Go right away!" said the wife anxiously. So the husband then started off with his lariat and shortly afterwards brought in the mare. "Oh, old woman, here is the mare," said the husband, gently. So she caught the mare and mounted her. "You must watch the same place, so you may know of my arrival," said the wife. The husband remained at home doing some work and waited patiently for her return. It was about the middle of the afternoon when he went out of the tipi and sat down against it.

Finally she came over the divide through the ravine, followed by two horses, one of which was the red-speckled horse. "Here, man, lasso this horse, he is perfectly gentle to use right now if you want to," said the wife, dismounting from the mare. "Oh, my dear wife, you are so kind-hearted. Just come over and lean your head toward me," said the husband, kissing the wife tenderly and embracing her. So the husband at once mounted the dapple-gray horse and rode around the camp-circle. "Oh, my! That man has plenty of good and fine horses!" "Yes, he is a lucky man." "It is because he is quite stingy." "Not only that, but he is true to his stock, and he looks after it day and night." said the people. "It is true that I have good horses. That is the way to have a herd. Let them be good and plump all the year around," said the husband, emphatically. After he had viewed the camp on the new horse, he drove the mare with the new horse to the herd out to good pasturage for the night.

In the morning during the breakfast he said to his wife, facing toward her, "Say, dear wife, I do wish now that I could own a mouse-colored horse,—an animal that has a black mane and tail, also a long black streak from neck to tail, all the legs at the knee joints striped crosswise, and also a hazy face, like smoke." "All right, I shall try and get such an one soon. You may go out to the herd and bring that mare again, the one that I have ridden a good deal," said the wife, with deep breath. So he started off, carrying his lariat, and soon brought the mare in. "Here is the gentle mare, old woman," said the husband. "All right, I will be out soon. Leave her standing for a while," said the wife, perhaps fixing up herself. Finally the wife came out, saddled up the mare and mounted her. "You must be sure and watch that ravine to-day. It will be the last time for me to get out and demand a horse for you," said the wife as she started off. The husband became impatient late in the afternoon. "I do wonder if they are going to come back. Surely this time he will get away with my wife," said the husband, with limp head and hands. It was quite late in the day, when at last she came out through the ravine just before sunset, about the same time the red-speckled horse was shot down on the other day. "Here, man, lasso this horse, he is perfectly gentle. Get on and ride around if you want to," said the wife, dismounting from the mare. "Oh, my dear wife, I must thank you for this, and hereafter I shall be thoughtful in everything," said the husband, lassoing the blue-faced horse. So before the sun set he rode around, and the people talked of his new horses. They all had the impression that he had raised them,

but that is the way the horse paid for his crime. Both were kind and good to the horse.

In former years, men when caught with married women paid for the crime in horses and goods, the peace-pipe being taken along, with which to obtain mercy. Generally the old people are called upon to make the peace. If there is no apology from the guilty party, the offended goes out and kills the horses and takes them away by force. The woman is slightly punished by beating; others who are shamefully insulted cut the woman's hair, or cut off the end of her nose, whence the "cut-nose woman."—D.

Told by River-Woman. Connection between a woman and a stallion is found in a Pawnee tale.

108.—The Man who sharpened his Foot.[1]

Some young men went hunting. At night they camped out. Early in the morning one man was hungry. Unable to restrain himself, he cut off the muscle of his calf and cooked it. After he had cooked it, he sharpened his foot. His friends noticed him sharpening it, and deceived him. Putting a log on the bed, they covered it with bedding, and secretly fled. They had fled far when this young man got up and, going into the shelter, at once kicked the log. He immediately saw that they had tricked him. Going out again, he ran toward a cottonwood tree and split it with his foot. Then he pursued. He almost reached his friends as they got near the camp. One of them who was swift succeeded in reaching the camp and crying out: "Our friend has been cruel (powerful) to himself! He sharpened his leg and pursued us!" Immediately all took their bows and arrows and began to fight. But they were overcome and nearly all killed. There was a big-bellied boy living together with his grandmother in a dog-hut. Arming himself, he took a rib for his bow and collar bones for his arrows. When his grandmother had painted him he went out. Nearly everybody had been killed by this one who had become crazy. The boy drew up his sleeves. As the man ran by, he drew his bowstring four times. The fourth time he shot. He hit him in the side, and at once the insane one fell and stretched out. After he had killed him, the people cut off his head and his legs and arms. They cut him in pieces and put them in the fire until he was entirely consumed. Even his bones were burned up.[2]—K.

[1] Informant C; text.

[2] Cf. Nos. 55, 109.

109.—THE MAN WHO SHARPENED HIS FOOT.[1]

Two young men were traveling to reach a camp. As night overtook them they came to a pair of brush huts. One of them said, "Let us each use one." The other said, "No, it is not best to do that." Then the one said, "We shall be crowded if we sleep together, but we can have all the room we want alone. The shelters must have been put up one for each of us." The fourth time the one who wanted to sleep alone persuaded the other, so that each went into one hut. Then the one who wanted to sleep alone said, "Let us have a kicking match." The other said, "No, we had better go to sleep, for we have to start very early in the morning to reach the camp." He heard his companion strike something and then say again: "Let us have a kicking match." "No, my friend," the other answered, "it is getting late; go to sleep." Then he went out from his shelter slowly and quietly and peeped into the other shelter. His friend was sharpening his leg with an axe. Instead of going back into his own shelter he cut off the leg (hiôt) from his buffalo robe and told it: "If he says: 'Let us have a kicking match,' tell him: 'No, let us go to sleep, my friend.'" Then he fled and went a long distance. His companion, to satisfy himself that he was still there, wanted to hear him speak and called out again: "Let us have a kicking match!" The answer came: "No, we are friends. I do not think it is well for us to have a kicking match, for we might become angry at each other." Then this one had finished sharpening his leg and became angry, and went out and peeped into the other shelter and saw nothing there but a piece of skin. Then he said, "You fool! You cannot escape from me. You can go far, but I will overtake you!" Then he started to travel with one of his legs sharpened. He followed the trail of the other, who had already reached the camp. He told the people about the one who had sharpened his leg, and they in great fear prepared to flee with the women and children. Then the other reached the camp. He kicked and killed the first one he came to. He did the same to the next one, and thus he killed many, piercing them through with the point of his leg. Then he went all over the camp, killing all of the people excepting those who were in hiding. Then one man thought of a rock (hata^{n}), and swallowed it. He went to the one with the sharp leg and said to him, "Kick me right in the stomach with all your might." He did so and broke the point of his leg, [and was killed]. The other young man continued his journey.—K.

[1] Informant 1.

110.—The Lame Warrior and the Skeleton.

A party of young men went off on the war-path, going toward the west among the mountains. They traveled on foot, very heavily loaded with food and moccasins. One day, when they were going down a river, one of them felt a pain in his ankle, which continued to grow worse until they pitched camp.

In the morning the man's ankle was swollen so badly that it was impossible for him to continue the journey with the others. His companions thought it best to leave him. So they commenced cutting willows and tall grass to make a thatched shelter for him. The shelter was completed and a good supply of food was left for him.

"Now if you should get well soon, don't try to follow us, but go back home, and save your food so that it will last till you are able to get around," said his companions, and then they started off on foot in search of the enemy. After many lonely days, there came a big snowstorm, and the next morning the man looked out and saw a large herd of buffalo grazing on the tall grass in front of his lodge. So he took his bow and arrow and shot the fattest one and killed it. He then crawled out of his lodge, went to the buffalo and skinned it, and brought in the meat and laid it opposite the fireplace. After eating a good meal he took one whole side of ribs and roasted it before the fire.

During the night the man heard footsteps coming toward his tipi in the snow. "Well, who can that be? I am going to give up, for I am here alone. I am going to let him kill me, but I shall protect myself first," he said, taking his bow and arrows and laying them by his side. Some one came in, a perfect skeleton, wearing a tanned robe. The robe was pinned together at the neck. The man was afraid to look at the strange being at first, but when he did look at it, being very much frightened, the skeleton said to him, "You must not be frightened, for I have taken pity on you. It is I who gave you the pain in your ankle and caused it to swell so that you could not go on the war-path. If you had gone along with the rest you would have been killed. The day they left you here, an enemy made a charge upon them and they were all killed, and I am the one who has saved you from destruction." The lame man then took a piece of the roast ribs and gave it to the skeleton to eat, watching him closely, to see where the food would go. It went from the throat along the breast, to the stomach of the skeleton.

The skeleton rubbed the man's ankle and made it well. "Now," said he, "if you are charged on by an enemy, you will not be killed. If they shoot you, you will be this way (short skeleton), a pile of bones

covered by a robe." So the skeleton took the man out and led him straight toward the camp.

One day there was a hand-game in the camp and this man, who was possessed of the skeleton's gift, took part, sitting at the door of the tipi. When the people had collected inside and the game was well under way, they gave this man something to hide. He held it in his hands while they threw a robe over him, and he became a pile of bones under the buffalo robe. Then the ghost said, "You people must not use my name in vain."

The slang for taking a name is, "You are a ghost," or, "You are a dead one." The Indians do not speak of themselves as ghosts or spirits, for this man who was gifted turned into a pile of bones. When the Indians say, "The ghost shot me," they mean, a piece of flesh, bone or hair has penetrated into the skin, causing pain.—D.

Told by Little-Chief. The Pawnee have a similar story.

III.—MULIER CUIUS VAGINA MULTIS DENTIBUS INSITA EST.

There was a woman who was very handsome and who had been married several times. Her husbands would live a certain length of time with her, but when they knew her in the night time they would die without first showing symptoms of disease. In spite of many men dying at her side, others came and married her. One day a man felt suspicious about this woman's ill luck and tried to see where the trouble came from. So he courted her for a short time and finally married her and settled down.

This man, who was just married to the woman, anticipating some trouble ahead, went and provided himself with an instrument, which was a slender whetstone. When this man went to bed with his new wife, he of course was very attentive. When the wife and husband were lying together, she took the lead in conversation. Tandem aliquando vir cum uxore coiit. Haec valde liberalis fuit et cruribus distentis eum exspectabat. Tum ille non membro suo sed cote. Usus non multum intravit. Vagina, cum sentiret, statim mordere coepit. Ille, cum ientes inesse intellexisset, eos cote limavit. Ex illo tempore vagina innocens semper fuit.—D.

Told by River-Woman. For discussion of distribution of this tale, see Bogoras, American Anthropologist (N. S.) Vol. IV, p. 667.

112.—The Man who brought back the Dead Body.[1]

A party of the best warriors, all of them good men, went out from a tribe. All of them were killed in war. Among them had been a young man whose sister was very beautiful. When it was reported that the party had been exterminated, many of the people cried over the dead men. Then the girl announced: "Any one who can bring me even the least bone of my brother, so that I may see him again, shall become my husband." This was known all over the camp-circle, but no one attempted the deed except a very ugly man. Without telling any one where he was going, he started. He was away many months and had about given up his purpose, when he resolved to make one more attempt. Starting to go on, he finally came to the place where the battle had been. He went from one scaffold to another and asked each of the dead whether he was the desired person. Coming to a certain one, he heard the groaning of a person, and asked: "Are you the brother of that girl?" "Yes," came the answer. "Please come down," he said to the dead man. The dead person consented, and slowly let himself down by one of the poles of the scaffold to the ground. Then the man carried him back to the camp-circle. He dropped the entire corpse before the door of the girl. Thus she had received what she wished. So she put up a tent, dressed herself beautifully, prepared food, and invited all her friends and relatives. When all were seated in the tent, she had an old man cry out for the ugly man. He came, and was taken into the tent and sat down. Then the old man said to him: "Young man, you have endured hardships for many months; you have succeeded in bringing back this corpse, the body of her brother, so that she can see it once more before it is buried in the ground. Here are her friends and relatives sitting about, and yours are looking on. Your wife is sitting by you. This is your tent and your food." So he married her.—K.

113.—The Sioux Woman who acted as a Man.

Among the Sioux there was a woman whose parents were good, and kept her dressed finely; but she wanted to dress as a man. Her father was displeased at her immodesty. A war-party started against the Pawnees, and she went along, wearing man's clothing. She struck many enemies, was unwounded, and achieved much honor. After the return of the party, the Sun-dance was made. The woman said: "I

[1] Informants J.

know you do not like my conduct. You are ashamed of me. I cannot be killed by the enemy in war, but any one in the tribe can kill me. Let some man kill me." Then her father dressed her as a man. The woman mounted a good horse, stood in front of her father's tent, closed her eyes, and said: "Now I am ready." Then the man who had been selected shot her.—K.

114.—THE FAITHLESS WOMAN AND THE KIOWA.[1]

An Arapaho had a beautiful wife. His younger brother also was handsome. This young man once went out hunting; after he had gone some distance he remembered that he had forgotten his bag. He went back into the camp to get it. After he had taken his bag, he started off again, but this time he eloped with his elder brother's wife. He came again to the place where he had camped before and found there a Kiowa. This Kiowa was very fine looking, and the woman was so charmed with him that she fell in love with him. Then the young man who had eloped said: "Now I will give him a smoke. After we have smoked together I will attack him; then you must stab him," and he gave her his knife. Then he gave the Kiowa a smoke; and as soon as they had smoked, he attacked him. They fought and struggled and rolled about, one getting on top of the other. The Arapaho was almost killed, but the woman was not concerned. "Come stab him," he told her, but she tried to stab him instead. "Let him be killed," she thought of her husband, "then this Kiowa will have me for his wife." At last they rolled to where the Kiowa's knife had fallen when it was knocked out of his hand. The Kiowa had forgotten that he had dropped it, but the Arapaho secretly seized it and at once began to stab him and quickly killed him. After he had killed him they went back to where the great camp of the Arapaho was. When this young man who had eloped came to his elder brother's tent, he told him how he had been almost killed by his wife who had helped the Kiowa instead of himself. When his elder brother heard this he was angry at his wife. "All take your arms," he said to his friends, and they all brought their bows and arrows. Then he made his wife stand in the middle and they all surrounded her. 'Now all shoot her," said her husband, and they all shot the woman until she hung above the ground on the arrows. Thus, it is said, this woman was punished for the wrong she had done.[2]—K.

[1] Text: Informant C.

[2] There is a similar Gros Ventre version.

115.—Laughter.[1]

There was a camp. Young men went out singly to hunt and did not return. At last a young man went off saying that he would try and see what had become of those who had gone away hunting and what trouble they had met with. He came to a herd of buffalo, and killing one, drove off the rest. He dismounted from his horse and began to cut up the buffalo. Then a person came towards him. As he looked at him the person fell down, got up again, came forward, fell down again, and continued doing this. Then he heard him laughing. The young man continued his butchering and paid no attention to the person who constantly was falling down from laughter. He said to himself: "This is not funny. I killed this buffalo for its meat and skin, not for a joke. There is nothing laughable." The person went about him laughing. The young man had cut the ribs and was taking out the entrails when the person fell into them, rolling into the body cavity. Then the young man burst out laughing also, and fell in the same place, and continued to laugh. The person took him by his sides and tickled him until he nearly laughed to death. Then a small bird said: "That person is trying to make you laugh yourself to death. Reach over where the unborn calf still is in the buffalo, for that is what he is afraid of." Then he quickly rolled over towards it, holding Laughter with one hand till with the other he reached out to touch the foetus. As soon as he touched it, Laughter let go his hold of him and was dead. To make sure that he had killed him he struck him with the calf. Then he took it and made a necklace of it and put it on this Laughter. Then he said: "From now on instead of people laughing to death, as Laughter has made them do, they will laugh until they have cramps in the stomach, and then they shall stop laughing and not be hurt."—K.

116.—The Horse-Tick.

A party of young men (perhaps ten of them) went away on the war-path and were gone for several days. They could not find any fresh trails of the enemy and felt discouraged. Turning back, they started for home, concluding to travel during the night sometimes. One night they came to a small hill, and happening just then to be very tired, they stopped to rest for the next day's ride. They slept on the top of the hill with their saddles and other things, staking their horses below. While they were fast asleep, this hill carried them off in a

[1] Informant I.

different direction. When the sun rose, they found themselves lost in the wilderness, and did not even know what had become of their stock.

The hill that carried the people off was the horse-tick.—D.

Told by Red-Wolf.

117.—The White Buffalo Cow.

A long time ago, when there were yet plenty of buffalo, the Arapaho were camping near the river where there was plenty of wood and grass for the winter's hunt.

One day a party of young men spied a vast herd of buffalo and chased it until they had killed enough for beef and hides. The young men took the fresh beef to their respective homes, which greatly relieved the people from hunger. A young man who had been out herding a bunch of ponies came home and heard of the recent slaughter. So he started out to kill for his family. He was on a good horse, so that he could run down many buffalo.

Reaching a high hill, he went to the top of it and saw a vast herd down in the other valley, grazing in bunches. After locating a big herd he rode down and got close to it. He dismounted from his pony and crawled slowly, until he had come within a short distance of the herd. Looking for a fat steer, he saw a white buffalo cow in the herd grazing. This hunter was a famous warrior, and it was the method of killing the white buffalo cow that before a man should shoot at it, he must tell a war story. After telling a story, he shot at it with a gun, wounding it slightly. The herd started off away from him in a walk, the white buffalo cow taking the lead.

Once more the hunter got on his horse and encircled the herd. He dismounted from his horse and advanced, told a war story and shot at the white buffalo cow, wounding her slightly again. When he fired the bullet, all the others looked at him, then they started off in a walk.

"Well, I have undertaken the task of killing this white buffalo cow, and now I shall try again," said the man. So he mounted his pony again, encircled or went ahead of it and then dismounted. "Now I was detailed as a scout to locate an enemy and succeeded in doing so. I took a prominent part in battle and struck a brave foe," said he, shooting at the white buffalo cow and injuring it slightly. All the others looked at him again, then walked off slowly. This time the white buffalo cow was weakened and dropped back, but followed the herd.

Again the hunter went ahead of the herd and succeeded in getting closer to it. This herd had sat down on a nice piece of buffalo grass, some

were still standing. The white buffalo cow was in the center, sitting very prominently. "Well, my friends were afraid of a man in a breastwork, and I had just arrived on the scene. I asked if they had struck him yet, and they said no. I thanked them for not striking the man. So without waiting unnecessarily, I made a plunge and struck him with my club," said he, shooting at the animal, but only wounding it again. All the others got up, walked around four times, licking her face. Then they walked off, leaving her. Afterwards she got up slowly and followed the herd.

"Well, it is my earnest desire to kill this cow, and I have got to do it," said he. So he mounted his horse again and went ahead of the herd, which had stopped on a good range. Quite a good many were lying down, while the rest were still standing, grazing on fine grass. The white buffalo cow was again in the midst and was sitting on the ground. "We were on the war-path when the snow was deep. Again I was detailed to go out and get on some mountain to locate the enemy. So I got on my horse and started off. To my surprise and luck I ran across a big camp in the river bottom. I then returned and told my comrades about the enemy. We got ready and made a charge on the camp. I saw a man just coming out of the tipi and made a rush at him, killed him instantly, got off from my horse and took his scalp-lock," said he, shooting at the cow. The herd then got up and walked around the cow four times, licking the white buffalo's face as they passed. Finally the whole herd walked away, leaving her in a sitting position. For some distance the herd looked back to see if she would get up and follow, but she was dead, in a sitting position.

This hunter then went over to the cow, kneeled down and prayed to it. After he had taken a good look at the cow's hide, he began to skin it reverently. By sunset he got through and packed his horse with the hide and meat. He reached his tipi and told his wife that he had killed a white buffalo cow and that she must be careful with the hide. In the morning he took this sacred hide to the high priest's tipi, carrying it on his back.

This sacred hide was like that of a gray wolf and the hoofs were light, its horns were white. The beef was fat and tender.

The women scraped the sacred hide. They wore sage wreaths at their wrists, waists and ankles, and on the head (as a headdress). The meat or beef is not eaten. When these women had scraped the meat from the hide, they threw it away. The children accidentally ran to this waste beef, and while at play, roasted it for a meal. Those who ate it found it tasted little different from ordinary meat. Some

years afterwards their hair turned gray. So this meat of white buffalo cow is not eaten, because the hair will surely turn white or gray.

The herd acted before the hunter as the buffalo women do to the spectators during the ceremony of the Buffalo Lodge.—D.

Told by Fire-Wood. For the significance of the telling of a war story, see "Arapaho Sun Dance," p. 69-70.

118.—THE EIGHT YOUNG MEN WHO BECAME WOMEN.

There was a party of eight young men on the war-path. All were very good looking. When they made a camp for the night, one of them turned into a female. When the other young men were roasting beef for themselves, this man, now a woman, was separate from her companions, on account of her sex, feeling ashamed. The first camp was made of light cottonwood trees. The rest of the young men did not know what ailed the disheartened one, but said, "If there is something the matter with you, you had better return home. If you think you will be comfortable there, it is to your advantage to go home." But this young woman never said a single word during a period of four days.

At the end of four days she became a man again, the same as at first. The party was still proceeding on a journey. A second man turned into a woman, but kept it a secret, as the first one had done. The first one had not told his companions why he was separated from them without eating for four days, but observing that this man's actions were like his own, he knew what was the trouble with him. The second man having gone without food for four days, became a man again.

Thus it happened with all of the party until the last one had gone through with the experience, when the first one to experience the happening told the rest that he knew what was the trouble with them, for he was the first one to experience it. This transformation occupied a period of thirty-two days.

These young men did not want to return home, for they felt that they would rather die in battle than return to the tribe half woman and half man, so each made up his mind to remain on the journey and take his chance, for if they died of contracted disease, it would be better than to be known as half woman and half man.

These young men contracted the change of sex while camped under eight cottonwood trees. When they returned they at once told the

people that a strange incident had occurred to them while on the war-path.—D.

Told by Ridge-Bear. Said to have been obtained from the Comanche.

119.—Journey to the Owners of Moon-shells.

There was a camp-circle. In a certain family there were four brothers, two of whom were lazy and dirty. The oldest, who was married, kept these young men at his own tipi. He would advise them of the necessity of early rising, and tell them of the duties performed by men. "How in the world will either of you ever get to see the owners of moon-shells if you sleep till this time of day? Get up and drink, wash yourselves and dress, as you should. The people in the camp make fun of us for your appearance. You are old enough to dress nicely and to take care of yourselves," said the oldest brother, who was married.

One morning, after the two boys had dressed and eaten their meal, they told their brother that they had made up their minds to live better. These boys never combed their hair, their faces were dirty, and their clothing was not in proper condition, although they were of age. "You may clean your own tipi, provide food and call the oldest men. We want to be cleaned and dressed up like them," said the brothers. The oldest brother did so. Soon the oldest men were in the tipi. The boys went in, cleaned and dressed and came out different men. When the people saw them they were surprised, because these boys were hard to contend with.

The next morning the boys started in search of the owners of moon-shells, traveling night and day. Finally they came to an old woman's tipi and went in. "Well, grandchildren, I am glad to see you. Where are you going?" said the old woman, smiling. "We are looking for the owners of moon-shells. Can you tell us the way?" said the boys. "When I was a girl I heard about these people, who lived a long distance from here, in the west." The boys went away and reached another old woman's lodge. They went in, asking the same question. The old woman told them that the owners of moon-shells lived in the west.

The boys then tried to make a long journey. This time they reached another old woman's tipi. They went inside. This time the old woman instructed and directed the boys as follows: "Yet a very long way from here you will find a camp-circle. In the center of the camp, in the west, there is a tipi with a banner, and you will find the

owners of moon-shells there, behind this tipi, in their own's father's lodge. These owners of shells, with their fathers, take children to water (spring), to give them drink. When these two girls, with the children, go to the spring, their father goes behind. You may watch the girls, children and the father, when you get to the camp. When they go to the spring to give drink to the children, go over and wait until they come."

When the girls saw the boys standing at the spring, they stopped, laughing at them. When the father saw the boys, he said, "Give drink to them first, daughters. They are my sons-in-law." So the girls did, and gave drink to the children afterwards. The boys went along to camp as husbands, and were taken into the tipi, already up. Time passed on, the boys making themselves useful to their father-in-law and others.

The folks at home heard about the boys' luck and about their marriage. The youngest brother wanted to go to his brothers to help them. This boy was ugly, had a big belly and lived with his mother. "You are too small and ugly for your sisters-in-law. You cannot do much for them," said the mother. The boy insisted and finally persuaded his mother. The little boy lived on tallow, which his mother cooked for him. So the mother made fast a dragging cart of poles [travois] to their dog, and loaded it with supplies. Then they went away, traveling day and night, until they reached the camp-circle, where they were received by the father-in-law and others. When the others were about to eat, the boy, who arrived first, told his mother to put a stone pot on the fire and make some tallow soup. The mother felt ashamed of her boy's appearance and the food he ate, and paid no attention to him, but he insisted, until she had to do it. The boy relished his tallow just the same and was contented.

One day the whole camp was attacked by an enemy. The boy felt that it was now his duty to protect, and started out and fought with the rest. The battle lasted for some time, and the two boys were the first to get killed. The people began mourning and continued, day and night, for they thought much of the boys. The mother would take the youngest brother out to mourn (cry) and return late in the evening. The boy did not seem to be affected. He would mock his mother and get scolded. "Eh! The sons-in-law get killed in battle. That is nothing. They think they did a brave deed," said the boy sarcastically. "You keep your mouth shut! You are a bad boy, behaving foolishly," said the mother. The boy talked and made hints about his dead brothers. There was a great deal of crying over the dead, which

aroused the boy to try to do a wonder (miracle). "You may go and tell my father-in-law (he was a son-in-law, like his own brothers) to go and bring my brothers into camp; also tell others to do the same." So the father-in-law did. "You may make a bow and four arrows for me. Paint two of the arrows black, the other two red. You will then erect a sweat-lodge in the center of the camp-circle. Put my brothers first, and place them in the middle, with the rest all around. If the others who have been killed cannot get in, just have their heads stick in, and it will do." The father-in-law did so. The people were watching to see the results and ceased crying.

The boy then took his bow and arrows and began shooting, the black ones first, up in the air. "Look out, my brothers! Get out, brothers!" said he. Then he took the red arrows and did the same way. When he shot the fourth arrow into the air, the brothers came to life again, and also the others.

The girls (owners of the moon-shells) were the two beautiful daughters, and the only ones to supply drink to the children at the spring. There were two of them dressed in gay clothes, and each had dippers of goat horn to give drink with. It is believed that they used river shells for dippers or spoons. The spoon is used in all the ceremonies, and is thought much of.—D.

Told by Holding-Together. For the significance of the "Moon-Shells," see No. 146.

120.—Split-Feather.

There was a big camp-circle and people were getting fat. In one family a beautiful young man married a beautiful young girl. This man was very jealous of his wife on account of a certain young man belonging to the Star society. He had caught her walking in strange ways, and afterward he kept his eye on her.

Finally one night he went to his own folks and then came around back to his own tipi. There came a young man behind the tipi, listening, and then went to the door, when the husband found out that she had some affection for this person.

One day there was an invitation for the Star society to go to the head man's tipi to play hand-game. This was to take place in the night, and much betting was already agreed upon. The husband didn't go to the tipi right away, but stayed close to his own. The wife was very kind to her husband that evening, and was with him that whole day.

Just before sunset there came a young man into their tipi. "Welcome! Welcome!" said the husband. This young man was the one who came over to see his wife from time to time. He was very agreeable and pleasant with the young man who came to notify the husband of the hand-game. This young man told him that it was very important that he, the husband, should be there to do some betting. "All right, tell them that I will be there in the course of time, after I get some goods with which to make my bets." He was lying on the bed with his legs crossed, on his back. He got up from the bed and pulled down the wing fan from the lean-back. His wife watched him closely. He pulled a small wing feather from near the shoulder, which he split from the tip end to the quill, making two separate pieces, but still adhering at the quill end. After he had done this, he untied his medicine bag from his scalp-lock and took out some medicine. He placed a piece of charcoal on the ground from the fireplace, and placed this incense on it and it burned, making a cloud of smoke.

"Go out and get some wood and make some light inside," said the husband. "Well, no; if you are going to leave me alone, we ought to let the fire go out," said the wife. "I think that you ought to stay by yourself; nobody would bother you while I am away," said the husband. So she went out after some sticks of wood, and he held the wing feather over the charcoal to be incensed for a certain purpose. Then he placed it under the blanket at the bottom of the lean-back.

After remaining for some time with his wife, he went out to see the hand-game. The game was an exciting one, since one side was losing all the time, and it happened that his companions were on that side. This young man was a servant for the Star society. The husband lost all the articles that he took along; so he said to the servant, who was the one who had won the affections of the wife, "Go over to my tipi and get my arrows from the bow-case and calf-hide quiver of arrows. If you find my wife asleep, get them yourself; bring half the number of arrows; that will be all," said the husband. "We will proceed with the game, and I will make the bet with the rest, and if I should lose the bet will be paid," said the husband to the company. "All right!" said the men. So the heated game went on, and away went the young man, the servant, to the tipi after some arrows.

When the servant went into the tipi he found that the wife was alone, not sleeping. "Your husband sent me after some arrows, and now we ought to improve the chance before I go back," said the young man. "Oh, no! He might come out after you, and we might get

caught. He made threats to punish me if I should make any signs of love to you," said the wife. "Well, he told me to go over here, and I saw that he was very kind and in good humor. I didn't decline to come after the arrows. They are having a hot game," said the young man. "Well, then, make haste," said the woman.

After a while, at the proper time, he tried to get loose from her, but could not. They adhered, and finally sat together on the bed. It was getting late, and the husband lost two bets, and the society of Stars felt suspicious about the absent servant. "You ought to go yourself and get your arrows," said the men. "Oh, no, I can't do it now. I will lose two more bets, then I shall attend to the payment of my debts. I think that my friend did not do the errand. He must have gone home and gone to sleep," said the husband.

So the game went on, and after some time during the game another man was sent, having been appointed as a messenger for the society. So this second young man went after the arrows. The couple were sitting together on the bed fast together. This man who went in to get the arrows commenced to light the tipi by pushing sticks of wood into the fire. "Oh, partner! Don't make a light, we are in a shameful fix. Will you go to my own brother and tell him the circumstance, and make haste? Will you?" said the guilty young man. This new messenger then went in search of the older brother for assistance. He reached the tipi and said to him, "Say, partner, your own brother acted as messenger for the Star society during the hand-game, and when he was sent after some arrows for a party he became involved with the man's wife. Both he and the man's wife are sitting on the bed, facing each other." "Is that so? Can it be possible that my brother is in this fix? I am sorry for him," said the older brother.

Without much delay this brother took a pipe and filled it with tobacco. He then took the pipe to the place where his brother and the woman were sitting. He saw them and felt sorry. So he took this peace-pipe to the husband at the hand-game, as the good will of him and his brother to the offended one. The hand-game kept on, and this man was losing right along, but he told them that his own bets would be paid. "Say, partner, take this peace-pipe, together with four head of ponies, in payment of my own brother's deed, and will you please have mercy on us poor people," said the older brother. "What! don't you see the game is exciting, and that you are interfering with the players? Can't you wait until it is over, and then talk to me?" said the husband. "We will play four games, then I shall see what you want

me for. You may hold the pipe a while yet." So the game went on, and at last was over. The older brother then handed the peace-pipe to him, which he took along with him to his own tipi.

When he went in, there were the persons, looking shamefully. This husband pushed the fire sticks into the fire and laughed at the guilty party. "What is the matter with you folks?" said the husband. The older brother went to him and rubbed down his face, asking for tender mercy. So the husband finally sat down on one side of the tipi and pulled out that little wing feather which he had placed under the blanket at the foot of the lean-back and split it in two pieces. Just as he broke the pieces apart the couple parted. Then the husband took the pipe and lighted it, smoking it for peace and good will again.

"Well, friends, I can't give up my wife; I will keep her. I did this to teach her a lesson. I have no hard feelings against my friend. I am thankful for his things and appreciate his good will. So it is all over with. You may all go home, well satisfied, and I shall live the best I can," said the husband. "I have known of the actions of my wife with the young man for some time, but I didn't care to bother my friend. I wanted to make this woman a good wife hereafter," said the husband.—D.

Told by Adopted. For payment in adultery, see also No. 107.

121.—SPITTING-HORN-SHELL AND SPLIT-RUMP.

There was a camp-circle, and in a certain family there was a beautiful belle. She was just at the right age to marry; so she told her father that she had decided to look for a young man named Spitting-Horn-Shell, noted for his beauty. "Father, I have been without company for a long time, therefore, have kept myself clean and pure. I want to go in search of Spitting-Horn-Shell, and ask him to marry me. When I get him, I shall bring him home," said the beautiful daughter. "All right, daughter, that is the reason we have kept you at home and preserved your character. You can do that. It will be beneficial to you. We have not the power over you to say whom you should marry. Make your own choice; it will be better than ours," said the father.

So this young woman started out by herself in search of Spitting-Horn-Shell. She got to a camp-circle and made inquiry of a young man and he informed her that Spitting-Horn-Shell lived farther on yet. Without stopping to make the stranger's acquaintance, she went on, and soon reached another camp-circle. Again she inquired for Spitting-Horn-Shell, but was informed that he lived farther on yet. Without

stopping to make the stranger's acquaintance, she went on, and soon reached another camp-circle, and inquired again for Spitting-Horn-Shell; but he was at another camp farther up. Again she went on her journey and reached the fourth camp-circle and made a search for the young man by inquiry, but people told her that he was not in the camp. Without unnecessary delay, she started out again and finally reached a camp-circle along the river and inquired at once for the young man, Spitting-Horn-Shell, of the first young man she met.

There was at this time great preparation for the Sun-dance ceremony, in which this young man, Spitting-Horn-Shell, was to participate.

When Split-Rump (a little bird) heard that the beautiful girl was coming to marry Spitting-Horn-Shell, he went out and met this girl as she came into camp. "Say, young man, tell me where I can find a young man named Spitting-Horn-Shell, and I shall be obliged to you," said the woman. "Well, I am the identical young man whom you are looking for," said Split-Rump. "Oh! Your appearance does not answer the description of Spitting-Horn-Shell; besides you are too short and have a rather dark complexion." "Yes, I am the man noted for beauty, and for some curious qualities," said Split-Rump. "Well, let me see you spit out the horn-shells," said the woman. So this young man Split-Rump spit out cut-bone shells before her. "Now look, whether I am or not the man," said he. After a few words between them she decided to go with him to his own mother's tipi. He took her to his parents as a wife. They spent the night at the lodge of the old folks.

The Sun-dance lodge was fully put up, and the men were now inside, ready to dance. This Split-Rump was to take part also. In the morning of the first day, Spitting-Horn-Shell was spitting out horn shells on the ground; women and children would pick up the shells. Split-Rump was standing by the door inside and spit out cut-bone shells and the children picked them up. The chiefs did not like Split-Rump, as they considered him a disturbing element, for the people wanted to look at this beautiful young man who spit the shells on the ground. So they ordered Split-Rump to quit dancing, and they laid his body flat before this beautiful young man to dance on. (This Spitting-Horn-Shell danced on the backside of this little bird, because it was soft. The constant dancing made the rump split.) Night came on and Split-Rump went home. Split-Rump instructed his own mother to watch his wife closely every day. "I want you to keep yourself here while I am away," said Split-Rump to his wife.

This young woman was charmed by the music in the center of the Sun-dance lodge, and saw the crowd of people around the lodge from her tipi. So she decided to go and see the dance. She heard the people calling for Split-Rump to come over quickly; that Spitting-Horn-Shell was waiting for him. Split-Rump returned to his own tipi again and saw his wife dressing up. "Say, they are calling for you at the lodge," said the beautiful woman. "Yes, I am the one who takes a prominent position and occupies a leading place," said Split-Rump; but the woman knew that he must be the platform of Spitting-Horn-Shell. "This man is surely not the man that I am looking for. I shall go over and see the lodge," said the woman. Split-Rump had already gone to the lodge, and had become the platform of Spitting-Horn-Shell. After she had dressed herself in her best, she went out of her tipi and started to the Sun-dance lodge.

When she was seen by the people they admired her beauty. She peeped in to see the dancers. In the background, back from the center pole, there was a beautiful young man, dressed in war bonnet, buckskin shirt, with hair pendants, a pair of buckskin leggings with hair pendants, and moccasins well quilled. The shirt and leggings were also quilled. When this beautiful young man stopped for rest, he would spit out his saliva of horn shells on the ground. The children would immediately pick them up. "You children, and all, keep yourselves away from the young man! Let that woman who has come to see Spitting-Horn-Shell take the opportunity to gather up the shells!" said the chiefs. So this beautiful woman made her way through the crowd and went directly to the beautiful young man and seated herself close to him, which showed that she gave herself up to him, as if he had won her as his wife.

After the dance was over, they both walked out, as married people, to the tipi of Spitting-Horn-Shell. Some time afterward, Split-Rump, being mad at the young man when he was lying on the ground for him, took advantage of his rival and by some means, killed him. When the news of this killing spread among the people, it was fully decided to look for Split-Rump, as being the guilty party. As soon as he knew he was being searched for, he escaped to the river and he dived into the water, up the stream. Split-Rump then came out on the other side of the river. The people still chased after him. A distance from the river was a big lake in which Split-Rump dived and remained. This lake was very deep.

The people then decided to kill buffalo and save all the intestine linings, with which to make water bags. So the people slaughtered

a big herd and made water bags, when they all gathered at the lake and began to dip out the water from the lake, in order to catch Split-Rump, the little bird. The people began dipping out the water and emptied it at a sloping place or ravine. They worked day after day, and got tired, because the water was still coming out from the bottom. The lake was partially dipped out, as shown by its water marks.

"Now, you great fool, you will remain close to this lake, and you shall not fly high or leave this place, but stay with it!" said the people angrily.

This bird is found in buffalo wallows or lakes. It is called "the packed [in a cradle] bird of the geese."

Split-Rump was the little bird who danced in the beginning of the Sun-dance, and spit out the cut-bone shells ("wampum shells"). In those times, women had their choice for husbands; when some time had elapsed, young men had to work to earn their wives. The taking of the beautiful woman from Split-Rump is paralleled to-day. A man may love his wife, but if the wife is taken by another, there is no mercy with him. The girls used to run around to suit themselves, in other words were at liberty, until the time when the mother-in-law of this beautiful woman above mentioned was instructed by Split-Rump to watch his wife and keep her at home. This showed a sort of jealousy on the part of the man. The young girls are therefore constantly watched by the mothers.—D.

Told by Black-Horse. Cf. No. 89.

122.—The White Crow.[1]

There was a white crow who kept all the buffalo; he had them all inclosed and he alone owned them. Close to a camp the people were playing with the sacred arrows and the sacred wheel. Two young men threw the wheel towards an obstacle and then followed it just as if they were running a race. As the wheel was about to strike the obstacle they both threw at it with their sticks. One side was losing much. A young man, wearing a white robe and carrying a quiver on his back, came and lay down flat on the ground in order to see the game. As the play continued, a young man, one of those who are always meddling, said to the newcomer: "My friend, let me look at your arrows," and took his quiver. Then he found eyes that the other was carrying with him to eat. When the stranger with the white blanket went off, the people said: "Look! Look! It is the white crow. Watch where he

[1] Text: informant A. Translation not certain in parts.

goes to." Then they all watched him going off. Then the people tried to catch him. The rabbit lay down with an arrow upon him where the crow would find him; he pretended to be dead. The white crow came, but said: "What kind of arrow have you?" When there was no answer he flew off. He lit in another place, where a fat antelope was lying with an arrow in it, and asked: "Of what sort is your arrow?" "It is painted black." "That is not it," said the crow, and flew off again. Then he came to a fat elk with an arrow in it. He asked: "How is it painted?" "It looks like this," he was told, but he said: "No, that is not it." Then he flew off again and came to where there was a fat white elk with an arrow on it, but the arrow was not painted right and he flew off again. Then he came to a fat buffalo cow lying on the ground bearing an arrow. The white crow asked how the arrow was painted. "There is a straight mark on one side, on the other side there is a zigzag one," said the cow. Then the white crow was persuaded that it was his own arrow, and came close, and the cow seized him and he was caught at last. The people tied him to the top of the tent where the smoke came out, and gradually he turned black. Then they let him go and, as he flew away, watched where he soared to. Two young men followed his course and found where his tent stood. He had abundance of meat. The young men went back and told what they had seen. Then all the people came to him and camped near him and remained until they had eaten all his meat. When they moved away they left a little short-legged dog at the camp site. The crow's little boy said to him: "My father, a little dog with short legs is going about alone. Let it be my pet; it is so funny." "My son, let it be," said the crow. "No, my father, let me have it, won't you?" "Well, then, have it for your pet, my son," said the crow, and the boy took it. All the people had been watching from a distance and as soon as the boy took the dog the people came back. "Well, crow, where do the buffalo live?" they said. "Farther in the mountain. Well, let us go over where the buffalo live," said the crow. Then they came to where there was an immense rock with something like a door. The crow opened this door; at his back stood the little dog, restless. As soon as the crow had opened the door to the hollow mountain, and before he had taken a step in, the dog ran inside ahead of him. Then the dog began to bark, and turned into a large dog, and drove the buffalo about and out. The immense herd ran and bellowed and came out from the mountain in strings. The crow, who had once kept them all, could only look on. "Well, I will catch the dog anyway," he said; but when all the buffalo had come out, the dog clung to the tail of the last one and escaped. Then

the people said: "Now there will be plenty of buffalo. After we have killed and cut them up, you can come, crow, but you will have only the eyes." Then all the buffalo scattered to the south and to the north.'—K.

123.—Man-Above and his Medicine.

Whenever there ws a Sun-dance lodge in progress this man, Man-Above, would have a separate tipi erected away from the camp-circle, in which to fast for four days. Each time he fasted alone an animal, insect or bird—such as a snake, lizard, otter, beaver, or even supernatural beings—would take pity on him. Before he became a medicine-man he was bewitched by another man, by means of a worm. This worm is found in the pith of the sunflower. The head of the worm is dark, and its body is white. The first time that he went out to fast in order to find out what was the matter with him, the different insects came upon him, among which was that black-headed worm, and at the same time he saw plainly a man who had bewitched him. After the worm had crawled over his ankle, it was healed up. Instead of doing harm to others by witchcraft, Man-Above was called upon by different parties to remove troubles of others, i. e., he was gifted to heal such as were affected by various poisonous insects. This Man-Above, who practiced witchcraft, died soon after he did the deed. (Therefore medicine-men are just as likely to fall into ill luck as others. When a medicine-man begins to do injury to others by means of witchcraft, he injures his family and relations. It has been shown by quite a number of families going out of existence. One band of Indians can die in a short time by the sin of their medicine-man. Some animal or supernatural doctrine is beneficial, but most of it is bad.)

Man-Above fasted many times during the Sun-dances, and after special gatherings, for the sake of being a medicine-man. Because he was a good doctor among the tribe, healing the sick, cleansing the evil spots on persons, and performing wonderful acts before the sick and others, of which he was gifted, from the bull, lizard, otter, beaver, birds and numerous animals and insects, he was called among the tribe, "Man-Above." He would cause things to appear natural before the people. When a person was affected by an evil spirit (ghost), he would suck it out and show it to the friends. Each insect and animal gives medicinal properties for his use in behalf of the sick, either from the body of an animal or from a weed or herb. Each of the powers

[1] Cf. Gros Ventre; Blackfoot (Grinnell, 145); Jicarilla Apache (Russell, Journ. Am. Folk Lore, XI, 259), Hare (Petitot, Trad. Ind., 1886, 151); Chippewayan (ibid., 379). Among both Gros Ventre and Blackfoot Nix'aⁿt'-Napi assumes the shape of a dog. The Arapaho informant denied explicitly that the dog was Nix'ăⁿçaⁿ.

gives a stone, which means a strong life, and in remembrance to the giver of the medicine. When he was pitied by a bull, the way was shown to him by which he might doctor with a tail, rattle, etc., with each insect and animal according to their ways and qualities. Some of them have bad ways, poor signs, so they are rarely used, unless the man knows the intrinsic part of such animal. That is the true doctrine of the animal to the medicine-man.

Man-Above had a moral courage which no one else had, and that is the reason why he was such a great doctor. After he had transferred many ways of doctoring to men, he became sick.

Man-Above would not go to the sick unless a pipe filled with tobacco were first given him, as an offering to the spirits, on and under the ground. Every spring, when the sage is fully grown, this man calls his followers for a general rehearsal of songs, to make more medicine for every medicine-man, also to tell the new way if there is any, to find out if the followers have followed his ways and to heal the sick and for other purposes.—D.

Told by Ridge-Bear.

124.—Skull acts as Food-getter.

There was a tipi by the river, in which a man, wife and their daughter were living. This daughter was handsome and charming. She worked at quill work all the time, but went after water mornings, noons and evenings for her parents. "Well, daughter, I don't know how we are to get our subsistence to live on; your mother has just cooked the last supply, and I am sure we don't want to starve to death!" said the father. The daughter sat by the wall of the tipi twisting the porcupine quills into tipi pendants. Somebody heard the remark of the old man.

Early one morning the daughter went after water and saw a fat buffalo cow lying dead near the bank of the river. "Father, when I got to the river for this water," holding up the vessel, "I saw a fat buffalo cow lying dead," she said. "Thanks! We are saved from starvation," said the father. So the father and mother went and skinned the buffalo cow. They brought in the beef and hide and had a good meal again. The next morning the daughter went for water again and found another buffalo, this time a fat steer. When she returned to the tipi she told her father about this dead buffalo. The father was pleased. The buffalo lay a short distance from the first one, farther away from the tipi. The father and mother went and skinned the buffalo and brought in the meat and hide. The first beef which was se-

lected was dried and put away in parfleches. The mother sliced the second beef and hung it on poles to dry, and the parents with their daughter had good meals.

The next morning before breakfast the girl again took the bucket, a bag made out of intestine, and went for some water, following the usual trail to the river. (When a tipi has stood in a place for some time a water trail is soon worn by the women going to the river for water.) A little farther from the place where they skinned the second animal she found a fat female antelope lying dead. After she had filled the water bag, she went to the tipi and told her father what she had seen on the trail again. The father was more than ever pleased. The father and mother went and skinned the antelope and brought the meat and hide, and the folks had a different sort of meat for their meals. The daughter prepared the hide, which they used for making moccasins.

The next morning she went after water and found a fat deer by the water trail. "Father, there is a good fat deer by the water trail," said the daughter. "Thanks! We shall have some meat to eat," said the father. The father and mother went and skinned the deer and brought in the beef and hide to the tipi. As the folks were getting fresh meat, the dry meat was put away in parfleches for future demand. The daughter was still very busy on her quilled work, on robes, bags and parfleches of different kinds.

The next morning she went for water, after making a fire in the tipi, and by her trail, a little nearer toward the tipi, she saw a black deer lying dead. "Father, this time I saw a good fat black deer by the trail," said the daughter. "Thanks! That is good; that much more for us," said the father. The father and mother went and skinned the black deer and brought in the meat and hide, and the folks had another kind of meat for their meals. The daughter in the mean time prepared the hides for shirts, leggings, etc.

The next morning she got up, built the fire, told her parents to get up, and went to the river to get water. While she was following the trail, she came to a good fat female elk lying dead, a little nearer toward the tipi. "Father, I saw by the trail a big female elk lying dead," said the daughter. "Thanks!" said the father. The father and mother both went and skinned the elk, brought in the meat and hide. The daughter was pleased to get the hide for quilled work, because it was large and thick.

The next morning she went for water she found a fat male elk lying closer to the tipi. She told her folks about it. They at once

went out to skin it and brought in the meat and hide. The family was now well supplied with fresh meat and dry meat, living happy.

One night, when they had gone to bed, there came a voice, taking a deep breath, saying, "I have brought you the gift," dropping it by the door. In the morning the daughter went out and saw a fat bull lying dead. The father and mother skinned the bull and took in the meat and hide, which was a very good one for a robe. The next night there came a voice again, taking deep breaths and saying, "I have brought you the gift," dropping it by the door. It was a fat buffalo cow. The father and mother skinned it.

The next night a voice, with deep breath, came again, saying, "I have brought you another gift," dropping it by the door. It was a fat buffalo steer, which the father and mother skinned for the meat and hide. The next night a voice came, taking deep breaths, saying, "I have brought you the burden," dropping it by the door. The father and mother skinned it for the meat and hide.

It was a fat female antelope. The father, mother and daughter were about to go to sleep, when the voice came, saying, "I have brought you another gift," dropping it by the door. It was a fat deer. The next night there came a voice more distinct, saying, "I have brought you the gift," and they heard something heavy at the door. In the morning the father and mother skinned it for the meat and hide. The next night a voice came again, saying, "I have brought you the burden"; it dropped it from its back. The father and mother skinned the beef. It was a fat black antelope. The next night the voice came again, saying, "I have brought you another burden," dropping it very heavily. The father and mother skinned the beef. It was a black deer. The parfleches were now all filled with meat and the folks were obliged to leave the meat hanging on poles. The next night there came a voice at the door, saying, "I have brought you the burden," dropping it quite heavily. It was a female elk. The father and mother skinned it for the meat and hide.

The father and mother became suspicious of the enormous supply of beef. The next night there came a voice to the door, saying, "I have brought you the burden," dropping it very heavily. "I wonder if the folks are getting fat; they should be by this time," said the voice. "I am going to find out who this strange voice is that brings these animals at night; who can it be, anyhow? We are living here in a lonely place, and my daughter never speaks of a man when he comes," said the father. So he got up and went to the door and peeped through the front pin-hole to see the person, when, to his surprise, he saw a white

looking object jump into the timber out of sight. "Well, daughter, I saw a strange object going from the door to the timber, after we heard the voice at the door. It is something wonderful, and I think we had better be getting away from it," said he to his daughter. "Well, my father, then we must get away soon," said the daughter. So she stopped her quill work and made four pairs of moccasins, which she placed at four different spots inside the tipi; two pairs under the cover of the bed at the back of the tipi, and the two other pairs at the sides of the tipi, against the wall.

The father and mother prepared for escape. They did not disturb the animal which had been left outside, which was a male elk, but that day they started off to get away, the father and mother going ahead, followed by their daughter.

Again there came this strange object to the door in the night, saying, "I have brought you the burden," dropping it at the door. After seeing the male elk outside, untouched, he said to them, "You can't get away from me; there is no possible chance of escape for any of you." Then the strange object tossed around the tipi, buzzing against it, but attracted no attention. So it started off, rolling along the trail, but it had got but a short distance when one pair of moccasins cried like a person behind it. So it returned to the tipi, jumped inside, but found nobody there. "You can't get away from me, my food," said the strange object. Then it started off again on the trail after the family. Now another pair of moccasins cried after the object, which caused it to return to the tipi, where it tossed from side to side, finding nobody there. Then it started off again, rolling fast, but it got just so far from the tipi, when another pair of moccasins cried after it like a person, which caused it to return to the tipi. It tossed around inside of the tipi, but found nobody, so it started off again after the family.

The father, mother and daughter had now reached a hill and looked back to see if they were perfectly safe. They saw a skull rolling after them, which frightened them. Then the daughter said, "I wish there was something to obstruct its passage!" and sure enough there was a thick patch of thistles behind. The daughter kept looking back to watch the skull. It would toss around from place to place, until it finally passed through the thicket. The daughter, seeing it come on after them, ran again. The father and mother had reached the hill, when, they, too, saw the skull coming. The daughter said, "I wish there was something to obstruct its path!" and there was thick timber behind her. After she reached the hill she stopped to

watch the skull. After a long time the skull came out of the timber, still rolling along on the trail. So she started off again and said, "I wish there was an obstruction placed behind us which would obstruct its way!" So there was a thick patch of cactus placed across the trail. The daughter reached the hill and saw her father and mother still going. Stopping again to watch the skull, she saw it tossing from place to place among the cactus. The skull managed to get through all right. So it kept on rolling after the family. The father and mother ran faster. "It is coming fast," said the daughter. "I do wish there was something to obstruct that skull this time!" she said. So there was a deep canyon behind them. The skull would go rolling up and down to find the narrowest place to leap. Then the skull came right opposite the daughter, when she told it to leap. Finally the skull made a leap, but the canyon was too wide for it, and it whirled down below and struck the bottom with a tremendous noise like the report of thunder. After the noise the canyon itself closed and buried it. Therefore we shall be hereafter buried in the ground after death.

When the daughter reached the hill where her father and mother had waited for her, they saw beyond a big circle of tipis. They went into the camp and told the people the circumstance of their arrival: 'We were running from a strange object, which proved finally to be a skull. But there was a deep canyon behind us, into which this object whirled down, being broken to pieces and buried by the caving sides of the canyon. "Now that is the way we shall be placed in the ground when we die," said she.

This skull acted as the servant for the parents, as if desiring to get possession of the girl (the method of obtaining a wife from the parents). The skull was providing the necessities of life, but it said that the people were about fat enough to be devoured. Being frightened, they ran away.—D.

Told by Holding-Together. For the magic flight, cf. Nos. 32, 33, and 34, and a note to No. 32.

125.—THE DECEIVED BLIND MAN.

Blind-Man and his wife were camping out in a lonely place. Because of this man's misfortune they were starving day after day. The wife would occasionally go out on the prairie and in a ravine she would gather tomatoes for herself and husband. This plant grows in buffalo wallows and bears small seeds, its flower being pink. Both of them tried hard to live on this scanty food, but chiefly on berries.

One day the husband, having his good outfit of bow and arrows, told his wife to watch for a buffalo. "When you see it coming toward us, or know that it is going to pass by at a short distance, I want you to take me out and we will head it off. We want to lie down in a deep ravine to get within good range of the buffalo. Be sure and look for a fat buffalo. The fattest ones are those that have a curly bunch of hair about the center of their backs, called the 'black bird.' When it is passing by us, place my bow and arrow in position, and have the arrow pointed toward the animal's heart, and let me know when to shoot," said Blind-Man.

It happened that early one morning the wife went out and saw a herd of buffalo coming, just about to pass by their tipi. "Say, husband, the buffalo are coming! Had we not better prepare for your attack?" "Well, certainly! That is what I am expecting now, for we can't starve to death," said the husband. So he took out his bow and some arrows and started out to head off the buffalo. They came to a deep ravine and lay down to wait for the animals to pass. Finally the herd was slowly passing. The wife placed the bow with one arrow in position. When she saw the fat buffalo with the "black bird" on its back, aiming the arrow for him, she told her husband to shoot. He shot at the animal, and by its noise, as the arrow pierced the body, the man concluded that he had killed it. At the same time he heard distinctly the vomiting of blood and staggering of the buffalo. "Oh, pshaw! You missed the vital spot! You struck the hind thigh, you ghost marksman!" said the wife. "Well, I declare that couldn't be! Impossible, for I heard the arrow strike into the flesh of the animal; besides, the animal was vomiting severely!" said Blind-Man. "Oh, no! You shot at his thigh, and the rest of the herd are now too far away to shoot at. How could you tell whether or not you hit the animal in the vital spot?" said the wife. "Let us be going back to our tipi, for it is getting too late to hunt any further," said she. She even took hold of him. "I don't think that you are telling the truth, for I can tell that I have killed the animal," said Blind-Man. "Well, no! You are my only husband, and how ever could I treat you in such a way, being in such a pitiful condition, with no one to depend upon?" said she. This blind man yielded and started off to the tipi with his wife.

In the morning the wife told her husband that she was going out to gather more tomatoes, these being their food nearly every day. The husband consented. So she secretly took up the whetstone and knife and went to the dead buffalo. When she got there, after getting in proper position, she began skinning it. Then she took the meat all

off and the hide into the thick timber and began to slice the meat. She had some good fat meat for her first dinner, and had another good supper. After hanging up the meat properly, she went back to her tipi, and on the way gathered some tomatoes for herself and husband. It was just a small bundle, and she gave it to her husband. "It's very hard work to find the weed, but I do find it, although it does not bear many tomatoes. But, husband, you ought to be thankful for what I do bring home for you," said the wife.

The next morning the wife went out for more tomatoes. Instead of going to pick them, she went directly to the place where she had cached the meat and the bones. That day she was chopping the bones to make tallow and lard. She ate good meals that day. Before sunset she set out and began picking more tomatoes for herself and husband. On the way she sat down by the water at a buffalo wallow and washed her hands, using the dirt for soap to kill the smell of the meat.

When she lay down on the bed with her husband for the night's rest, he smelled the odor of fresh meat and tallow on her dress and mouth. "Say, wife, why is it that you get home so late and also bear the smell of cooked meat? Your whole body smells of animal food," said the husband. They both spent the night, the wife getting strength all the time and the husband becoming discouraged. "Well, husband, when I am out for berries and tomatoes I get very sweaty, and that is what makes me have such a strange odor," said the wife.

The next morning she went to pick tomatoes, and Blind-Man stayed at home. The wife went directly to the place again where she had her meat. Sometimes during the day the blind man would go out and cry from being alone and hungry, and wondered why she stayed so long, for during the whole day she was at the place, eating and resting, and thought nothing of her husband.

Before sunset she left her retreat and went home. On the way she picked some tomatoes, just a few to satisfy her husband that night. "Well, wife, I was very lonesome to-day and got very hungry. But do tell me why you stay so long and smell so strange. The smell is like that of meat and tallow," said he. "Didn't I tell you the reason once?" said the wife, roughly. Blind-Man kept silent, but kept on wondering about his wife's actions.

In the morning, before the wife woke up, the husband went to urinate, and then went back inside the tipi. He woke his wife and she got up without any delay. After a scanty meal with her husband, she started out, telling him that she was going out to pick some more tomatoes. After she had been gone for some time, an owl lighted on the

tipi pole and attracted the attention of Blind-Man. "I want you to know, man, that you did kill the buffalo, but your wife does not tell you so, for she is over yonder eating the meat by herself. She has been doing this way all the time. Now I want you to get even with her some way. Listen to me, man! Before you do this, look up to me, right straight to the top of the poles and see my eyes," said Owl. When Blind-man looked, his eyesight was entirely restored, but he had eyes like those of an owl. Without much delay, he took up his bow and arrows and went to the place where his wife was feasting. When he got there he found her with plenty of food around her. "Oh! I was getting ready to take some meat to you to-day, of course. I kept this meat from you for some time, but to-day I am to feed you well," said the wife. "Yes! You will!" said the husband in a low tone. The husband took his bow and arrows and shot his wife through the body several times, until she dropped dead. Thus he paid her in return for her hatred and bad temper.

This is the reason that nowadays a wife sometimes treats her husband in an underhand manner, and thus it is that husbands are made murderers and separations occur.—D.

Told by Cut-Nose. Cf. No. 126. In the Osage version a similar story is told of a boy and his grandmother.

126.—The Deceived Blind Man.[1]

In a tent which stood alone lived an old man who had become blind. There were many buffalo about; so getting his wife to aim for him, he shot at them. He said, "I feel that I have killed a buffalo." But his wife said to him, "No, you are blind, how can you hit anything?" He had killed one, but she lied to him. Instead of bringing back the meat, she brought only shin bones, ribs scraped of the meat, and the lungs. The man said to her, "You smell of grease. You have handled meat." She said, "No, I only picked up the bones from a camp site." Four times the old man shot buffalo in this way, and the woman went out and skinned and butchered the buffalo and made pemmican of the meat, and gave none to her husband. Then the old man went out of doors and cried because he knew that he had killed the buffalo and that there was no one to provide food for him except his wife who treated him without pity. On his tent was an owl. This said to him: "I will give you my eyes so that you can see how your wife is treating you." Then the old man could see again.

[1] Informants J.

The owl said to him, "Let us go to where your wife is and see how much meat she has." Then the man went to her. When he arrived she was surprised to see that he was different, that his eyes were bright, and that he looked about him. Then she said to him, "I have been drying meat for you. Come, sit down and eat." "Very well," said the man. Then his wife gave him meat from the back. He said, "No, I do not want it. But you take this pemmican," and he pushed the pemmican into her mouth with a stick until she swallowed it. Then his wife said, "Will you have some of this dried meat?" But he refused and pushed some more pemmican down her throat. His wife offered in turn all the best parts of the meat; and she now loved him again on account of his bright eyes and fine appearance; but he only continued to thrust her pemmican down her throat. Soon she had enough; but he continued to crowd the food into her, until the top of it was visible in her mouth and she was filled. But he rammed and packed it with a stick until she could not breathe, and died.[1]—K.

127.—THE DECEIVED BLIND MAN AND THE DESERTED CHILDREN.[2]

There were three streams, all flowing east. At the one farthest north were camped an old man with his wife and a son and a daughter. They had left the camp of the people, intending to obtain food for themselves. When they first started the old man was nearly blind. Later he became blind and was unable to go about. The family did not know what to do to get food, since the two children were small and the old man was now blind. One day his wife saw a buffalo passing near their tent and told her husband how near the buffalo was. He said to her, "I will try to kill it for our food. We must have something to eat or we will starve." She said to him, "You can kill nothing. You are blind. You are a ghost already. What can you do?" "Nevertheless I shall try it," said the man. "I want you to stand behind me, and when I draw the bow aim it at the fattest buffalo that you can pick out. When you have done so, tell me." She aimed the arrow for him and said, "Ready," and he let go the bowstring. The man knew he had killed a buffalo, but his wife said that he had not. She said: "You are a fool, you can do nothing. I told you that you

[1] This myth and the one of the woman who married a dog (No. 91) are the only ones that are common to all the Eskimo and to the Indians of a large area. Eskimo: Rink, Tales and Traditions of the Eskimo, 99; Boas, Ann. Rep. Bur. Ethn., VI, 625; Kroeber, Journ. Am. Folk Lore, XII, 169; Holm, Sagn og Fortaellinger fra Angmagsalik, 31. Indian: Petitot, Traditions Indiennes du Canada Nord Ouest. 84, 226; Boas, Indianische Sagen v. d. N. Pacif. Küste Am., 229; Farrand, Mem. Am. Mus. Nat. Hist., IV; Morice, Trans. Can. Inst., IV, 171.

[2] Informant H.

were half dead. Now I am going out to gather berries. Stay at home and I will take the children with me." So she left him in the tent and went to the buffalo which the old man had killed, and butchered it, and took the meat to the timber and cut it up there, and ate of it. She did not tell him of this, but the old man knew it. Then she returned with her children, bringing him berries which she gave him to eat. Again there was a herd of buffalo that passed near the tent. Then the woman deceived her husband in the same way. The old man went outdoors and cried about the way in which his wife treated him. Then an owl alighted near him. It said, "I have come to help you. Your wife has treated you badly and is trying to kill you. I will give you my eyes and let you have my sight." Then the old man could see again. Next morning he left the tent where he had been alone, and went towards the timber where his wife and the children had stayed all night. He soon came to where the buffalo had fallen and saw the blood and offal. From there he tracked his wife and the children to the timber and found her busy preparing the meat. Coming upon her unexpectedly, he said: "I am glad that you have meat and are living well." She looked at him and said: "I ám glad that you can see again. What clean, beautiful eyes you have! I was just about to go to you, but had not yet finished boiling the bones for the fat in them. What piece will you have, this one or that one? Or would you like pemmican, or some dried meat? All this is what I was going to take to you." "It makes no difference to me what meat you give me," he said. Then she took meat from the back, with fat in it, already cooked, and gave it to him. He ate it. Then, saying nothing more to her, he killed her. Then he said to his children in his thoughts: "Since you have abundance of food, I shall leave you to take care of yourselves." Then he started for the camp of his people and arrived there. After a month the children had used up all the meat. Then they followed their father's trail until they also reached the camp. When they arrived, their father cried out aloud: "The unmerciful people have arrived. All prepare to break camp and leave! Let the children be tied up against poles and the poles leaned against trees and left there." Then the people left their camp, with the children bound on poles resting against trees. When the wolves and coyotes, which always come about deserted camping places, arrived there, an old wolf saw the two children fastened to the poles, suffering thirst and hunger. He said to himself: "How pitiful those children are!" Then he cried out to the wolves: "Come all of you from all directions." The wolves and coyotes came from all parts of the earth and the old wolf said to them: "I pity those children. I

want you to seize the poles and lower them slowly, and then to chew off the ropes and free the children." Then the wolves and coyotes did as he told them and loosened the children. The old wolf asked them: "Where do you want to go? Will you go again to the people or somewhere else?" The children made no answer. They were afraid. The wolf came near them, but they feared that he would eat them, and said not a word. Then he said: "Do not go back to the people but remain here with us. Now I want you, Clouded-wolf, who are above the others for your daring deeds, to provide food for them. I want you also, White-wolf, to look for food for them, and I want you, Black-coyote, who have done deeds which the others could not do, to go out and get them food; and you also, Black-wolf, who are brave and cunning, provide meat for them." Then these four chief wolves started out in the four directions. Clouded-wolf came back bringing meat from the back of the buffalo with the skin still on it. White-wolf also brought the best parts of the meat, and so did Black-coyote and Black-wolf. They piled it up in front of the children and these ate it, regaining their strength. Then the old wolf told them to live in the thick timber where there was good shelter, and he went with them.

It was now winter. The boy gathered poles and made a frame for a brush house, while his sister gathered long weeds and thatched them over the frame. She also made a door of sticks and brush, and inside she put brush for bedding. Near the door they prepared a place for the old wolf to sleep. Then it began to snow. The old wolf said: "It it were not for your kind treatment I should now be out in the storm in my feeble old age, and suffering from cold. I thank you for this. Look at me! I have not the same color that I had when I was young. I have no strength and no swiftness and no warmth. I am old and can endure no cold. Therefore I thank you for living with you in this warm place." At night the old wolf slept by the door on the right side, the girl on the north side of the tent and the boy at the back. In the morning the boy was the first to get up, in order to make the fire. As he looked out from the door there was snow all about. To his surprise, at a short distance there were herds of elk. It was as if there were something yellow over the snow as far as he could see; in the timber, on the river banks, and everywhere, elk were walking, standing, and lying. In astonishment he closed the door and said to his sister: "Get up, there is a herd of elk close by!" "What can I do? I can do nothing," said the girl; but he kept trying to arouse her. "Get up and look at them, anyhow." She said: "I can do noth-

ing by looking at them." Then the wolf said: "My grandchild, get up and look at them." Then she got up and opened the door, and as soon as she looked at the elk they fell down dead. The boy said: "Thus it is well that I waked you; because I continually tried to make you get up, we have been helped. We have been pitied." Then the girl took a flint knife with a bone handle and gave it to her brother and said to him: "Take this and go out and skin them." He went out and skinned the elk as easily as if he had done it before. As soon as he had skinned one he threw the hide into the tent and the girl folded it three times and sat on it and it was completely dressed. They continued to do this until all the skins had been worked, while all the meat was hanging sliced up in the trees near the river. They had killed thirty-six elk. After he had brought in the last one, the girl said, "Let all these elk skins be sewed together in the shape of a tent." Piling them up she sat on them, and when she spread out the pile it had become a tent, with a bird ornament (niihiniyōhut) near the top and four round ornaments at the sides, and a door, and rattles over the door. Then the girl said: "When I go outside, let there be twenty-seven tent poles, with two for the outside of the tent, twenty-nine in all." Then she went out and there at her left were twenty-nine straight tent poles, just of the length that she had ordered them to be. The poles had been made from otter-weeds (yeiyanaxūuci, a species of composita). Then the new tent stood there completely erected and covered. Then the girl folded three elk skins, sat on them, and said: "Let this be a wall hanging (kā^{n}kusääça^{n}), embroidered with lines of quills in various colors." Then it was such, and she hung it behind her brother's bed. Then she folded three other skins, to be a hanging for her bed, and sat on them; but she told the lines of embroidery to be closer together than on her brother's. Then she folded and sat on three other skins, and said: "To four places let there be attached three pendants. Let there be nothing more." This she gave to the old man.

After seven days there was another fall of snow. The boy got up early in the morning to make a fire and saw the snow and the buffalo all about, the land being black with them. He waked his sister and tried to make her get up, but she said again: "What can I do? Let me sleep longer. You have broken my sleep." At last the wolf told her: "My granddaughter, get up." Then she did so, and as she looked out of the door the buffalo fell dead. Then she told her brother to skin a "two-teeth" (näniisa^{n}kutä^{n}, a young buffalo). The brother said, "Why do you wish this two-teeth?" 'Because its skin is soft, and quill embroidery will not break when we sit on it," she said. Then he brought

in the skin. Then she took it and folded it three times and said: "Let this become a robe with bird ornament." Then it became an embroidered robe and she gave it to her brother. Then she told him to bring her the hide of a young cow. The boy brought it in to her, and she folded it, and said, "Let this become a painted robe." Then it turned to a robe, and when she spread it out, the painting was seen, beautiful and bright. Then she sent her brother to get the hide of a middle-aged buffalo. She folded it, and said, "Let this be a robe with round embroidery in the four corners and let it have eight lines of embroidery across, and between them black lines, painted with charcoal." Then it became such a robe and she gave it to the old man. Then she told her brother, "Now bring me the front half of a hide which is woolly." When he brought it she folded it and said: "This shall be a pillow embroidered with yellow quills. The eye, which is dark, will be represented by black hatahinä fibers, but there will be yellow quill embroidery around it. On the throat let there be a hundred bars of yellow quills. Let the ear be a yellow cross of quill work. The head should be round and the tail also should be embroidered; and in four places let there be embroidery loops, two of them in front and two behind. All around the edge let there be fifty bars of quill work, and for the nose two bars of yellow quills." Then all that she had said happened. Then she took another hide and said: "Let mine be white. Let the eye be dark in the center and around it let there be white and black. Let the ear be a black cross with white about it. Let the throat be one hundred bars of white and black, the black being toward the outside. Let the skull be round, white in the center and black outside. Let the tail be quilled and let there be loops in four places, and black and white bars following the edge all around." When she had this pillow, she told her brother: "Now bring the hide of a calf." This she embroidered in yellow and red quills. The eye was red inside, surrounded by yellow. On the throat there were only fifty bars; otherwise this pillow was like the others. This she gave to the old man.

After seven days there was snow again. When the boy got up in the morning, he saw a herd of elk. His sister killed them by looking at them, as before, and he brought the skins into the tent.[1] There were forty skins. When his sister had dressed them as before, she took a piece of skin and told it to be a shirt embroidered with a circle of quills on the chest, and another circle on the back, and strips of embroidery over the shoulders and down the back. Along the seams there were

[1] The original repeats the incident in full.

to be fringes, and at the bottom pieces were to hang down (hiôtana^{n}). Between the fringes were to be weasel skins and tufts of long hair attached with quill embroidery. The quills were to be yellow. Then she made him leggings, embroidered and fringed, and moccasins embroidered with a bird. Then she made a woman's dress for herself with four rows of fringes, at the breast, at the waist, at the hips, and at the bottom. It was covered with crosses of embroidery all over and on her left shoulder (to the east as she stood facing the south), there was a yellow sun, and on her right shoulder a yellow half-moon. As she turned, she turned to the right, so that the sun on her shoulder traveled in the direction of the sun. She also made leggings for herself embroidered all around the leg, and moccasins, the stripes on which were farther apart than those on her brother's. The old man, being old, received no clothing decorated like this.[1]

Then the boy said: "I wish I could have a panther of yellow color, with white sides, for a dog." His sister went outside the tent and said, "Come, panther, you of the yellow color with white sides, come here!" Then a panther came, slowly twisting his tail, and entered the tent, and lay down behind the boy's pillow, laying his head on his outstretched feet. Then the boy said: "I wish that you have for your dog a bear that has a white streak from his shoulders down his forelegs and whose claws are white with a black streak." Then his sister went outside and said what he wanted, and a bear came pacing, and sat at the foot of her bed.

After seven days it snowed again, and again in the morning it was black with buffalo. The girl killed them as before by looking at them.[2] The boy brought her the skins and from them she made hair-covered bags and folding parfleches, and other bags of rawhide, painted with designs. He brought her forty skins and from these she made the bags. Then she put dried meat into all of them and piled them up on top of one another inside and outside of the tent, and still there was meat on the trees.

While they were in all this abundance, the people were hunting, and two young men, brothers, were in advance. They came across this tent of the brother and sister and their two dogs. The young man saw them coming and went out to meet them. The two brothers saw all the meat hanging on the trees and piled up outside of the tent, and

[1] The young man's blanket with the bird embroidery is called b̄äätäätasa^{n}uxt; the old man's with the eight lines of embroidery nänääsa^{n}taxähä. The girl's white-embroidered pillow is called nanā^{n}kuhut hana^{n}uhu, her brother's shirt biiçäncinoxa^{n}, his kind of leggings biiçäoxataa^{n}, his bird-embroidered moccasins, niähēiha^{n}. Compare the styles of embroidery here described with descriptions and illustrations in The Arapaho, Bulletin Am. Mus. Nat. Hist, XVIII, pt. I, p. 59 seq.

[2] The original repeats the incident in full.

therefore were very glad to see the children again, and cried from joy at the meeting. The girl still remained inside the tent. The bear appeared ready to attack the newcomers, and the panther also sat up and watched. The young man, knowing that the two animals were angry, told them, "Be quiet, lie down again." Then he brought the two young men into the tent. They sat down very much afraid. The girl sat looking on the ground, with a stick (kaahaya[n]) in her hand, with which she sat playing as she faced the door. She spoke no word. The brother told her to get meat. Then she brought pemmican in wooden bowls and gave it to them. They ate it with relish. She, however, did not speak to them or look at them. When the two young men had eaten, they told the young man that they would return to tell their people that they had found him and his sister in all this abundance. The girl gave them some meat and then told them that when they returned with the people they must not approach too closely to her tent, but camp farther down the river. Then the two men went back and told the news to the people. Soon some of the people began to arrive in advance of the camp, young men on horseback. The panther went out and stood at one end of the meat and the bear walked to and fro in front of it, guarding it. Then the girl ordered the bear to lie down, which he did. Thereupon the young men came in and ate. Then the people made their camp below and soon all came pouring in. The girl told them that she would harm none of them except her father. Then she told her dogs: "These people continually come in, but I will tell you when my father comes. I will know his voice; he will be the last one to enter." Indeed, at last he came in, saying: "I am very glad to see my children again." "There he comes, the old man; that is he, the one talking," said the girl. The two animals were lying at both sides of the door. As the man came he told his children: "Tell them not to do anything to me. Prevent them from attacking me." As he came between them, the bear stiffened his hair and the panther crouched for a spring, watching the old man's eye. Suddenly the panther sprang on his chest and the bear seized him from behind. The panther bit his throat while the bear took out a large piece from his side. The man fell dead. Then the girl told the animals: "Carry him out on the prairie and let him lie there." All the other people were afraid and went home. Then an old man cried out: "They have done that because their father treated them badly. They have treated him right." Then the people went back to the tent and sat down; and others came in, and they asked for meat, and the girl told them to take the meat that was farthest away. Then all the women said, "This belongs

to me," and "This pile is mine," and all scrambled for the meat. Then they returned to their camp well provided with food. "Come over here, this man has meat!" the people cried out, inviting each other, without having worked at all for their food. Then they wished to remain with the girl and her brother on account of their wonderful deeds. But the girl said: "You should go on and look out for yourselves. If you depend upon me I may also do wrong. Even if you leave me here alone with all this plenty and then return to me, I might do wrong. Therefore I think that you ought not to live through me. We will subsist on what we now have as long as it lasts, and then I will do no more." Then she told the bear: "You can go back to your old place and look for your own food. Over there is timber; there you can wander about." Then she said the same to the panther, and both the animals went off, each going his own way. Then the girl said: "Now I will go to our father. My brother will go to our father. This myth will be for all time. People will tell of me and there will be tradition of me. I shall be in heaven, but my name will remain below." Then they went up to heaven. They are living yet, she is still here. Look at her work, her designs, her embroidery. All this belongs to her. It is she, she and her brother together.[1]—K.

128.—The Deserted Children.[2]

There was a tribe. Children were playing at a little distance from the camp-circle. A chief passed near them. Two little children, a brother and sister, called him an ugly name. Going to the camp, the chief said: "Let all move away. Let none drag their tent poles over the ground, but let all lift them and carry them for a long distance. The children have spoken badly to me. Therefore I want to abandon them so that they will be unable to follow us. Let every one go and take even the dogs." So the people went. When the children came back to where the camp had been they could see nothing. Crying, they ran on looking for tracks, going at random. At last, at a great distance, they found the tracks and followed them, still crying, and finally reached the camp. Going to their parents' tent, they found them inside. When they said: "My mother," their mother did not notice them, but merely said: "I never had a daughter; I have never had a son." Then the chief caused the people to move, after tying the chil-

[1] The tale of the deserted children, which is also found separately in the next story, has the following distribution: Gros Ventre; Blackfoot (Grinnell, p. 50); Cheyenne (Journ. Am. Folk Lore, XIII, 185); Dhegiha (J. O. Dorsey, Contr. N. A. Ethn., VI, 83); Iowa (J. O. Dorsey, Am. Antiq. IV, 286); Micmac (Rand, 46).

[2] Informant B.

dren back to back and fastening their legs. They were left to starve. Then a dog, so old that it could not bite, came and sucked and chewed the rawhide thongs with which the children were tied, until they were soft; then it said to them: "Stretch yourselves," and the children struggled until the wet hide parted and they became free. Looking about them, they at last found small pieces of meat which the people had left. They made a hut of willows and grass and lived there. Once, when the boy was alone, a voice spoke to him. He was unable to see any one. It said to him: "Do not be discouraged; you will be as well able to provide for yourselves as are the other people. Now go to that hill." The boy went to the hill and saw there a large hole, about which were many buffalo tracks. He went home and sat down with his eyes shut. When his sister came in, she asked him: "What is it?" He said to her: "Look toward that hill where the whitish buffalo grass is." She looked and saw a black spot. It came nearer and she saw that it was a string of buffalo. She told her brother. When the buffalo were near, the boy said: "In which direction are they?" She told him, and having turned his face toward them, he opened his eyes. All the buffalo fell down dead. Then the girl went out and butchered them. A voice spoke to her and told her: "Sit down on the meat." She sat down on the buffalo, and when she arose the meat was all cut up, so that she had nothing to do but to hang it up to dry. Then the voice told her again: "Sit down on the piled skins." She did this and the skins were all dressed. Now the children continued to live in this way, and had a large tent and many blankets, and more meat than they could use. The people who had abandoned them were starving. Then some young men found the children, who were now grown up, and recognized them, and saw the abundance they had. They reported it to the people, and the people all moved to them. Then their mother and father also came and embraced them, saying: "Is this my daughter?" But the girl said: "I never had any mother." And when the woman embraced the young man and called him her son, he also said: "I never had a mother."[1]—K.

129.—THE YOUNG MAN AND HIS FATHER-IN-LAW.[2]

There was a tent in which were a man and his wife and his brother. They were alone hunting. Then a girl baby was born to them. She grew up to be a young woman and lived in a separate tent.

[1] According also to a version told by informant I, the children were released by a dog, not a wolf. The dog turned to a horse.

[2] Informant H.

A young man came there. Then the girl prepared food for him and brought it to him, and her father said, "He shall become my son-in-law." So the young man and the girl remained there over night. Next morning the father said: "I wish my son-in-law to be industrious and to do something for me." He asked him to go and get him sticks for arrows. The sticks were to be perfectly straight, without knots or branches. The young man went out, found sticks of ha^{n}wa^{n}ūubiici, got them, and carried them home. "Here are the sticks for your father," he said to his wife, and she took them to her father. He looked at them and said: "These are not the kind I want," and would not take them. This happened four times. Then the old man killed his son-in-law. Then another young man came and was given food by the girl and called son-in-law by her father. The next day he was also asked to get perfectly straight sticks. He returned with a bundle of nä'äbiici, but the old man said: "They are too full of knots and have too many branches; they are not the kind I want." Then he killed him too. Another young man came and was given food and received as son-in-law, and sent out after arrows. He brought back dogwood (haa^{n}xeihineniwahääti) that was straight and smooth. "Here is what you sent for," said the daughter, crossly, to her father. "Well, you seem to be angry," he answered her. This young man also went out four times to get sticks and then was killed because the sticks were unsatisfactory. The old man threw him into the river and fed him to some animal, and so nothing was known about him.

A fourth young man came there and was given the girl as wife. The next morning he told his wife, "I will continue on my way," but her father said: "No, my son-in-law; stay a while. You can take your wife along with you when you go. I want you first to provide some things for me and after that you can go on." Then he told his daughter: "Tell your husband that I wish him to get me sticks for arrows." Then the young man went towards the east, crying and crying and crying; then went towards the south, and then back towards the river near which they lived, until he reached a lake. "What are you crying for? Is it something difficult?" said a voice to him. Perhaps it was the owner of the lake. "I am looking for arrows," said the young man. "I have been told that they must be perfectly straight, without any knots or joints." Then the spirit said to him, "Very well, come this way," and he was shown yeiyanaxuuci ("otter weed," a species of compositæ). "This is the kind you are looking for," it said, and the young man cut them and took them back with him. He gave them to his wife to give to her father. "That is the kind I want. I am glad,

my son-in-law. Again do something for me," said the old man. "I wish I were provided with long wide feathers with black tips; feathers which break evenly in the center when they are split." The young man started out again and went along crying. He was called by a voice and shown a plant which had large leaves. When he said that the tips of the feathers must be black, the ends of the leaves became black. He brought these back and the old man accepted the feathers gladly, thanking him for bringing what he wanted. Meanwhile he had peeled the sticks for the arrows, and now he told his daughter: "Tell my son-in-law that I wish arrow points; sharp, smooth, and evenly shaped ones." The young man went out crying, going in the same direction as before; first east, then south, then towards the west, and again a voice called him. It showed him large willows and told him: "Pick the leaves." He did so and brought them to the old man. Then the old man said: "I wish an animal with horns like bird-claws." The young man went out crying again. He came to a hill, on the side of which seven buffalo were lying ("sitting"). The young man called to them and told them that he wished an animal with horns like bird-claws. They said, "Very well." One of them was a young bull (wax-açõu), another a little older ("two-teeth"), a third had fully grown horns. The four others were the four old men. The oldest buffalo said: "I give you these three, you can take the one you want." The young man looked them over and said, "This one is the one I take," and he chose the oldest of the three, the one with full grown horns. Then the oldest bull said to this one, "You have boasted much. Now is your time to show what you are able to do." "Very well," he answered. There was a black, hard rock just sticking out of the ground. Then the bull rose, stretched himself, shook himself, stuck up his tail, and looked about him. Then he went to the southwest and snorted out black; then he went to the northwest and snorted out blue; then to the northeast, red; then to the southeast, white. Then he wallowed and shook himself, so that the white dust rose, and rubbed his nose on the grass. Then he hooked the rock with his horn and chipped off a piece so that it flew away buzzing. Then with his left horn he pierced the rock in the middle at the bottom and split it so that the halves fell apart. "If I do not succeed the first time, that is what I will do the second time," he said. The old buffalo said to the man, "Now this bull will lead you; you must follow him. Remember that that man is powerful and hard to overcome. We know what he is doing. He will be on a tree with his bow and arrows, and when he shoots he will pretend to shoot at the bull, but will shoot at you. Stand

behind the bull and the arrows will not pierce you. The arrows will hit the bull, but will hang down from him without piercing him. After he has shot three times and the arrows have taken no effect, tell him: 'You say that you are strong and powerful! Come down! Do not be a coward!' Then he will come down from the tree. When he has come down, the bull will turn and attack you. You must run away, and that will cause the man to go away from the tree. When the bull has killed him, gather all the parts of his body and burn them. Be sure you are not tempted to take anything from the sparks that fly out from the body of this man, which will turn to elk teeth and bone beads and eagle feathers and other valuables. Throw them all back into the fire."

Then the young man started, following the bull until they came near the tree. The man shot at the bull without result, and for the fourth shot came down from the tree. Then the bull faced him, charged on him, hooked him, threw him up, hooked him again, and continued to throw him up until he was torn to strings. Then the young man burned the old man for four days, until there was nothing left of him but ashes, observing the warning that had been given him. The ashes became white clay used for painting arrows. The bull went back. Then the young man went to his wife and her mother and asked them: "What has this man done previously?" He did not know that he had killed other men, but suspected it because his body turned to valuables. The old woman said: "When visitors came they became the old man's sons-in-law, and he sent them out four times to get sticks for arrows. They were unsuccessful, and the fourth time he killed them. There were three such young men. He fed their bodies to an animal. It must be a water animal, for there are no tracks about." Then the young man said: "I do not know where you came from. But I know where I came from, for I started from a camp of people. I will take you to the people from whom I came, and I will tell them everything." Then they traveled for four days until they reached the camp. The young man invited all the people; then he began and told them his story. Then he said, "There have been the following lives (generations). The first did not do as they ought and were destroyed. The second did not do to each other as was right and were also destroyed. In the third the people did not do well. They were cannibals, so they also were wiped out. The fourth life was this man, whose body consisted of the valuables of life. He did not eat human flesh, but he fed it to an animal. Look at these lives! They all had blood and hardships and troubles. Now I will go to the father and

leave this story for you to tell to another generation. So begin now, old men and old women, tell from now on what I have done. Tell how this man with his wife and daughter went away to live alone for some time; and tell them what I did. Remember it well, for this man is no longer dangerous, but his body and ashes will be seen on the arrows." And then at night he went up to his father. He left this myth with the people, and this is the teaching of it. His name was Hixtcäbä inen, Above-Man.[1]—K.

130.—BLOOD-CLOT-BOY.[2]

It was winter time and the snow was deep. A man lived with his two wives, who were sisters, and with the old man, his father-in-law, and his wife. They went hunting. They went so far that when they thought they had a good place from which to hunt, they made a permanent camp. The son-in-law was a hard man and had no pity for the old people. One of the sisters, the younger, was sorry for her parents. During the absence of her husband she secretly gave them meat. Since the snow was deep, the man would bring home his meat by rolling it in the hide and then dragging it home. He told his wives not to give any meat to their parents. But the younger succeeded in stealing some to give them. Her parents were old and could not even go out to get wood. Their son-in-law had much meat and many hides, while the old people were nearly starved. The son-in-law became suspicious because the old man and woman were able to endure starvation so long. He asked his wives whether they fed their parents. One denied it; the other was silent. He told them strongly that if he found them giving their parents food he would punish them; they must not give any of the meat that he brought. One day when the son-in-law was hunting, the old man, though feeble, followed him in order that he might pick up the hoofs and other leavings. He found a clot of blood on the snow, frozen hard. He picked it up gladly. "Thanks, I have found something for my wife to eat." He stretched his hands to the four directions in thanks. He had no shirt, and wore only a robe tied about him. He put the clot next to his side and started back

[1] The myth of the young man whom his magically powerful father-in-law fails to kill, occurs widely spread in various forms and connections. Its greatest development is on the Pacific side of North America. Cf. Cheyenne (Journ. Am. Folk Lore, XIII, 177); Cree (Russell, Expl. in the Far North, 205); Carrier (Morice, Trans. Can. Inst. V. 7); Chilcotin (Farrand, Mem. Am. Mus. Nat. Hist. IV, 26); North Pacific Coast from Columbia river northward (Boas, Indianische Sagen, 39, 68, 70; Chinook; Texts, 31; Kathlamet Texts, Bull. Bur. Ethn. No. 26, 113; Tsimshian Texts, Bull. Bur. Ethn. No. 27, 130; Farrand, Mem. Am. Mus. Nat. Hist., IV, 113); Maidu (Dixon, Bull. Am. Mus. Nat. Hist., XVII, ii, 67); Wintun (Curtin, Creation Myths of Primitive America, 121); Yana (ibid., 281, 425); and many other Californian tribes.

[2] From informant H.

with a good heart, happy that he had succeeded so well. On his way back the blood made itself noticeable. As he went on, the clot felt as if it were a human being. Before he reached home he thought he would feel it. To his surprise he felt a baby. To make sure, he opened his blanket wide and looked. It was a boy. He entered the tent and said to his wife: "We have a child, a boy." "Thanks," she said, and reached out for the child. The old man sat down on the bed, while she gathered buffalo chips to keep the baby clean and soft. She asked him how he got it, and he told her. She said: "I am glad to have a son." The man said: "I love my boy, I am glad to have him." The sisters, in their tent near by, heard them speaking. "Listen what our parents are talking about. Let us go to see. They are talking to their child." The younger went to find out, and when she came in the tent, asked her parents about the child. They had laid it away at the back of the tent. "Well, daughter," they said, "we have a child." "What is it?" "It is a girl," they said. "May I see it?" she said. "Certainly." So they opened the covering of the cradle. The woman said: "How pretty the little girl looks! What a pretty nose and glistening hair!" She went back and told her elder sister. Her elder sister said to her: "Carry meat there, so our younger sister may have milk." So she took meat to the tent. The old people said: "We are glad to have meat." Then the son-in-law returned as usual, dragging a bundle of meat on the snow. When he entered the tent both his wives told him the news. "Is that so?" he said. "Take this meat to them! I am glad that I shall have another wife. Go and bring the child here." The old people, when they gave his wives the child, said: "Do not unwrap the child; its navel is yet sore, and it is crying on account of it." Then they took it to the other tent. "Let me have the child," said the man. "I am glad to have another wife. I will unwrap it." "Do not unwrap it; its navel is yet sore," they said. "Very well," he said. Then they took the child back to the old people. Now the son-in-law wished to provide meat for them. He gave them much, so that they were never hungry. The child grew up fast. When the man went hunting, it played outside. It was dressed as a girl, but behaved like a boy as it played. The man saw it playing, and found it to be a boy. He said to his wives: "You have deceived me. You told me it was a girl, but you lied. If you had not lied to me, the old people would have been dead now, for I hated them." He continually went hunting. A last rib and tendon were lying about the camp. The boy wanted a bow. "I cannot make a bow for you, I am too feeble," said the old man. "No, father, you can do it. Here is a tendon. Take it and it

will become sinew." The old man took it and it became sinew. Then the boy said: "Make me four arrows. Paint two black and two red." "Well, my son, you have named the best ones," said the old man. He was pleased at the boy's knowledge. The man came back with meat. "Brother-in-law, have you my meat?" said the boy. "No, go away. I was deceived about you once. I want nothing to do with you," said the man. The boy turned away and played. The man again went hunting. The boy said: "Father, I will follow my brother-in-law." He took his bow and arrows and tracked the man. The snow reached nearly to his hips. He saw him cutting the buffalo. He went straight towards him, but his brother-in-law ignored him. The boy took hold of a hoof to help him skin the carcass. "Go away, I don't want you!" said the man. When he opened the buffalo the boy said: "I want to take out the kidney for my father to eat." "No, do not take it," said the man, and threw him into the snow. Next time the boy wanted the unborn calf in the buffalo. Again his brother-in-law pushed him. He fell on his face in the snow. He got up, cried a little, brushed himself, stood there and thought. The man had nearly finished butchering. Then the boy went to take the hoofs and leavings. "Leave that! You displease me. You have been the cause that the old people have lived long!" said the man, and threw him into the snow again. The boy got up and brushed the snow off himself, crying a little. A fourth time, while his brother-in-law was hitting the ribs with a bone in order to break them, the boy went to take some. He was thrown into the snow. He brushed the snow from himself. Standing behind his brother-in-law, he took his bow and one arrow and shot him in ano. The point stuck out under the chin. "This is your punishment," he said to him. "You have killed me," said the man. "Yes, you deserve it," the boy said to him. He shot him four times. Then the man was dead. The boy drew out the arrows and wiped them on the dead man's hair. Then he said: "I am not the cause of your death. Our father caused me to kill you because you maltreated my father and mother. But you shall go to the good world." Then taking his blanket, he put the meat into it. He stretched himself and became a tall young man. Then he went home, taking the meat. In front of the tents, at a little distance, he waited for the people to come out. They did not come. So he called to his mother: "I have brought you meat!" He called in a strong voice. She came out and saw that her son was different; that he was grown up and beautiful. The old man hugged him. "What a fine young man I have for my son," he said. Then they took the meat inside. The boy said: "Which of your daughters pitied you and helped

you?" "The younger one," they said. He told them: "I have killed my brother-in-law. Now his wife will go with him, because she helped him to treat you so cruelly." Then he shot his elder sister and killed her. He said: "She has gone to the same place, the best place. Our father has caused me to do this because your son-in-law and your daughter treated you so badly. They will be peaceable and live well hereafter." After this he went hunting and brought back buffalo as his brother-in-law had, until they had plenty. When he thought they had enough meat, he asked: "Are these two the only tents on earth?" "No, over there," said the old man, pointing to the north, "is a large camp. But, my son, ahead of us are dangerous people. There where the large woods are are insane people, and there on the side of the hill in the woods is their camp." It was spring and the snow was in spots on the ground. They went towards the place the old man had pointed out. Before they reached it the boy killed a buffalo, and while he skinned it they looked on. The old man was afraid and warned them to watch. His daughter said: "There are persons coming, two of them." The boy, without looking up, suddenly became clotted blood again, falling into the blood under the ribs of the buffalo. A whetstone that he was holding lay in the blood. The others said nothing from fear of the persons who were approaching. The two came and said: "What became of Clot-child? He has given us his sister to use for our pleasure." Clot-child heard it. They looked for him, standing not far apart. "Let this whetstone break in two," Clot-child said, and threw it. It broke and struck both of them behind the ear, and they fell down dead. Clot-child stood up as a man again. The old man said: "What a great son I have! He kills persons that no one else dares to approach." They took the meat, and the boy said: "You may go on and camp where you wish. I will go to those woods and see the people there." He came to a tent that stood alone; one blind woman was in it. He approached, stood, and listened. The old woman said: "Clot-child, where are you going?" He was surprised. "How does she know it is I?" he thought, while he held his hands over his mouth in astonishment. "Why do you hold your hand over your mouth?" she said. Then Clot-child went inside the tent. Human bones and meat were hanging strung up. He pretended that he was hungry and wanted to eat. The blind woman said: "You may have fat meat from the back to eat. Cook it yourself." He asked her: "Where are the others?" She said: "They have gone out in various directions gathering meat." Then he said: "Why did you stay here?" and hit her. He put the fat meat over the fire. Then he laid it on the ashes.

When it was hot, he said: "Here is your meat," and put it on her face and burned her to death. He said: "You have done what was not right. I give you this punishment." When he killed her the rest knew it and returned. He went outside and saw them coming running at top speed, one behind the other. When they came near him they said: "You cannot go up to the sky, you cannot go underground. You cannot escape from us; we will surely catch you." He said: "I have the gift of swiftness by means of this bow. First, I shall have the swiftness of a chicken-hawk." When they came close, he motioned with his bow and rose up and flew away swiftly. They followed him swiftly. He came down to earth, and they did so too. Four times they did this. He began to be tired. "Now, by means of this bow, I shall try to do something on the ground," said Clot-child. He became a jack-rabbit. He ran away, jumping like a jack-rabbit, and they followed him Then the third time he decided not to spare them. Running toward the river, he became a cotton-tail rabbit. They had nearly caught him. The river was frozen thin. He ran across, turned, and stood there like a man, while they broke through in various places. "Let the ice close and become as solid as if ground," he said. Thus he destroyed them. Then he went to his parents. The old man said: "Where were you?" Clot-child said: "I tried to escape from some persons and finally killed them." "What dangerous beings you have met and destroyed!" said the old man. He was glad that his son had succeeded. They went on again. The old man said: "There where the hill is white along the river is a deep canyon, and there is another dangerous person." "Yes, I will go there," said Clot-child. Then he went there. He came near. Some one was motioning to him with a blanket to come. He thought: "Well, I am coming, he need not hurry me. I will arrive there when I arrive." Then he came close. The person continued to motion to him to come. He motioned to him to come quietly. He said softly: "Do not make a noise! He might hear you! I will explain to you later." "Very well," said Clot-child. The man took him by the hand and led him to the edge of a big hole. "Look over the edge! Step softly, make no noise!" he whispered. "Yes," Clot-child said. He was very careful. When he was at the edge, the man made a push at him. "I push daylight," he said, as Clot-child stepped to one side, and he fell down the brink. "Right into the ribs," said Clot-child, and the man fell head first into the ribs of a dead body below and tore the skin from his face. Then the boy went down and cut off his arms and his feet. He said to him: "You are alive now. I will kill you. But you will become an animal, one with a bare head. You will not be dangerous."

He was the buzzard. The boy took the wings and tail that he had cut off from him to his father, and told him to make arrows from them. They went on again. The old people and his sister camped before they reached the large camp; the boy went on towards it. When he reached the camp a young man met him and said to him: "Clot-child, there is a woman who has heard of you and speaks badly of you. She says, 'I think that this man spoken of so much is ugly.'" This woman constantly worked quill embroidery. Her name was Beaver-woman. When young men went by in order to attract her attention, she rolled up her work and went inside her tent. She was very hard to marry. Then Clot-child looked for some one who would receive him as relative. He went to an old woman's tent. She called him grandson. There he was given pemmican. He asked her for meat. She said: "The bear people in the tribe are selfish. They have it all. They will allow no one to have meat." Then he sent her to ask for meat. The old woman went to the bear who was guarding the meat and asked him for some. He spoke to her so angrily that she fell down from fear. She returned and told Clot-child. Then he went himself and took of the meat. The bear went to attack him. When he approached Clot-child he leaped, but Clot-child dodged him. Again the bear leaped, but was avoided, until he became tired, when Clot-child took his bow and shot him. One after another the bears came out to attack Clot-child and he shot them. All the fierce ones were dead. The survivors fled. He shot them also. There was only one that he did not shoot. It took refuge in the brush. "Spare me, I am alone," it said. "Well, then, remain there," said Clot-child. "You will be in the timber." The bear said: "When you are unaware, but I see you, I will attack you and will kill you." "Very well," Clot-child answered. "But you will not see far. Your eyes will not be good." "But I shall smell you," the bear said. Clot-child answered: "Very well. But live alone. You will be by yourself, in the woods." In the morning he went to where he knew Beaver-woman was, in order to pass by before her. She looked at him, rolled up her work, and went indoors. "If that is Clot-child, I do not wish him," she said. He heard her. He said: "It is easy to get that woman. I know how to do it. Her heart is not strong." He took stems of small vines (biiteisäna^{n}ku) and stripped them, and rubbed them with sap of ha^{n}wa^{n}ūu. At night he put an end of the vine at her tent, and laid it along the ground. He tied the end to his flute. Then he blew his flute. His playing charmed the woman. She thought: "I have never heard such flute-playing before. Many young men have passed by, but they never played like this. Let me

see who it is." She got out of bed, put on her leggings, and followed the course of the music. She came to Clot-child, who sat facing the other way. She put her hands on his shoulders. She said: "Who are you? Are you the one playing? I can do nothing but come to you." "Why did you come here at night? Are you not afraid?" he said. "No, you attracted me. I could not sleep on account of your playing. Can you take me as wife?" "That is difficult. You constantly work, I am always traveling. I do not see what use I can be to you." "But here I am out on the prairie with you. Why can you not take me?" she said. "I thought you called me ugly and said I was not good enough for you. I do not see how we can live together. Well, then, I must go with you, I suppose." Instead of taking her to his parents, he took her to the old woman to whose tent he had come. "Oh, my grandson, you have put the other young men to shame, handsome as they are, by getting this beautiful woman," said the old woman. "Am I not more beautiful than she?" he said. The old woman said: "I mean she is good at working quills." The young woman said not a word. Then she led Clot-child to her own tent. They went in. It was a fine tent, well furnished. She took a blanket embroidered with a bird. They lay down together and spread this over themselves. She asked him: "What did you do to get me so easily?" He said: "When I arrived I was told that you spoke badly of me," and he told her what he had done. He said: "Now I will go back. I want to see my parents. They have heard nothing about me. I have killed persons three times on the way." Se he went back. Then he slept with his parents, lying between them, and hugged and kissed them, and in the middle of the night he went to our father, and he is now often spoken of in the lodges (dances). "I am going to my father. As soon as you can, I want you to tell my story, because I came to you," he said to his parents.[1]—K.

131.—BLOOD-CLOT-BOY AND WHITE-OWL.

In the fall of the year the people were on a buffalo hunt. The approach of winter was very discouraging to the people and stock. The camp-circle was located near the river, at the edge of thick timber. During this period Blood-Clot-Boy (or Searching-Child) was born, or became a part of the tribe. As the people went about at their usual occupations, Blood-Clot-Boy grew up quite a young man, full of life and ambition.

[1] A favorite myth on the plains. Cf. Gros Ventre; Blackfoot (Grinnell, 29); Dakota (Riggs, Contr. N. A. Ethn., IX, 95); Dhegiha (J. O. Dorsey, Contr. N. A. Ethn., VI, 48). The Maidu myth of Kutsem Yeponi, the conqueror who grew from a bead (Dixon, Bull. Am. Mus. Nat. Hist., XVII, ii, 59), seems to be a Californian equivalent.

One day the people saw a vast herd of buffalo at a short distance and began to get ready for the chase. Blood-Clot-Boy, hearing of the prospects for the day, went to prepare himself. When the hunting party started off, he joined them. Reaching the vast herd on a broad prairie, they made a charge on them, killing many fat ones.

While the men were busy skinning their beeves, a dusty looking cloud came out from the north. The wind then was very biting and piercing and the clouds were traveling very low.

"Well, we have got to go home soon, Blood-Clot-Boy. It is getting very cold and the wind is whistling by us. Besides, remember that you are yet a mere boy. So let us all go home with what we have," said the men. "Oh, no. We want to kill some more beeves. Well, you folks are going home surely. Who says that there is such a thing as White-Owl. For my part, I have no idea of his appearance. I have never heard of any creature making snow. It is an impossible thing to make snow. I will not go home until I get enough buffalo. Those people try to make me think or believe that the storm or White-Owl is coming to injure us," said Blood-Clot-Boy. In spite of all persuasion given to him, the men loaded themselves with fresh beeves and started toward home, leaving him behind. "Indeed, I don't have any faith in White-Owl as being the originator of cold weather. I am not afraid of him, besides there is no such person," said Blood-Clot-Boy, while the men were leaving him. He sat on the ground facing toward the storm, nicely wrapped up with a robe. The storm was raging furiously, and in a short time the ground was fully covered with "white" snow. It somewhat drifted into banks around him. But he was still watching to see White-Owl flying about. On account of the severe wind, it was impossible to see any distance. Still he was sitting on the ground, anxiously watching the falling of the snow before him. Finally through a dense cloud he saw White-Owl flying up and down toward him, and the storm began to get worse. He then turned around and sat down again on the ground, facing toward the south, neatly covered up with his robe. After White-Owl had produced more wind with snow around him, he lighted a short distance in front of Blood-Clot-Boy. "Well, man, you may know that this is the way that I always do when I am feeling happy. I am the one who brings this kind of season. Just look at my power, will you?" said White-Owl, flapping his broad wings. "Yes, that is good," said Blood-Clot-Boy, with sarcasm. When White-Owl heard this remark he raised his head and flapped his wings, which caused more wind and snow to drift closely around him. Still he didn't move from his seat.

"I see that you are trying to plague me. We will now proceed to a challenge for an exhibition of power, and let our own bodies be for the results. If you cannot tell me of things aright, you will lose your life, but should you conquer me at last, the victory is yours," said White-Owl. As he spoke to Blood-Clot-Boy the snow would blow around him and the wind would whistle.

"Well, let me ask you this question, and I want you to answer it without hesitation: Where do you come from, anyhow?" When he had put this question to Blood-Clot-Boy, the wind and snow blew furiously around them. 'Well, well! Do you know that it is as plain as day? I came forth from my father," said Blood-Clot-Boy. "That is right, man. Your idea is worthy," said White-Owl. The storm continued with fury. The snow would dash over Blood-Clot-Boy and there was a steep wall of snow around him.

"Well, let me ask you another question, and I want you to answer it quick: What is the most useful thing?" White-Owl flapped his broad wings, which produced more wind and snow. "Well, did you ever know that it is the eyes? A man cannot get to any place without the aid of sight; besides, the sight, there is a heart, and mind and feet to accomplish a desire or plan. A person without heart, mind and feet cannot get to any place," said Blood-Clot-Boy. "That is a good guess, but I have another question, which I want you to answer at once: Which of the two things is the best benefactor, man or wife?" When White-Owl put this question, there came another blizzard, and the snow was getting deeper all the time. When the wind blew, the snow went off in heavy blocks. Blood-Clot-Boy was still sitting on the ground neatly wrapped up with a buffalo robe. "Well, I think you ought to know who are the best companions. It is not very wise for me to pick one, because they are both useful. If a man remains single, he will die a bachelor, and so with the woman, she will die an old maid. But on the other hand, if they were married each would be to the other an equal blessing. One does just as much as the other. They are both benefactors," said Blood-Clot-Boy. (Reference is here made to the seeds of man and wife.) "That is good. It is true that one is just as good in every particular as the other," said White-Owl, slightly raising his head and wings, which brought more sleet and snow.

"Well, I want to know many things, and I want you to tell me what are the most sacred things (medicine)," said White-Owl. "Well, there are three things which I think are sacred enough for any one of common sense, namely, day, night, and earth. The thing is a 'medicine' ('heart egg'), by which we see things with the aid of light. It

is a wonder. It is a 'medicine' that we sleep at night. It is a 'medicine' that we are sitting or standing on the ground," said Blood-Clot-Boy. "That is good. I thought you would name something else," said White-Owl, breathing heavily. The storm continued with fury.

"Well, I have another thing to ask about, and I want you to answer it: What travels swiftly, or what is it that has velocity?" "It is the eyesight. Of course we think of things, too, but we get to them by directing our sight," said Blood-Clot-Boy, hastily. "That is good again. You are very cunning," said White-Owl, flapping his broad wings and tail, which sent another sharp blizzard which almost blew Blood-Clot-Boy out of sight. But around him there was no snow.

"Well, I would like to know this: "What is it that has many branches and yet is very light?" "That is as easy as it is for you to put your feet on earth. It is the eagle breath feather," said Blood-Clot-Boy, breathing and swallowing his saliva. "You are clever. I did not think that you would guess it," said White-Owl.

"Now listen to me: What are the things that never get tired in listening very attentively to everything, or to mankind?" said White-Owl. "Well, let me think a little,—there are a good many, but the best and most attentive people are the tipi pegs. They never get tired of standing and listening to persons," said Blood-Clot-Boy. "That is a good guess. I didn't think that you would mention them," said White-Owl, shaking his broad wings and tail, which caused another blizzard.

"Well, I want to know if you can tell me who are the parties that never get tired of motioning to come," said White-Owl, with another biting blizzard. "It is the eyelids. They are constantly inviting others to come—everything," said Blood-Clot-Boy. "You are clever, I think that you have thought out these things beforehand," said White-Owl.

"Well, I want to know if you can tell me what you live on mostly? What do you eat to live?" said White-Owl, sending another blizzard with powerful wind. "Oh, my! It is tiresome to mention the things, because there are a good many of them. But above all, my dependence is on buffalo meat ('he disposes')." "That is right. The animal's body is large and fat," said White-Owl.

"Now listen! Can you tell me how to get weapons? Now think of this seriously," said White-Owl, flapping his wings and tail, which sent a whistling blizzard. White-Owl and Blood-Clot-Boy, being at close range, could not see each other on account of the flying flakes. "Well, it is as plain as you see the day and walk on the ground,—I go

out and get a wolf's hide, have his limbs painted in red from knee joints to the feet, then get a big flank, mostly of cartilage, and place it along the side of the wolf's hide. After this is done, I go over to a high hill, close to a cedar tree and dig a circle with a small opening at the side. Then I cover the circle with thin layers of grass and willow sticks and then place this wolf on top of it. Just after the sun sets, I enter this pit or trap hole without eating anything for the day. I close the opening with grass and brushes and remain all night long. During the day, if I catch the eagles, I pull out the feathers from them and stake the eagle tail feathers around the edge of this pit, together with the eagle breath feathers. Then I take a stick and attach the feathers to it," said Blood-Clot-Boy. (This refers to war bonnets and club-boards, lances and other weapons as well.) "This is very good. It is surprising to know that you are well posted on these things: I think that you are a nice man, after all," said White-Owl.

"Well, now, I would like to know how you manage to get fire? From what source do you get fire? You seem to know so much," said White-Owl, loudly (thunder in the clouds), flapping its broad wings and tail, which brought more snow, sleet and rain, and then a very cold wind following. "Well, I thought you would know about it, since you claim to be a powerful 'man'," said Blood-Clot-Boy, rising from his seat and walking off toward the southwest, causing that portion of the ground to be like a sultry spring day. Though the ground was very wet, yet the sun shone very hot, and there was a calm over the earth. Reaching a small hill, he searched around and found a flint stone, went down the river and got dry pith, also picked up some grass for kindling and then picked up an armful of dry wood. "These are the elements of fire. Watch me, here I go. There is a fire," said Blood-Clot-Boy, getting away from it and taking his seat again. "Well, well! You are very cute. I did not think that you would succeed, but here you have made the fire," said White-Owl.

"Say, I am getting quite hungry. You and I have been a long time together," said White-Owl, with no more blizzard. "All right," said Blood-Clot-Boy, starting off toward the river. He reached a leaning dead cottonwood tree. So he pulled off a large piece of bark, then the thin layer next to the trunk. Carrying these he went off a distance and found a dead cottonwood log lying on the ground. He took a piece from it and started back to the fire. Seating himself close to the fire he took a stick and pierced the bark, and held it over the fire for some time, until it was a roasted tenderloin. He took this out from the fire and then stuck this thin layer of cottonwood and held it over

the fire for some time, until it was good juicy tallow,—fat from intestines. After he had taken this away from the fire, he threw this lump of soft cottonwood into the fire and let it lie on the fire for some time, until it was a thick piece of lump fat. "Here they are, Man. Take them, and satisfy your hunger," said Blood-Clot-Boy, blowing his nose. After White-Owl had eaten the victuals furnished by Blood-Clot-Boy, he thanked the young man.

"Well, I am not quite satisfied. So I would like to eat some more, if you can get it," said White-Owl, smacking his lips. "All right," said Blood-Clot-Boy, starting off. After some time he brought two small rounded buffalo chips. Seating himself near the fire he threw them on the hot charcoals, until they were roasted like two fat kidneys. "Here, Man, take these and satisfy your hunger," said Blood-Clot-Boy, with a hint. White-Owl took them and relished the victuals.

"Say, I cannot get enough of these things to eat. I would like very much more to eat," said White-Owl, moving around a little. "All right," said Blood-Clot-Boy, starting off and bringing a big chunk of bull's chips. Seating himself near the fire, he threw this chip to roast, until it was a nice juicy pemmican. "Here, Man, take this and sit down. Eat it until your hunger is satisfied," said Blood-Clot-Boy. "Thank you, it is very delicious food; you are very clever," said White-Owl, swallowing the big lump. Blood-Clot-Boy complained of feeding White-Owl, and asked for return treatment.

"I am well pleased with your ability," said White-Owl, but there is another thing I want you to tell me: "How do you make a knife? Where do you get it? It is my desire to know this." "Well, Man, what are you trying to do, anyhow? I have told you everything, and fed you on choice food, and yet you still question me. The knife is made from a standing vertebra, and the handle of it is derived from the hard tendon about the neck." Thus Blood-Clot-Boy made the knife with solid blade, from buffalo. "Good, good, Young Man! You are clever. In spite of all my powerful actions upon you, you stood solid and faced me when I was in fury. Being desirous of 'yonder' life, I shall this day grant you to live up to my time. I have the control of the four hills of life. May you live long," said White-Owl, flying away to the northwest.

This story points to trials and temptations in life, the accomplishments.—D.

Told by Long-Hair. Cf. No. 130. In a widely differing Pawnee variant, Blood-Clot-Boy, in the end, becomes a blood clot and then a buffalo.

132.—BLOOD-CLOT-GIRL.[1]

An old man and his wife, who had a daughter and a son-in-law, were away alone, hunting buffalo. Their son-in-law had a hard heart and was very greedy. Whenever he killed a buffalo, he told his wife: "Tell the old man to go to that place and let him take the jaws and the feet for himself." He himself took all the good meat. But the old people did what he told them. Once the old woman cut up the meat for her daughter. Then her son-in-law watched anxiously, and scolded his wife that some of the meat which the old woman had cut up was missing. His wife said: "All the meat is there. It has not yet all been sliced. My mother received only her own proper portion. That she has already eaten." Then the son-in-law again went hunting and killed a buffalo and brought back the meat, and told his father-in-law to skin the head and get the meat of the jaws for himself. Of all the meat that he brought back, he gave the old man only the feet. As the young man became easily angry, his father-in-law, who was now old, did not say anything to him, but did as he had been told, and lived, together with his wife, on the scanty remnants left for them on the prairie by their son-in-law. The third time that the son-in-law killed a buffalo, the same happened. The fourth time, he told his wife: "Tell the old man that I have killed a buffalo bull, and wounded a cow. Let him go out and skin the head of the bull and use the meat of the jaws. Tell him that if he finds the cow he can have it all." Then the old man went out, but instead of skinning the bull's head, followed the bloody trail of the cow. It was nearly sunset and he had gone a long way when he found a piece of clotted blood on the cow's trail. He took this home. "I became very tired. This is all we shall have to eat," he said to his wife. Then she put the clotted blood into a kettle to make soup. As she boiled it, it rattled and made a noise. "My daughter must be doing something," said the old man. Then the kettle began to move and the water began to splash out from it. They poured it out and found a little girl, very beautiful but very small. They called her Clot-woman (notiniisei). Then their daughter came in and saw the girl, and going back, told her husband. The man would not believe her story and sent his wife to ask the old people to allow her to bring the child to his tent, so that he might look at it. But the old man and woman refused. Then their son-in-law promised them sliced buffalo meat if he could have the child, but they refused again. Then he sent them the meat, but they refused to accept it. They said

[1] Informants J.

they were going away. The young man wanted them to wait until he could go with them, but they left him and traveled until they reached a camp-circle. The chief gave them a camping place next to his tent. The chief's son got together abundance of food and sent it over to the old people's tent, causing the messenger to ask for Clot-woman for his wife. The old man said: "Very well; it is good. We have been treated badly, but now everything is well. I am very glad to give my daughter to the chief's son." The people were hunting buffalo. The chief's son had killed several buffalo, and, bringing back many horse-loads of meat, gave them to his father-in-law. Then his first son-in-law, who was jealous, also came and brought meat, but it was only one horse-load. He reproached the old man: "Why did you not give me your daughter as you promised when you were living with me out on the prairie?" The old woman took the hides which her new son-in-law had brought her, and, piling them up, sat on them. Then they were already dressed and sewed together into a tent. Then she took small round pieces of hide and sat on them, and when she got up they were beautifully embroidered tent ornaments. Then she took plants with straight stems, and after she had sat on them, they had become tent poles. So she put up the tent. It was very fine. The rattles on it swung in the wind. Then her first son-in-law threw away his wife and took a new wife. He camped near these people. But wherever he camped, the fine new tent always stood a short distance ahead of him. He did not receive the beautiful Clot-woman.—K.

133.—Blood-Clot-Girl.

There were two tipis which stood in a bottom near the river. In one of these tipis there were a father, mother, and son, and in the other there were a husband (son-in-law to the father and mother of the first tipi) and his wife. The father and mother were dependent upon their son-in-law's ability as a hunter, but the fact is, he was very cruel and stingy to them.

One day this son-in-law went out on a hunt and just at a short distance from their camp killed a fat buffalo cow. The daughter was strictly forbidden by her husband to do more than was necessary for the old folks, and to feed them on small muscles from the legs of animals, or something that was indigestible. She was also positively instructed not to have unnecessary family conversations, but to keep herself busy at other things. The little son was all the time conveying the wishes or desires of the parents to their daughter.

The son-in-law returned to his tipi. Entering it, he seated himself on his bed and said to his wife, who was busily engaged packing away dried beef in parfleches and bags, for future use, "You may go to them and tell the old man to take his knife and go to that small divide and they will find the dead buffalo. Tell them to skin it and deliver the hide and beef just outside of our tipi. Be sure and tell him not to damage the fat or tallow of the animal, especially that at the back, also let him be careful with the hide." So the wife ran out to the tipi of the old folks, who were somewhat despairing, and entering it and standing close to the firèplace at the door, looking rather hard toward her little brother, she said, "My husband has just returned and says he killed a very fat buffalo cow. You will find it at the little divide. He wants you to take your knives and go over there to skin it. Be careful not to damage the tallow or the hide. He wants you to bring the hide and beef in front of our tipi." So the old folks, without the slightest objection, with lips dried and hands chapped, from constant hunger, took up their knives and went to the place mentioned. Being in very feeble condition they reached the spot in somewhat distressed state. Their son wanted to eat some raw tallow, but it could not be done, for the son-in-law would surely notice it. Both the old man and his wife grunted a little, while lifting and skinning the animal, but it had to be done. Although there was quite a strong temptation to touch the flesh, the old folks refrained and expected some kind of beef from their son-in-law on their arrival at the tipi. After they had completely skinned the animal and cut up the beef into separate muscles, they packed it and carried it in front of their son-in-law's tipi. There was not a sign of gratitude for the services rendered. Then the wife of the son-in-law brought in the beef and piled it up so that the man could examine it. Seeing that all of it was brought in, he then directed his wife to pick the small muscles and take them to the old folks to roast in the fire to eat. "Here are the muscles that you can roast for yourselves," said the daughter. Since the old folks were very hungry, they uttered no word, but coolly received the gift. For some time these old folks lived on the muscles which were given to them.

So again this son-in-law started out early in the morning for more game, leaving the same instructions to his wife. Shortly afterwards, the old man told his little son to go to his daughter to ask a favor. "Tell your sister that I sent you over to ask if she will be kind enough to cut a strip of good fat muscle from the back. Explain to her that we want it to grease our faces every day. Tell her to cut it at the same place as when her husband saw her," said he. So this little boy, full

of life, and quite anxious to do something for the folks rushed right out to his sister's tipi. Entering it first, he said to her, "Oh, dear sister, while your husband is gone, my father sends me to say this, Can you cut a strip of good fat muscle and give it to me for our parents? The old man says that they want to use it in greasing their dusty faces and chapped hands," said the little brother pitifully. "Oh, I cannot do it, brother, for he will surely notice it. Tell them that it is an impossibility to do it at this time, for he may be on the way home now," said she, still looking on her work. This little boy of course got disgusted, but took it coolly. So he ran back to his parents and said, as he stood with watering eyes by the fireside, "Sister says that she is afraid to do it, for he might notice it."

Shortly after the son-in-law returned. These people did not say much or show signs of merriment, for they were very hungry. After the son-in-law had seated himself on the bed and glanced around and behind the bed, he said to his wife: "I want you to go out and tell those people that I have again killed an animal, and it is lying on the side of that rough divide. Tell them again that I want it skinned nicely and delivered in front of our tipi." So she went out and walked over to the old folks' tipi, which had no sign of smoke above. Entering it roughly and standing by the fireplace, at the same time acting scornfully, she said to them: "My husband has just returned and reported to me that he has again killed an animal. It is still lying on the side of that rough divide. He wants you both to take your knives and go over there to skin it and bring it in front of our tipi. Be sure not to cut up the hide, and especially the fat." Although the old folks were not in the mood to do anything, they got up and took their knives and went out quietly. While walking to the place mentioned, they both encouraged each other not to waste or touch any part of the beef, but wait patiently for their reward. Reaching the spot, they smacked their lips, but refrained from eating the animal's flesh. After having the beef all nicely skinned and dressed, they both packed it and carried it in front of the son-in-law's tipi. Again there were no words of gratitude uttered by the young man and his wife. Without any stain of the animal's flesh they both entered into their own tipi, wearied from heavy work. So the young wife went out and brought in the whole beef and laid it by the door. After the husband had somewhat examined the flesh he said to his wife, who was yet busily sewing up parfleches containing various kinds of dried beef: "You may take all those small muscles and deliver them to your parents to roast in the fire." So the wife hastily picked up the parts and carried them to

the old folks. Entering, she said, with a slurring voice: "Here are the leg muscles for you folks to roast." Although the parents were somewhat touched by the manner of their daughter they coolly received the beef. Without much conversation, they roasted it and ate it with relish.

One bright morning this son-in-law went out again for more game, leaving the same restrictions upon his wife. Before he had gone far he spied a vast herd of buffalo, collected in a ravine, because the snow was then drifting in banks. Slowly, but surely, he reached the herd at good range and shot the biggest and fattest one. The animal, feeling the painful wound, groaned, which made the animals run away. This animal, although perhaps fatally shot, got away with the rest. Of course the son-in-law could not begin to track the animal, because the snow was quite heavy and the wind was very piercing.

The hunter returned and reached his tipi completely tired out. Entering, he said to his wife, who was still placing tallow separately in parfleches and bags for the future: "You may go over and tell your father that I have wounded a big fat buffalo, but he got away with the rest. So I want him to go out at once and go over that ravine and track the animal for the hide and beef. Tell him to be in a hurry. Let him take the knife, for the animal may have dropped dead on the trail." So the wife went out briskly and entered the tipi, which was well smoked, but the parents were in hunger all the time. Said she with a voice of command: "Say, my husband has just returned and reported that he has wounded a fat buffalo and it got away with the rest. He wants the old man to go over to that ravine and follow the trail of the herd. It may be that the animal dropped dead on the way. So go very soon." So the old man took his knife and started to the place mentioned. Reaching the ravine he followed the trail of the vast herd through the walls of snow, for a great distance.

While he was looking ahead in the direction of the trail, he came to some clotted blood lying on top of the snow, frozen, but there were no further signs of blood. Thinking that he had gone quite a distance and finding no clue, he said, "Well, I am alone, and it is getting towards evening, besides the cold weather has begun. I think I shall turn around and go back. Perhaps it will be providing for my family to take up this clotted blood, so we can have blood soup. I know that they are quite hungry." So he took it up and carried it under his arm on the robe. Reaching the camp, he walked very slowly and finally got to his own tipi, after sunset. He entered, and taking his seat by her, said to his poor wife, who was sitting close to the door, marking

the ground with the stick and in secret thoughts, "Here! Take this; it is the clotted blood that I found on the trail, and I wish you would boil it for soup." "You may go out and run over to your sister's tipi and tell her that I failed to overtake the wounded animal. It is quite possible that the wound is not fatal and furthermore, the trail became quite dim," said he to his son. So the little boy got up and went out, running to his sister's tipi, which was well lighted and perfumed with beef, and standing outside in front of the door, peeped in and said: "Oh, sister! My father has returned and reports that he failed to overtake the wounded animal. He thinks that the wound is not fatal, for the trail became dim." Of course the son-in-law heard the little boy distinctly, but didn't care to talk to him.

In the mean time, the poor old woman had reached for a bucket filled with good water, having cleaned the bucket, and had hung it over the fire from the leaning stick. She then placed this clotted blood into the vessel and shortly afterwards there came a voice, or cry of a young baby. Before the other couple could hear the cry of this baby, she grabbed the bucket and emptied it, and to be sure, there was a nice, healthy looking girl, well formed and charming.

This old woman then said: "Oh, my dear little daughter, Blood-Clot-Girl, don't cry! I am so glad to have you!" So this old woman then wrapped the baby with remnants of buffalo hides. (These remnants are those cut from certain hides, used in various rituals, and sewed together, making a complete robe. This robe is called "beksaw," "beloved son.") "You must be obedient to us. We are poor and needy, but we some day shall be well-to-do people. I want you to be sober and thoughtful with us. Content yourself with our present mode of living, and we can be happier all around." The little boy, too, was growing, and obtaining lessons every day.

In the morning the son-in-law again went out for more game, placing the same restrictions on his wife. Shortly after he had gone, the father then turned to Blood-Clot-Girl, and said in plain voice with expressions of faith: "Say, dear little daughter, I wish you would run out and tell your sister that I send you over for a favor. And tell her that since her husband is gone, to give you a small piece of dried tenderloin for me to roast, that I can have it beaten fine." So Blood-Clot-Girl, now quite a girl, went out and peeped into the son-in-law's tipi, and in a somewhat manly voice (in order to deceive), said: "Oh, sister! I am here again on an errand. Since your husband is gone, my father requests that you take pity this time and let me have a small piece of dried tenderloin for him to roast. Just a wee bit will do."

"All right, but you must hide it as you walk back," said the sister, reaching for the parfleche. Taking the wee bit, the sister handed it to the little girl and told her to go back quickly and be quiet about it. (This girl was standing outside, but reached with one hand for the beef.) "All right, I will run quickly and deliver it to him," said the child.

Before this girl had persuaded the sister for a parcel of food, the old folks had been amusing themselves with their young baby, which attracted the attention of the couple.

The young wife ran out and entered the old folks' tipi, to find out about their different humor. Said she, looking around: "What makes you people so jolly and contented? From your laughter it seems to us that you have a young child." The little boy had seated himself between the parents, hiding his little sister, and in fact they looked very innocent. "Oh, well," said the old woman, crossing her legs, which pointed to the fire, "this little brother of yours is so jolly and mischievous that we cannot help but have a social time. Sometimes we are in good mood, daughter."

While the little girl was walking back to her parents' tipi the son-in-law came in sight of the tipis and saw a little girl just reaching the old folks' tipi, on her return from his own. He reached his tipi, and entered with different disposition. "Say, my wife, I think I saw a nice little girl entering your parents' tipi. Oh! I shall be glad to have another wife later on," said he, smiling, "so I wish you would go out and tell them that I have killed a nice fat buffalo, and it is lying just a short distance from here. You know that sloping valley?" said he. "Yes, I do," said his wife. "Well, it is over there, lying dead, and just tell them that they can go there and skin it and have all of it," said he, seriously. So she went out and walked over and entered the old folks' tipi, and said in friendly voice: "My husband has just returned, having killed a fat buffalo, and it is lying at that sloping valley. It is not very far off. He says that he wants you folks to go over and skin it for yourselves and keep it all. He would like to have your daughter a little while to play with, to sing for it." Said the little boy: "Oh, no! You folks can keep your beef! He cannot have the young girl! He has been cruel and stingy with us long enough; we cannot stand it much longer. We are going to get my sister to the other camp-circle, and so tell him to remain stingy." So the older sister coolly took what her young brother said and went lazily out. "My brother says we can keep the beef and objects roughly to giving up his sister's company," said she to her husband, taking her seat again. "Oh, I

didn't mean to be that way all the time. I was doing it for their sake. I just thought I would save up the beef for emergency, so please go and tell them I shall be good to them hereafter," said he. The wife went over and stated the facts, but was rebuked severely. "Just go back to your good husband; we are resting to start in the morning for the other camp," said the boy abruptly. So the older sister returned to her husband disgusted, but told her husband that it was not the desire of the boy to let the girl enter their tipi. The old folks, together with their children, retired very early, but there was continuous talking in the other tipi. About midnight these people prepared themselves and left their tipi and journeyed toward the other camp-circle seeking deliverance.

Just after the sun had risen this son-in-law told his wife to boil lots of beef and take it over to the old folks for breakfast. Before the sun had risen he coaxed his wife to get up early, but she was rather late in getting up, although she had the beef boiled somewhat. After she had dipped out the boiled meat, she placed it on a wooden bowl and took it to the old folks' tipi. When she went into the tipi (of course it was silent), she found the people had taken the intended journey. Feeling quite ashamed, she went recklessly out of the tipi and almost spilled the boiled beef. Reaching her own tipi, and viewing the horizon toward a broad valley, she said as she entered: "They are all gone, as they said last night. I am here to tell you that it is the fact, and if you wish to be assured, go there and see for yourself."

In the mean time the old folks had reached the big camp-circle, which was located along the river. The scenery was fine and picturesque to them as they advanced toward the camp, the tipis were smoking heavily, people were stirring industriously, and dogs were barking distinctly. When they came within a short distance of the camp, the people went out just at that time. "There comes the family with Blood-Clot-Girl! All of you get a sight of her! Look at her arrival and give due respect to her!" said an old man,—the crier, perhaps.

Reaching the main camp-circle, these people passed by an old well-tanned tipi, located just at the outskirts of the camp, the smoke coming out of the top but slowly. "Come over here! Bring Blood-Clot-Girl to this big tipi, this tipi situated at the center of the camp-circle! Come over, Blood-Clot-Girl, to this chief's tipi!" said an old man. They were welcomed and received, just as the sun gives light to all. The fact is, they were treated so well on account of the beautiful or charming girl. They of course took possession of this big tipi and lived in it, enjoying the atmosphere and comfort with the rest.

For some time there was a great famine in the camp. Men, old and young, would get out to spy the buffalo, but without success. The animals were out of reach, and great was the trouble. People could not see the reason why there was a famine all at once. All that time Blood-Clot-Girl was growing rapidly and young men were greatly charmed by her beauty.

"Say, grandmother, I wish you would go over and ask the parents if I can marry that girl," said a young boy, an old woman's pet, in a lazy voice, but to the point. "Oh, grandchild, do you mean really what you said? You are so young and childish yet, besides, your appearance is such that you will surely be rejected. Oh, I do pity you, but I don't know but it is worth while to go and ask," said the old woman, scratching her head. "Oh, my grandmother, I wish you would try, anyhow. Just tell them I want to marry their daughter," said the old woman's pet.

When the old folks were traveling to reach the camp, the mother had said if the daughter should be asked for a wife, they would consent, even if the man should be poor and ugly, as long as they could depend upon him for support.

So the old woman finally placed her things in order and prepared to go over. Taking her robe, and placing it on her back, she went out and reached the chief's tipi.

"Welcome! Welcome! What do you want this morning?" said the men sitting inside smoking in the tipi. "Poor and meek as I am, I come over on behalf of my grandchild. Understand me, people, that I have come over for a serious matter," said the old woman. This old woman stepped to the mother, father, brother and others, kissing them for a good and soft answer. "My grandchild wishes or requests a marriage with Blood-Clot-Girl," said she with quivering voice and much sympathy. So great and touching was the request that it was granted. "Old woman, you may know that your dear grandchild can have the girl. Go and tell him about it. The young girl will be ready to go over soon," said the parents.

The son-in-law and his wife had now arrived and were camping near the old folks, but seldom conversed with them. Of course this son-in-law tried to get the girl. When the older sister heard of the marriage of Blood-Clot-Girl and the young man, she went to the old woman's tipi and entered to see them. "Oh, pshaw! I don't see how you can ever stand the filth and degradation here. Such an ugly man you have got," said she, vomiting in going out of the tipi.

Night came on and the newly married couple were together with the old woman. "Grandmother, I want you to sweep around your fireplace and straighten your guide-poles before you go to bed, and let us all have a good rest," said the old woman's pet. So they retired. Some time during the night this old tipi changed into a large and commodious tipi, facing to the sunrise. The handsome wife woke during the night and saw the change. "Say, our tipi appears very pretty and large," said the wife to her husband, who was then gaping. "Maybe grandmother was gifted with some power and had it put up for our benefit and comfort," said he, turning toward the fire. In the morning there was a great big white-looking tipi, standing prominently, and it was quite attractive to all. The old tipi was not to be seen.

The father-in-law and mother-in-law were very much pleased with the present location of their daughter. So one day they went and procured berry soup and took it over to their tipi, calling out an invitation to all the chiefs, head men and others to this old woman's pet. That son-in-law (who treated the folks cruelly) came into this big tipi as a guest. He made the remark that the tipi was elegant in appearance and congratulated the new couple. After they had spent some time chatting and laughing in the new tipi, they went out and back to their respective homes.

One bright morning this old woman's pet, just married, told his wife to go over to the old man (her father) and tell him that he was going out to spy the buffalo, and for the people to get their knives sharpened and be ready. So she ran over and loudly and proudly told her father that her husband was going out to spy the buffalo and for him to give the notice. "All of you people listen! You may know that my son-in-law will go out to spy the buffalo for us!" said he, walking around and repeating the notice. So this old woman's pet went out from the camp-circle and reached a divide and saw a vast herd of buffalo grazing on the short grass. Returning to the camp, he had it announced that the herd was near and that people should make a charge for beef. So the people then went to the spot mentioned and spied the herd.

Just as they were in the act of making the charge, there was a white-looking bird that flew along with the course of the herd, and aided the herd to get away from harm. The people could not get close enough to kill the buffalo, because they would run away. They were glad to get a glimpse of the animals, anyhow.

After this happened and this grandchild was getting quite famous in name, this older sister would come into her younger sister's tipi and

try to show friendship, but the sister said, "I thought you used to vomit at my husband! What is the matter with you? Go back to your good husband! Stay with him!"

In the evening, and early, too, this old woman's pet told his wife to go over to her father and tell him that he must get up early in the morning for the chase of buffalo. The wife did what she was ordered and the notice was announced by the father-in-law to the public.

The old woman's pet had previously noticed that a bird was the "scare crow" or follower of the buffalo herd which caused much famine among the good people. So he thought of a plan to catch this troublesome bird, and during the night he set a trap.

This old woman's pet was in the lead in the morning and came suddenly to a big herd. The people had made the charge, and there went up in the air in front of the people a white bird, calling to the animals as if to get away for their lives. Before the herd could hear its cry it was suddenly taken down by a bowstring. Both its legs were fastened in the string of the bow. It was the white crow, and it continued to caw and caw, trying to chase the animals away. While the people were killing the buffalo, it was cawing all the more, but it was a prisoner now. It was in a sense a murderer, because it starved the people.

The people skinned and dressed their buffalo nicely. All the people in the camp-circle were again well provided with food and there was merriment and constant crying of the old men relative to the young man. Instead of being greedy, he went to his trap and brought this white crow, that surrendered itself at once, to his own tipi, where he kept it hobbled.

One morning this old woman's pet, as he was then called, told his grandmother to go over to the chief's tipi and tell him that the white crow would be delivered, and for him to do what he thought was best for all concerned. So this old woman, according to her grandchild's wish, went over to the chief's tipi. "Welcome! Welcome! Come in, old woman! What do you want us to do for you?" said the men inside the tipi, smoking a pipe. Said the old woman pitifully, as she entered: "Poor and meek am I. I came over to tell you that if it is your wish the white crow will be delivered to you, and that you may give it whatever punishment you may think best." "Well, that is good, but, old woman, you may go back and tell your grandchild to do what he thinks best," said the chief. "The old woman always carried the best news," said the women who were inside and outside. So this woman got out and went back to their tipi and informed her grandchild.

"Well, then, wife (old woman, the mode of address by the husband), go over and have it announced to the public that pine branches that have pitch be brought in." This was done and it made quite a black smoke. This white crow was then held over the dark smoke until its whole body was colored. Then it was taken and its bill rubbed to and fro on the chips by the old woman's pet, and it was told that the rest of its life it should be common, and its appetite should be satisfied by chips, eyes and skulls of animals. It then flew off toward the slaughter places and hopped about, cawing loudly, but only to attract attention.—D.

Told by River-Woman. Cf. No. 132 and No. 122 for the incident of the white bird and the buffalo. The Pawnee also have this incident expanded into a lengthy tale.

134.—The Porcupine and the Woman who climbed to the Sky.

Sun and Moon were brothers in the family. There was a camp-circle along the river. One night when Moon was shining brightly, as were also all the stars, there were young women sitting outside enjoying the night breeze. One of them said that she wished very much that she could marry Moon. Of course Moon heard the remark and considered the matter. Another one said to her companions, "Oh! I do wish that I could marry that bright star!" So with the rest of the women, each expressed her choice.

One day Sun and Moon had an argument in regard to the women. "Who do you think is the best looking creature below us for wives?" said Sun to his brother, Moon. "Well, let us see for ourselves," said Moon. So one day they both looked down to earth and viewed the inhabitants carefully. "Well, brother, I can't see prettier creatures than those human women below; when they look at me their faces seem charming, and I can't help but go after one," said Moon. "Oh! those ugly-looking creatures, I don't want them, their faces are horrible, showing wrinkles, and they have small eyes. For my part, I am going to select one of the water animals for a wife!" said Sun. (The water animals have larger eyes and their sight is not affected by the heat of the sun, therefore their faces are smooth in appearance.)

One morning there were four women going out after a load of wood. They were scattered in the timber, and one of them went to a nice white-looking cottonwood tree (dead) to get her load. Moon himself appeared on the cottonwood as a porcupine. When she viewed the tree, she saw the porcupine on a branch. She called her companions for assistance, so they came to her. This porcupine had beautiful quills, which this woman was trying to get. She climbed the

tree, and her companions gave her the stick to hit the animal with. When she motioned the stick toward the animal the porcupine would move up a little. The woman did not notice the tree was stretching upward, but it was. She kept climbing the tree after the animal, her companions supplying the sticks for her. She tried to poke the animal off, but it would climb up a little and stop. That made the woman anxious to get the porcupine. This time the women saw that she was higher in the tree than at the start, and they got frightened and advised her to cease her chase after the animal and come down. "Oh, partners! The animal has fine white quills, and my mother will surely be pleased to get them, for she needs some more," said the woman. So she kept on following the porcupine with the stick, until the women below could not see her. The woman aimed to get the animal for its quills, but it went up farther from her.

This woman happened to look sidewise or downward, when this animal changed into a nice charming young man, looking at her with a smiling face. "Just throw that stick down and follow me. I heard what you said to me one night! I am the man whom you would like to marry," said Moon. "Oh! If that's the case I have no objection, and at any rate I have come so far." So Moon and the woman both climbed the tree until they reached the sky and landed where Moon's father and mother were living. Moon then took his stolen wife to his parents, who were very much pleased.

The whole family were in the tipi, when Moon asked his father where his other daughter-in-law had gone to. "She is outside," said Sun timidly. "Maybe she is that creature that hops around in front of our door," said Moon. This animal, brought by Sun from below, was a frog. When it hopped about it would make some water behind. Moon was very much disgusted at his sister-in-law's habit. "Well, father, had you not better tell your wife to bring her in? She might be the one outside, hopping about, urinating every time she leaps." This frog heard everything that was said about her and could not help going inside. Finally they were all inside.

"Well, sister-in-law, can you go out after some water?" said Moon. "Oh, yes," said the frog, taking a vessel, "I can." "But wait a little," said Moon, cutting two pieces of intestines. "Now here are two pieces of intestines, one for each of you." This frog knew at once what was up and secretly took up a small piece of charcoal. "Now the one who chews the chunk of intestine and makes a noise suitable to the ear shall be the loving wife." So Moon gave his wife one chunk and she chewed it, cracking it without any difficulty, and the other he gave to Frog-

Woman, who put the charcoal in her mouth first and then the chunk of intestine. Frog-Woman tried her best to chew it, but there were black streaks of charcoal running down at the corners of her mouth. "Look at her! See what she has done!" said Moon. That made her feel ashamed. Frog-Woman had a vessel in her hand ready to go for water, but was delayed in eating the chunk of intestine. "Well, brother-in-law, your actions toward me are such that I shall be with you all the time," said Frog-Woman, leaping toward Moon's breast and remaining there distinctly. That is what the people see in the face of the moon at night when it is full, the dark spot being the picture of Frog-Woman, and her vessel to one side, which is also a small black spot.

Moon had another wife besides this human woman, and she was a buffalo cow. Both of his wives gave birth to boys. The family was happy with the old folks. "Now, my dear wives, watch our boys closely! Don't let them get into a quarrel while I am out hunting! See that they enjoy themselves as well as both of you!" said the husband, Moon. The husband returned and found the mothers and children contented. "That is the way I want you folks to be,—well contented at home, doing something all the time," said Moon. "Whenever you women go out for a distance, don't stay too long on account of the children," said Moon.

One day the boys were out playing and got into a quarrel, which resulted in hot words between them, as well as between their mothers. Moon, the husband, knew that there might be a quarrel some day, and had cautioned the wives beforehand. When he returned from the hunt he found his whole family in despair and sorrow. "That is the reason that I warned you folks about the boys, but let us all be contented," said Moon. The young boys would try to get together to play, but they were separated by their mothers. "You folks can go out to dig the hog potatoes, but don't dig deep or look into the holes you make. Come home early," said the husband. So he went out one day to hunt and left his family as usual. After he had gone, this human wife went out to dig hog potatoes, putting her boy on her back. Two or three times she went. She made up her mind to find out why her husband told her not to look into the holes.

So one day, after she had dug up a hog potato, she stopped and looked into the hole, and to her surprise saw a big camp-circle below. She noticed her father's tipi plainly. She spotted the place and went back to her husband's relatives. She thought day after day how she would get back. At last she saw a way to get down. When her own

husband, Moon, brought in the beef, she saved sinew, from which she made a bowstring (twisted like a rope). She did this until her husband asked her about it. "Why do you make so many bowstrings?" said Moon. "Well, I need them in my business," said the woman. "These strings do not last long in tanning; therefore I have to have more on hand. Don't you get the idea?" said the woman.

Moon was industrious and brought beef every day. After she had aided in slicing the meat, she placed the sinew aside, and when by herself made more sinew strings, until she had plenty of them. One day, after the husband had gone on the hunt, she packed her boy quickly and got the sinew strings and started off with the digging stick. She went directly to the place she had spotted and began digging a hole big enough for herself and the boy. She laid the digging stick across the hole and fastened the long string to the stick, and the other end she tied around her waist. She placed her boy on her back and let herself down gradually, until she came within a short distance of the ground. She was hanging on the end of the sinew string a short distance from the camp, in the west.

The husband, Moon, returned from the hunt and found but one wife and her boy at home. "That is the reason that I said to you folks not to dig deep in the ground," said Moon. So in the morning he went out to search for his wife and his boy. He could not find them for some time, till at last he tracked her to the digging stick, which was lying across the hole. Then he came up close to it and found that the sinew string was fastened securely to the stick. He then peeped down and saw his wife, with the boy on her back, suspended on the string just a short distance from the ground, swinging to and fro. "Well, there is one way to get them down. The people do not know that they are hanging on the sinew string," said Moon. So he walked off and picked up a round stone. "Now I want you to light on top of her head, not on my boy's head!" said Moon to the round stone. He cast the stone down and it traveled along the sinew string until it struck her on her head, which caused her to let go the string, killing her. Both landed on the side of a sand-hill near the willow slough, some distance from the camp-circle.

The boy gradually got off from his mother's back and played about. When his mother's body was somewhat decomposed and he could no longer obtain milk from her breast, he walked toward the river for a drink, leaving traces of his footsteps. The boy slept under his mother's arm, which made him smell dreadfully.

One morning a young man watered a herd of ponies near the dead

mother and the boy, and noticed the tracks of this boy. He wondered at the tracks, and decided that some people must have lost a boy. But he kept this secret until he might hear the news definitely. Two or three times he watered the herd of ponies and saw the fresh tracks of the boy. "Now I am going to make a bow and two arrows and lay them on his trail, and if they are gone he is a human being," said the young man. So he made them and placed them on the trail in the evening.

In the morning the young man started and drove his herd of ponies to water, and found that the bow and arrows were gone. This occurrence caused him to make another bow and some arrows. "Now I am going to make a trap (an arbor very thickly covered with willows) by the trail, and I shall hide myself underneath and watch him from it, and I shall place this bow and these arrows a little closer to the river, so that I can have a better opportunity to catch him," said the young man. So he did.

In the morning the man hid himself under the arbor and watched for the boy to come along. At last the boy, now grown up, came to the bank, looked around somewhat suspiciously, and went to the bow and arrows, but circled around them. He got down to drink and this man started toward him. Just as the boy was turning to go back to his mother, he saw this young man advancing toward him. The boy began crying and started to escape, but the man headed him off and caught him. The boy bit and scratched the young man in order to get away, but the man said to him, "Say, boy, will you please yield to me, there is a big camp-circle here and I will take care of you. I think that you are starving here. You need some subsistence very much." The boy gave up.

This man asked him how it came that he was alone, smelling so dreadfully. "Well, my mother and I were up with my father, and trouble took place with us, besides my mother happened to discover our original home from there. She dug a hole up there, down into this world, and let herself down gradually by the sinew strings from the digging stick, but the string was not long enough; so we were hanging for some time, until something broke us loose and landed us over that sand-hill, where my mother is," said the boy. "Show me the place!" said the man. The boy took him over there and he saw a woman lying on her side, badly decomposed. This young man took the boy to the river and bathed him and rubbed him with sage, and then put some Indian perfume on his body,—the black Comanche berries and the "sweet smelling leaves" (mint) perhaps were used. The

young man and the boy both walked in toward the camp-circle. Thus one boy was returned to his grandfather and grandmother.

(This may have reference also to the little bird on the forked stick of the Sun-dance altar, because the mother carried the boy when coming down from the sky, just the same as the geese carry the small birds. The geese drop these little birds accidentally when flying south or north.)

After Moon got back from the hole where his wife went down, he blamed the old folks for not watching her. From time to time he would speak about his human wife, scolding indirectly, which made his other wife mad. So one day this buffalo cow (Buffalo-Woman), with her boy, started off and went back to their own home, which was four divides in the distance. Her husband was out on the hunt, and came back late in the afternoon. The wife and boy were gone from home, and so the man, being very fond of his son, followed their trail until he came to their camping place. The boy told his father that the distance was far and that he had better go back home.

The cow and calf (woman and boy) then retired for the night and the husband (Moon) slept near them, by himself. The woman and boy got up early and started off on the journey, while Moon was fast asleep. When Moon got awake, he at once took the same trail and reached their camping place again. The boy said to him: "Father, you had better turn around and go back to your father's home, for where we are going to is far off." "Oh, no, my dear son, I am not going back," said the father. So the woman and boy retired for the night. The man (husband) took a separate bed again.

Early in the morning the woman and boy left for the journey, while this man was yet fast asleep. After the woman and boy had gone a distance, this man woke up and saw his wife and boy gone. He at once took the trail again and finally reached their camping place in the evening. "My dear father, you have come far enough, and I know that you love me dearly, but will you please go back, for the distance is far off," said the boy. "Oh, no, my dear son, it would be a pitiable thing for me to let you and wife wander off," said Moon. The woman and boy retired for the night, the husband making a separate bed.

As the animals are early risers, this woman and boy got up early in the morning and left for their own home, the man still snoring. When he awoke he found that the wife and boy had gone. He started on their trail and reached their regular camping place in the evening again, but stopped within a short distance.

The woman and boy had already feasted with the father and mother and told their parents that their son-in-law was out in the outskirts of the camp. The parents made pemmican, which was taken to the husband to eat. "You may tell your husband that he must wait there until we put up his tipi; when it is up, bring him, but cover his face with a blanket," said the father-in-law. The tipi was put up and the inside was fixed up to please him. Each day a brother (calf) of the woman was killed for him to eat, the hide and bones saved. The bones were piled up and the hide placed over them, and the calf came to life again. This was done for some time, but he was fed regularly on his brother-in-law's dead body.

One day he told his wife that they ought to get out some time to look around, but the father-in-law said that it was not necessary, for he was properly fed. The word was given out that the father-in-law was to call forth subsistence for all. All the people witnessed the miracle and all were provided with meat, etc., which was of human flesh. This man considered the ways of his father carefully and concluded to find why he made his family stay at home when he went to do a miracle.

One day he told his wife and boy to go along and see the sight. The wife told her father, but he said that she must stay with her husband in the tipi. "You can go and see the sight, and I shall stay until you return," said Moon, knowing that some strange thing would occur outside. So the woman and the boy went along one day and shortly afterwards this man took an awl and made a hole through the tipi hide, and saw that the people had all started off to the bottom of the river, where they reached a black snag with a hole at the bottom (hollow inside on the bottom), showing some human tracks near the snag. He sneaked out and watched the father-in-law go to this black snag, with a red digging stick, the people all standing in two long rows, between which the person must go. So the father-in-law raised the digging stick and struck the snag on its side, and there came out a human being, who ran swiftly between the rows of people. The man (father-in-law) continually struck the snag, and there came forth human beings one by one, until there were plenty of them. The first one who had appeared had encircled the crowd, returned to the snag and had gone back into the hole. The human beings were slaughtered and taken back to the camps for use. This man saw what took place. After the butchering was done, the wife and boy ran to see if the man was inside yet or not. She found him at the tipi lying on the bed.

Some time afterwards he called his wife and told her that he wished to go out in the mountains for a rest and instructed her to come after him in the evening. This was granted by the parents. So he sharpened two knives and hid them until he was ready to be taken out. His wife led him out (carrying the two knives), his face covered up, to the mountain side and left him there. The wife and boy returned to the camp-circle. After they had gone out of sight, he went directly to the creek bottom and began cutting dogwood for arrow sticks, until he had plenty of them, and also long slender sticks for bows. During that day, he had them all decorticated and prepared in proper lengths, so also with the bows. By evening he had them in some other place, while he awaited his wife. At last his wife came after him and took him back to the tipi. His face was covered up when he went into his own tipi. Then Moon managed to get some sinew from his wife and save it, enough for making arrows and bows.

The next morning he was taken out again, taking sinew with him, to the mountain side. After his wife and boy had left him, he took a walk along the creek and other places in search of feathers. He picked up many stray feathers from various birds and soon had enough for his use. He sat down and placed the feathers on the arrows and tied the sinew strings to the bows. He then made stone arrow points which he placed on all of them. Thus he had the bows and arrows made completely and tied many arrows to each bow and hid them. In the evening his wife came after him. He was led in the camp as usual.

In the morning he told his wife to ask her father if he could call forth the subsistence (animal creatures) for the people. So she went to her father, and said to him, "Father, my husband wants to do the miracle like you, if you would agree to the proposition," said the wife. The father-in-law agreed and gave out notice to the people. So Moon started off and walked toward the dead black snag, carrying a digging stick. The people (buffalo) were formed in two rows, all looking anxiously at him. He took the digging stick and raised it up in the air, and struck the snag at the bottom and there came out a human being running between the rows of people. Moon, continually striking the snag, brought forth out of it human beings, one by one, until they filled the space between the people. The first human being was coming back to return into the snag, but before it started to go in, Moon struck it down senseless. This being was a woman, who had a cut nose. The secretions could be seen at her nose. "I have you fixed this time! You are the one who has ruined the human race! I want you to behave yourself, and act no longer as you have done hereto-

fore, and you will have that kind of a nose to indicate your character," said Moon.

Moon had overpowered the buffalo by his miraculous power. He commanded that there should be no more human beings slaughtered. It was agreed with his father-in-law and made known to the people (the buffalo). Moon gave or distributed the bows and arrows to the male human beings for their use and protection. "Now father-in-law must accept my proposition. Listen to me attentively, son!" said Moon. "You may go to your grandfather and tell him that these people [human beings] will live on his body and on the bodies of his kind. First, he shall not have the speed; then that he shall have for the parts of his body the following: the war bonnet shall be his head and backbone; the birds' claws for horns; the hail for eyes; the round elk teeth for his teeth; the center eagle tail feather for tongue; the deer hoof for hoofs; a moon-shell for his voice; wampum shells for larynx; water turtles for kidneys; a Navaho blanket for large and small intestines; pieces of bark for sinew; eagle feathers for shoulders; a white root of a water weed which grows at the bottom of a pond, for his penis; the foam of water for lungs; a heart-shaped pod of vines which pop when they are stepped on in the woods, for a heart."

This boy was running back and forth carrying on errands for both parties. "Oh, yes, you may tell my son-in-law that I accept his proposition, and that it will be carried out." Thus, the change of life was made. Instead of the buffalo eating people, they were looked upon as the future subsistence for human beings.

"Now, my grandson, go and tell your father that before he returns with you, there will be singing, dancing, running a race, and telling of myths, each for four days, and if he goes through all of them, he is all right," said the father-in-law, Buffalo-Bull.

From this point, the story continues as in Blue-Feather's experience (see 146), but Blue-Feather was the name of the Moon.—D.

Told by Fire-Wood. Cf. Nos. 135, 136, 137, and 138. For more complete version than any of above, see story of Little-Star, "Arapaho Sun Dance." The incident of Frog-Woman jumping upon Moon's breast is found in a Wichita tale; the frog, however, chooses the man's back. In one Pawnee tale two women wish they were married to stars; one finds herself in the upper world, marries a star, gives birth, descends to earth, etc. In another Pawnee tale the woman is thrown from the lariat by a thunder bolt. In the Cherokee tale of "The Daughter of the Sun" (Mooney, Bureau of Eth. Ann. 19, p. 252) "the Sun hated the people of the earth because they could never look straight at her without screwing up their faces." According to another Cherokee tale (p. 257) eclipse of sun or moon is because a great frog is trying to swallow it. According to the Crow variant (Simms MSS.) the woman was assisted to the earth by the Sun, when the myth continues as story of Lone-Star in "Arapaho Sun Dance."

135.—The Porcupine and the Woman who climbed to the Sky.

There was a camp-circle. A party of women went out after some wood for the fire. One of them saw a porcupine near a cottonwood tree and informed her companions of the fact. The porcupine ran around the tree, finally climbing it, whereupon the woman tried to hit the animal, but he dodged from one side of the trunk of the tree to the other, for protection. At length one of the women started to climb the tree to catch the porcupine, but it ever stopped just beyond her reach. She even tried to reach it with a stick, but with each effort it went a little higher. "Well!" said she, "I am climbing to catch the porcupine, for I want those quills, and if necessary I will go to the top."

When porcupine had reached the top of the tree the woman was still climbing, although the cottonwood was dangerous and the branches were waving to and fro; but as she approached the top and was about to lay hands upon the porcupine, the tree suddenly lengthened, when the porcupine resumed his climbing. Looking down, she saw her friends looking up at her, and beckoning her to come down; but having passed under the influence of the porcupine and fearful for the great distance between herself and the ground, she continued to climb, until she became the merest speck to those looking up from below, and with the porcupine she finally reached the sky.

The porcupine took the woman into the camp-circle where his father and mother lived. The folks welcomed her arrival and furnished her with the very best kind of accommodation. The lodge was then put up for them to live in. The porcupine was very industrious and of course the old folks were well supplied with hides and food.

One day she decided to save all the sinew from the buffalo, at the same time doing work on buffalo robes and other things with it, in order to avoid all suspicion on the part of her husband and the old folks, as to why she was saving the sinew. Thus she continued to save a portion of the sinew from each beef brought in by her husband, until she had a supply suitable for her purpose. One day her husband cautioned her, that while in search of roots, wild turnips and other herbs, she should not dig, and that should she use the digging stick, she should not dig too deep, and that she should go home early when out for a walk. The husband was constantly bringing in the beef and hide, in order that he might keep his wife at work at home all the time. But she was a good worker and soon finished what was required for them.

Seeing that she had done considerable work, one day she started

out in search of hog potatoes, and carried with her the digging stick. She ran to a thick patch and kept digging away to fill her bag. She accidentally struck a hole, which surprised her very much, and so she stooped down and looked in and through the hole, seeing below, a green earth with a camp-circle on it. After questioning herself and recognizing the camp-circle below, she carefully covered the spot and marked it. She took the bag and went to her own tipi, giving the folks some of the hog potatoes. The old folks were pleased and ate the hog potatoes to satisfy their daughter-in-law. The husband returned home too, bringing in beef and hides.

Early one morning the husband started off for more beef and hides, telling his wife to be careful about herself. After he was gone, she took the digging stick and the sinew she had to the place where she struck the hole. When she got to the hole, she sat down and began tying string, so as to make the sinew long enough to reach the bottom. She then opened the hole and laid the digging stick across the hole which she had dug, and tied one of the sinew strings (lariat) in the center of this stick, and then also fastened herself to the end of the lariat. She gradually loosened the sinew lariat as she let herself down, finally finding herself suspended above the top of the tree which she had climbed, but not near enough so that she could possibly reach it.

When the husband missed her he scolded the old people for not watching their daughter-in-law. He began to look for her in the direction in which she usually started off, but found no fresh tracks, though he kept traveling until he tracked her to the digging stick which was lying across the hole. The husband stooped down and looked into this hole and saw his wife suspended from this stick by means of a sinew lariat or string. "Well, the only way to do is to see her touch the bottom," said he. So he looked around and found a circular stone two or three inches thick, and brought it to the place. Again he continued, "I want this stone to light right on top of her head," and he dropped the stone carefully along the sinew string, and it struck the top of her head and broke her off and landed her safe on the ground. She took up the stone and went to the camp-circle. This is the way the woman returned.—D.

Told by Long-Hair.

136.—THE PORCUPINE AND THE WOMAN WHO CLIMBED TO THE SKY.[1]

When the father and mother and two sons were living on this earth with other people, the earth was without any object in heaven, and therefore dark. The father decided that they should leave the people below and go above. Then the people were left on earth without any instructions as to how to live. The sun and the moon were the two sons. They discussed to whom they should go for their wives, whether to human beings on earth, or to animals in the water. The moon decided to go to the water and procure a wife there. The sun said: "I think that a human woman would be the proper wife for me because the human body resembles ours." The moon said: "That is good. It will be well for both of us to go together to get the same kind of person." The sun said: "No, I was in jest; I was trying to mislead you. I will do what you thought best." Then the moon said: "You may take my former choice. Go to the water for your wife, and I will go to men for mine. You have said that women do not look pretty enough for you because their faces wrinkle when they look at you. Therefore I think it best if I take what you have mentioned, and if you take my choice." Then both went down to earth. Towards the west there was a camp near a river. Here the moon went. The sun went east, to another camp. The moon went to the edge of the river till he came abreast of the camp. There he sat in the brush waiting by the side of the trail. Two women came. They were beautiful and had long hair and their clothes were fine. As soon as the moon saw them coming he went to a cottonwood tree and sat at its foot on the west side, having the appearance of a large porcupine. To her surprise one of the women saw it. She called to the other: "I see a porcupine. Help me to catch it." Then both of them chased it about in the brush without catching it. At last the porcupine climbed up the tree. The tree had limbs close to the bottom, so that the women could climb it. "Hurry! It is climbing up and we want to catch it," one of them said. So one of them put her foot on a limb and began to climb. The porcupine climbed to the other side of the tree and up. When the woman rested, the porcupine also stopped; when she moved on again, it climbed farther up. The woman on the ground said to her companion: "My friend, you are far up. Will you try to come down again, or are you afraid that you are too far up?" The woman looked down and indeed she was high up. The porcupine looked back and said to the woman: "Come with me. I came to get you." She

[1] From informant H.

obeyed and followed it. They reached their destination, the sky. Then they came to a tent. Before they reached it, the moon left his wife. He went inside to his parents and told his mother: "Go to get your daughter-in-law behind the tent." The old woman went out and brought the girl in. She looked beautiful to her, as she previously had to the moon. She and the moon sat down together on their bed. Soon the sun came in. He had gone to the camp towards the east. He said the same to his mother as the moon had said to her. The old woman went outside and looked. In a little hiding place of weeds a frog hopped. She thought it was merely an animal. "I wonder where his wife is? I can't find her," she said. "Where are you?" she said aloud. A voice came: "Here I am." It was the croaking voice of the frog. The old woman took her into the tent. The moon said: "My older brother, did you wish to have such a wife?" The moon was not pleased with his sister-in-law the frog. The sun said to his younger brother: "Now I think you were right. The human woman that you brought is indeed beautiful." The moon said to his parents: "Must we keep her to live with us? Her eyes are large, her face is large, her skin is rough, her belly is big, and her legs are small." The frog was injured by what he said, but restrained herself and did not speak angrily. The moon told his mother: "Decide whom you love the best. Cook paunch for them. Then point to her that makes the greatest noise in chewing." The frog heard what he said, and took charcoal. When they competed, the beautiful woman made much noise chewing; but the frog slobbered, and the black saliva ran down the corners of her mouth. Thus her deceit was revealed. Four times the moon spoke in ridicule about the frog. When she heard him the fourth time, she said: "I renounce living with your brother. But the old woman likes me and does not want me to go away. Therefore my body shall be part of yours and shall be with you as long as you live." The frog jumped and alighted on the breast of the moon. She remained there. That is why the moon at night has a dark spot.

Now the woman began to have a child. It was born as a boy. There were many buffalo where they lived, because the father, mother, and sons had taken the buffalo up with them from the earth. The people on earth were starving. The child grew up very fast. The father and the sons went out hunting to procure food. The woman went over the country in two directions, west and east, where the wild roots grew. The old woman told her: "There are two kinds for you to dig, hīitceni and hiāⁿçtcēin. But do not dig any hiāⁿçtcēin that are dead or withered." For some time the woman obeyed her instruc-

tions. Then, when it was nearly evening, she made up her mind to dig one of the withered plants. She had four digging sticks with her. One of them was peeled in places (for ornamentation), and its pointed end was painted red. With this she dug up the earth around the root and loosened it. She pulled it out and to her surprise there was a hole through. She looked down. Then she saw this earth as it is, with camps and tribes in different places. "I wonder where I belong, to the east or west?" said the woman with the young child on her back. Then she knew that her place was in the west. She put the root and the loose earth back into the hole and went home. As the men were always killing buffalo for food, she had many hides to prepare. After scraping them, she softened them on a rope of sinew. The old man made these ropes of sinew for his daughter-in-law to work with. She showed him those that she had worn out in use. Then the old man made others for her. Again they went out to hunt. Then the woman thought she had enough sinew. She took her digging sticks, the sinew, and her child, and went to where she had dug up the withered root. Then she knotted the sinew together. She took out the root and dug the hole larger. She made it as large as her body. She laid the digging sticks across the hole, having tied the sinew to them in the middle. She tied the sinew about herself under the arms. She held the boy on her back in her robe. She had the sinew coiled in the most convenient way. Then she slowly lowered herself by uncoiling the sinew rope. She got as far as half the height of a cottonwood tree from the ground. Then she could go no farther. She had reached the end of the sinew rope. When her husband returned, he asked where his wife was, and was told that she had gone out to dig. Then the two brothers went out, the moon to the west, and the sun to the east. The moon found the hole, looked down, and saw his wife hanging. He went back and got a stone as large as her head. He brought it to the hole. Four times he motioned with it and spat on it, and said: "Not to my boy, but to my wife! When you strike her head, let the sinew rope break!" He let the rock drop, and watched it fall on his wife's head. When the stone hit her, she fell to the ground; the man prayed that the boy should not be hurt. They fell near a river, and the boy was not hurt. Among the trees near the river was a tent, where an old woman live alone. One day she had gathered berries and brought them to her tent. She went out to find a stone with which to beat the berries. She went to the edge of the bank where it was rocky. Then she heard a child crying not far away. "What can it be?" she wondered. She went on and again she heard the crying. To the west of her a child

was really crying. She went to it. There lay a woman, and by her swollen breasts this child. The child cried for want of milk; it was starving. "Is this my grandson? Surely it is my grandson, Little-star (haçōuusa^{n})."[1] She took the boy to her tent and crushed berries for him. With these she fed him. What was not eaten remained in the bucket. The boy saw where she put the bucket at the back of the tent. The old woman said: "My grandson, I will go out to see if I have caught any elk or deer or buffalo." There were trails with pits in them, leading to the tent from all sides. It was by means of these that she lived. She told her grandson to go outside and play near the tent, and gave him a bow and arrows. The boy became hungry, and went inside to get the bucket of berries. It was gone. He wondered what had become of it, because he had seen the old woman put it away. When she came back, she was carrying elk meat on her back. He went to meet her, and said: "Grandmother, some one has eaten up the crushed berries. When I went to get them they were gone." The old woman said: "Perhaps they leaked out." This the boy believed. Then she cooked meat from the back of the elk, and gave it to her grandson to eat on a wooden bowl. What was left she put away in the same place as before. She went out again, telling the boy: "Do not go far away; I am going to look after my pits." The boy remained in the tent. Then he went outside to play. He became hungry and went inside to eat the meat that was left. There were only bones in the bowl. He was much surprised. Then the old woman came back with more meat. A third time the same thing happened. The boy began to suspect that some one was stealing their food. After the old woman had come back the third time, she again gave him food and went away. The boy determined to see who it was that came in to steal their food. When he thought somebody might have come, he looked at the bowl, and to his surprise he saw the head of an animal. It had large eyes, a large mouth, and long teeth, and was eating the cooked food. "You are the one that steals our food, ugly one, coming in and taking what does not belong to you!" said the boy. Taking his bow, he shot the animal in the soft spot next to the collar bone, well knowing the fatal place. The monster was killed. "Now I have you," he said. The old woman returned with the meat which she had got. "Grandmother, I have killed the one that steals our food; you will see who it is," said the boy to her. "Yes? I am surprised!" said his grandmother. "Where is it?" "There it lies." She said nothing but went to the back of the tent and mourned. The

[1] Or: Star-child.

boy, with his bow still in his hand, watched her closely; he saw tears falling and mucus coming from her nose. "Are you crying?" he asked. "No, my grandson, I am sweating; I was not crying," said she. She went out and left the boy. When she returned, her legs were cut and blood-stained, and her arms also. "What is the matter with your legs and arms? You must have cut yourself!" said the boy. "No, my grandson, I went across a thicket of thorns and was scratched; that is how I bled," said she. She went out again. Now the boy thought that he would ask her whether the monster was her husband. He thought it was her husband. She went out on the prairie in order to mourn. When she came back she looked very sad. "Grandmother, were you not the wife of that animal? It appears so to me!" the boy said to her. "Yes, my grandson, he was my husband." "Well, if you had told me before, I should not have done that. I should not have killed him." He was sorry for what he had done. He lived with her for some time, helping her. Then he said to her: "I am going away. Where is the camp to which I belong? My mother belonged to this earth, and I want to find my relatives again. I am the son of the moon, and the grandson of the father and mother above." She said to him: "Towards the west is the camp where your people are." He started to go. He came to a bare hill. He rested there. Snakes were asleep there with their heads out of the ground. "I have come to the wrong place to rest," said Little-star. With his bow he struck the heads of the snakes, killing many. One woke up, saw what Little-star was doing, and cried out: "Wake up, crazy Little-star is killing us; I think I alone have saved you! Little-star, I will kill you. I will follow you. You can go to no place to escape me, either by day or at night. You will surely become tired, you will surely sleep some time. Then I shall overtake you." Then Little-star said to his bow: "Whenever I sleep I shall put you next to me, standing upright in the ground. If I sleep too long, wake me by falling on my head!" Then he went away from there. He came to where he saw the camp of his people; but he did not stay. He told them that he had done something; that he was trying to escape. The people knew him to be Little-star. He went on again. When he came to a place to sleep, he slept. The bow dropped on his head and he awoke; the snake had overtaken him. It said: 'I will catch you later. You cannot escape me." It was constantly behind him. With the aid of his bow, he could travel very fast. At night he lay down to sleep. The bow fell. Again the snake had reached him. "You cannot escape me," it said. "There is no hole into which you can go. Some time you must become tired and sleep too fast." A

third time the snake reached him and he awoke. The fourth time he had become tired. He slept soundly. The bow fell on him and he did not wake. "I have you at last," said the snake. It entered his anus, and crawled up his backbone into his skull and coiled up in his brain. The boy lay on the ground coiled like a snake at sleep. He remained with the snake in his head until his flesh had disappeared. For many days and months he lay there, until he was only bones. While he lay sleeping this long time with the snake in him, he never asked for help from his own relatives above, though they were powerful. When there were no tendons left on his bones he began to reproach his grandfather. "I thought I belonged to your family," he said, meaning his grandfather and grandmother and father. "Here I lie helpless, nothing but bones. Will you do what I ask?" Whatever he said was heard. "If I am the true grandson of my grandparents, let there be rain enough to wet the rocks through. After the rain let it be hot like fire. Let there be heat like that felt by a person stirring the fire." After he said this, clouds came, and it began to rain. It rained so much that the rocks were wet through. When the clouds disappeared, the hot sun showed itself, and the heat began. The snake felt it and began to move. The heat became more than it was able to bear. When it was about to emerge, Little-star sat up, with his mouth open, watching closely. The sun was becoming hotter. When the snake stuck its head out of his mouth, he caught it with his left hand and pulled it out of himself. Then he continued to hold it. He said to it: "This is what I am able to do. Now what shall I do with you? Is it best if I kill you? You shall remain in the ground. You will have no legs and will not live with people. If people meet you accidentally they will kill you." "It is well," said the snake to him. "Since you pity me, I will give you my body. I will help you. All your life you shall arrive wherever you go, just as I never became tired and reached you. I will help you all your life, as long as you are on earth. But when I am asleep, and you come on me, I will bite you and kill you." This is Little-star's great mistake; he did not tell the snake that it should not bite men. Then Little-star showed the snake his bow. The snake said: "Take my body and attach it to the bow." The bow had a swallow tied to it at one end, then a bluebird, then, in the middle where it was held, a king-fisher, next a chicken-hawk, and at the other end a small dark bird. Eagle, woodpecker, prairie-chicken, crow, magpie, and all birds' feathers were tied to the bow. There were also berries on it, strung like beads and painted white. This string of beads was the snake's body. Then Little-star said: "The upper end points to the sky; it belongs to mankind. You

are the lower end, the earth." They separated, the snake going underground, and he on his way with the bow. He came back to his camp and looked for the old woman's tent. He saw it, and first went behind it, to the west, and hung his bow on a tree. Then he went in to the old woman. "I am surprised! You have been away long. What did you do?" she said to him. Little-star said: "I was nearly killed by a snake. I lay on the ground for many months. Now I think it is best for me to go away from you men, for I know I shall always perform something and thus do injury to some one." Then the old woman said to him: "You ought to have asked your grandparents before you decided what to do to the snake. Now go to your grandfather and grandmother and father. Do not go in any other direction; go directly to them. You thought a wise thing when you thought of going to them." "It is well," said Little-star. He went out of the tent, and started to go to his bow. It was dark. He met a young man. He said to him: "Come with me! I will show what I possess." The young man followed him, and they came to where he had left the bow. Then he unwrapped it, and let the young man see all that was tied to it, and explained the meaning of everything. Then he said: "This I shall leave with you, for you and for all men. It will guide you. It contains the gift of the father, of the earth, the animals, mankind, rivers, woods, of what is on and under ground, of breath (life). There will be a change (wars) in the future. This will be your weapon. All weapons will be made from this one. Now I will show you that it is true. Thus I shall go up, by this bow." Then he motioned with the bow in his right hand; then took it in his left and made the same motion; again he took it in his right, and again in his left hand. Then the fifth time he swung it in the middle, while all the feathers on it moved.[1] Then he gave it to the young man, and he himself rose to the sky and became a star.[2]—K.

[1] The bow was also called lance (kaaxayēnan) by the narrator. It forms a constellation of several stars in a long row. Near it are a group of stars called bäetcet, hand.

[2] An argument between sun and moon is found in J. O. Dorsey, Contr. N. A. Ethn., VI, 328 (Dhegiha), and in Journ. Am. Folk Lore, XIII, 164 (Cheyenne). The incident of the ascent of a woman to the sky by means of a tree and porcupine is only known to occur among Arapaho, Gros Ventre, and Kiowa (cf. illustration in Ann. Rep. Bur. Ethn., XVII, Mooney, Calendar History of the Kiowa, 238). The more common myth of the women who wished for stars, and found themselves in the sky is found among the Gros Ventre, Micmac, Dakota, Chilcotin, Quinault, Lkungen, and other tribes, thus possessing a very wide range. The descent from the sky by means of a rope occurs among the Kathlamet (Bull. Bur. Ethn., No. 26, p. 17), Quinault (Farrand, Mem. Am. Mus. Nat. Hist., IV, 109), Chilcotin (ibid., 29). The myth of the ascent to the sky has many other forms in North America. The sky is made to tilt, a chain of arrows is shot into it, the spider draws people up, ropes are shot up, or persons fly to the sky after putting on bird skins.

137.—The Porcupine and the Woman who climbed to the Sky.[1]

The moon was a handsome young man who lived with his mother. He had a wife whom he did not like, the frog. Looking down, he saw a woman. Then he came down to the earth. The woman saw a porcupine hanging on a tree. She wanted to get its quills, and climbed up after it. Just as she reached out to get it, the porcupine climbed to the next limb above. This it continued to do. The woman climbed higher and higher without knowing it. The moon was causing the tree to stretch upward. At last the woman saw something above her, solid like a wall, but shining: it was the sky. There was an opening in it and through this the tree grew. The woman hung to the tree, not knowing what to do. When she reached the sky, the moon took her and brought her to his tent. Then he wished to know which of his wives was the younger, intending to send the other away. He gave them buffalo gut, in order to judge by the noise they made in chewing it whose teeth were the sharpest. The frog put charcoal into her mouth, and when she chewed, made a noise. Then the black saliva ran out of the corners of her mouth. The moon saw that she was old and put her away. The woman used to go out and sit by herself; she was sad, thinking what to do to get home; she could think of no way. An old woman pitied her and went to where she sat, and said: "I will help you to go back to the earth; I will let you down by a sinew rope." When the man went hunting again, the two women went out and looked for the thinnest place in the sky. They dug through the ground and soon reached the sky, which was like ice. They broke a hole through this carefully, so that the old woman might cover it up again without leaving any traces. Then the old woman tied the sinew about the other and let her down. The sinew stretched, and at last the woman reached the earth and got home. Then the moon took back his old wife. Therefore he has a black frog upon him. When the woman reached her camp, the people were much surprised. They had thought her dead. She told them how she had been taken up. Soon she gave birth to a boy; he was called Hiiciisisa[n], Moon-child.[2] He grew up fast, and was beautiful and kind-hearted. Every one thought well of him. He became chief of the people; his tent was very large and full of robes and embroidered work. He lived a hundred years, remaining strong and vigorous. When he died the moon took him up to the sky to live there.[3]—K.

[1] Told by informant B.

[2] Or: Sun-child.

[3] The following version was obtained as a text from informant C. Women who were going to water saw a porcupine. One of the women wanted it and said: "I will try to catch it." She climbed up a tree after it. When she got close and was just about to take it, it began to climb on again, so

138.—THE PORCUPINE AND THE WOMAN WHO CLIMBED TO THE SKY.[1]

Some women who had gone out to get wood found a porcupine and chased it. It ran up a cottonwood tree. They could not strike it. One of them climbed after it while the others watched her. As she climbed, the earth seemed near to her. The tree stretched until at last it reached the sky, and the sky opened, and the porcupine, followed by the woman, entered. It ran into the timber and she continued to follow it. In the timber she found a handsome young man, the sun, who took her for his wife. The moon was envious of the sun. He said, "You have said that the women on earth are not beautiful enough for you, for they are ugly when they look up at you; but now after having despised them, you have brought this woman up." Then the woman had a child. The sun and the moon went hunting and provided for their sisters and this woman. Thus she obtained sinew of which to make ropes. Whenever the sisters of the sun went out to dig roots, she was forbidden to go with them, and told to stay at home. But one day she went out secretly with her child in order to dig. She found roots and began to dig with her digging stick. To her surprise she found that the soil gave way and below her she saw the earth, with its rivers and circles of tents and people walking about. Then she covered up the hole and went back. Then she procured all the sinew she could get and made more rope and tied it to what she had, until she thought it long enough to reach the earth. Then, taking this rope and her boy, she went out, made a hole, laid the digging stick across it, and tied the rope to the stick. Then, holding her boy, she let herself down. She was unable, however, to reach the earth, and remained hanging at the end of the rope. The people above began

that she missed it. Then she went farther up. Finally she approached it again, but just as she tried to seize it, it went on up and escaped from her. Thus it slipped from her and climbed farther, until it had led her so far that she could not come back down. "I will catch it at last," she thought, still ignorant of how she was being deceived. Thus the porcupine brought her to the sky. When she arrived there, suddenly the moon came to her, smiling, it is said. He married her. The luminary (moon) had abundance of everything in the sky. He brought much game and stored it up. "I will escape by means of sinew," thought the woman. So she secretly twisted much sinew. When she had made enough [rope], she fastened it. When she had fastened [the end], she let the rope down. There was a large hole above, through which she was going to let herself down. Then she slid down. When she had let herself down the full length of the rope, it did not reach the earth. She hung there. Then her husband found her, it is said. He had looked for his wife, and at this hole in the sky he saw her, hanging below. He became angry and dropped a large stone upon her. It fell directly upon her head and killed her. The woman had been with child. After she had lain some time the boy was born. After he was born he began to run about in play. Then he became lost in the grass. So he remained and slept in the grass. An old woman who was going by found him. "Alas! my grandchild!" she said. She brought him home and cared for him. Then they came to live in large tent. The boy was liked by every one. When he became a man he was brave in charging the buffalo and in war.

[1] Told by informants J.

to wonder what had become of her and her boy. Her husband thought: "She has found some way to go back." Then they searched for her and found the stick across the hole. Looking down, they saw the woman at the end of the sinew rope. The sun took a flat stone used for pounding (hataa^{n}) and said: "Not to my boy, but to the woman. Let it fall on her head." Then he dropped the stone. It killed her, and she fell down. The boy, however, was not hurt and ran about where his mother lay, sucking from her. Thus it was for a long time. Then a camp of people passed by, traveling. They found the boy among the grasses and weeds, scabby and dirty. They called him Bīaxuyān (Found-in-grass). His true name was Hōusa^{n} (Porcupine's son) or Hīiciistēia^{n} (Sun-child).[1]—K.

139.—Found-in-Grass.

A man and wife camped alone by the river. The wife was in the family way, just about to endure labor. "Now I shall be gone on a hunt every day and I want you, dear, to stay inside and attend to your usual work. Somebody may try to tempt you while I am gone. Should such an one came to our tipi calling for you, saying, 'How is it with you?' do not pay any attention to him," said the husband. So the man went out far from home, and while he was away a voice came, calling to the woman, "How is it with you?" The woman did not even move, but kept at her quill work until her husband returned. "Come out and unload the pony," said he as he approached. The wife went out smiling and congratulated her man for bringing the meat and hide.

The next morning after breakfast the man went out after more meat and hide, leaving his wife at home, and cautioning her to be on her guard. After he had gone the voice came nearer to the tent, calling, "How is it with you?" The wife, being very busy, didn't pay any attention to the person calling and howling outside. The husband returned home and called to his wife, "Come out and unload this pony." The wife went out smiling to her husband and soon unloaded the pony. By this time they were well provided with meat.

The next morning the husband started off again in search of game. After a short while the voice came about the tipi and nearer than before, calling out louder, "How is it with you?" This time the wife was somewhat affected by the strange voice. "I wonder from whom that strange voice comes? Here am I alone and in need of everything, and my husband goes out for that," said she. The husband returned.

[1] Hiiciis is both sun and moon. Biaxuyan is usually the name of the hero of another myth. See Nos. 142 and 143.

"Come out and unload this pony," said he to his wife. The wife went out with a different disposition and unloaded the pony's burden. "Well, I am glad that you are attentive to your work and look well to yourself," said the husband.

The next morning the husband said to his wife, "Now, my dear wife, I shall be gone for some time, and shall come home late. I shall want you now to be careful not to pay any attention to anybody or to any voice outside, but attend to your usual work. I shall try to come home early if possible, but the game is a long way off." So the man started off for more game. Soon after the husband had left the tipi, this voice came by the door, calling distinctly for the woman, saying, "How is it with you?" She was so attracted that she took an awl and punched a hole through the tipi and looked to see who that strange person might be. "That is just what I have wanted for some time," said the stranger, who now entered the tipi and took a seat back of the center. He had tangled hair and looked very fierce.

This woman immediately built a fire and placed a kettle over it, placed the meat to boil, and after it was done, gave it to the visitor in a wooden bowl. Then said the man, "That is not the kind of a bowl I am accustomed to," so she took it back disgusted. She then took her white buffalo robe (emblem of highest degree in the Buffalo-Women's lodge) for his bowl, that he might eat out of it. But he said this would not do. (She offered the buffalo robe because it was valuable in life.)

She now meditated as to what might be the suitable sort of dish, and finally thought of her best buckskin dress. So she took it off and spread it before him and placed the meat upon it. "You have made a close guess, but it is not the kind," said the man with the tangled hair. "Well, what can it be, for I have even spread my best dress before him and he has rejected it?" she said to herself.

She was in great despair for some time, the man still waiting. Finally she took the meat, got up and lay down in front of the man and placed the meat on top of her chest. "Yes, this is the very kind I am used to for a meat bowl," said he. The man then ate his meal, and when about to finish it, he said, "Sometimes a man accidentally strikes the bowl," cutting the woman's belly open. Finding that the woman had twins, he threw one by the door and the other to the spring, and laid the woman, back toward the fire, covering her with her buffalo robe. Then the man went out of the tipi.

It was after dark when the husband returned. "Come out, wife, and unload this pony," said he. But the wife didn't answer for a time, and he said, "That is the reason I told you to be careful when I

went out after game. Maybe she is fast asleep, it being late," and he unloaded his pony. Then he went into the tipi and saw his wife covered up with buffalo robes, and with her back to the fireplace. "Get up, my wife, and build more fire, and let us have some supper," said the husband, pulling the robes off from her. Still she did not answer him. He grabbed her and turned her body toward the fire, and found that her belly was opened. Then the husband laid everything down and wept bitterly over his wife. He went out during the night and cried on account of his wife's ill fortune.

In the morning the husband came back to the tipi and fixed his wife up properly inside, and immediately went out on the prairie mourning over his wife. When he came back in the evening and went into his tipi, he found his arrows scattered inside. "Well, this is a strange affair; I am here alone, and my wife dead, and I wonder who comes in and bothers my arrows!" said the man.

In the morning he went out again on the prairie to mourn, but came back secretly to see who went into the tipi during his absence. When he approached he heard boys playing inside, and creeping close to the tipi, rushed inside and caught one of them, which was named "By-the-Door," while the other boy ("Spring-Boy") escaped to the spring again. By-the-Door fought his father, scratched him and bit him to get loose, but the father held him tight. "My dear boy, look at your things inside, the bows and arrows, the ponies out on the prairie grazing, and other things; will you please give up and be a companion to your own father?" said the man. Finally the child yielded and both were happy.

The next morning the father, when about to start off to mourn, told his boy to persuade his brother, Spring-Boy, to come out and play an arrow game (like a game of stick arrows), and he would come around secretly in the mean time. So By-the-Door was instructed to win the first bet, and while Spring-Boy should get down to look, he should jump on him and hold him and call his father. So the father went away and By-the-Door cried to his brother to leave his hiding-place and come in for a good game. But Spring-Boy answered, "No, I don't want to go, for our father caught you." "Well, no! I got loose from him," said By-the-Door. "Come out and let us enjoy ourselves. He will be gone a long while, for I scratched his face and bit him badly," said By-the-Door. Finally Spring-Boy came out and looked around, very much afraid to go in, but he was anxious to play with his brother. So he went inside and the game went on as if nothing had happened, the dead mother lying inside. "Say, Spring-Boy, I won that arrow, see! The sinew string touches the feathers of the other arrow," said By-

the-Door. "Just stoop down on your knees and look, to be sure," said By-the-Door. Spring-Boy was very timid, and constantly looked out to see if their father was coming. Finally he stooped down on his knees and looked for the winning point for a moment, and straightened himself, saying he was not the loser. "You didn't stoop low enough to see it right," said By-the-Door. "Get right down on your knees and be convinced, for I am sure that I won that arrow," said By-the-Door. So Spring-Boy did as he was told, and all at once his brother jumped on him, calling for his father to rush in. The father rushed in and grabbed his boy, and told him to stop crying, for he had some good arrows for him. But Spring-Boy fought like his brother, but finally gave himself up.

Now the father and the twin boys were all happy. Before the father prepared to go anywhere in the morning, the boys knew their father was in sorrow, and told him to make two bows and four arrows, one painted black with two arrows, and the other painted red with two arrows, for them; then to erect a sweat-lodge and to place their mother inside, which he did. Then the boys stepped a short distance from the sweat-lodge. The boy with a black bow shot his arrow up in the air, and said, "Get away, mother! Get away, mother!" The sweat-lodge moved a little at the bottom. So the other boy shot his red arrow up in the air and cried, "Get away, mother! Get out, mother!" The sweat-lodge shook distinctly on the sides. Then the first one shot his black arrow up in the air and cried, "Get away, mother!" The sweat-lodge moved at the top and sides very plainly. Then the second boy shot his red arrow up in the air and cried with a loud voice, "Get away, mother! Get out, mother!" The mother came out of the sweat-lodge alive and in good appearance. Thus the family was formed anew with the twins, and this is the reason that some of the women nowadays give birth to twins. The family were happy again, and the father and mother went at their usual occupations.

"Now, my dear boys, I want you to be good and to be obedient to me and to your mother. Yonder, in that big grove of timber you must not go, for a very dangerous being lives there," said the father. "I shall be gone for some time for game, and you are to be sure and stay around the tipi." Their father went off and the boys said to each other, "Our father cautioned us not to go over to that timber, but let us go over and find out what it is over there that he told us about." So they stole away to the place. When they went into the timber they saw a tanned, smoked-looking tipi standing alone. When they had approached closer, they saw a man in it, who welcomed them, saying, "Come in!

Well, I am glad to see you, grandchildren," and he looked at them closely.

When these boys went in they saw this man had tangled hair, and inside of the tipi were snakes, crawling everywhere. The boys didn't want to sit down, but got some flat stones and placed them under them and sat down. (If they had sat down without placing the stones as they did, the snakes would have run into their anus, but these boys were smart and cunning.) "Well, my grandchildren, I want you to louse me," said the man with tangled hair. "All right!" said the boys. So they both sat close to him with stones at their bottom and began unraveling his hair, tied up in a knot on his forehead. (The old priests used to tie their hair in a knot after the fashion of this man; they also were tangled hair.)

When these boys unraveled the hair, they found that the man had open brains, from which he derived that name. This man who camped alone in the woods had no sympathy for anybody else, and for that reason he was called "the man with opened brains," or, "Open-Brains." Properly speaking, he was the first murderer. The boys kept at work, cracking the lice in their mouths, and finally made him go to sleep. While Open-Brains was fast asleep the boys took his tangled hair and tied it to every tipi pole inside, and then heated a big round stone, big enough for the hole in his skull, which, after it was heated, they placed inside his skull. Open-Brains struggled, but was finally burned to death. These boys then cut off his tangled hair and carried it home. When they arrived home, they gave it to their father to use on his shirts and leggings as pendants. "Well, well, boys! How in the world did you get that man's hair? He was the most troublesome being on earth!" said the father. "We got the man to sleep and placed a heated stone in his brains," said the boys, "and killed him."

"Now, my dear boys, I want both of you to keep away from that big hill close to the river, for a fierce animal lives there," said the father. The father, as usual, went out in search of game that morning. The boys said again to each other, "I wonder what animal lives there. Let us go over there and find it." So they went to the place and found a big buffalo bull, covered with iron, and very fierce-looking. When the buffalo bull saw them, he raised his head and shook it, and lifted his tail and circled about, throwing the dirt in the air, ready to make a charge on the boys. Before the buffalo bull was ready, the boys shot at him and killed him. The boys went up to him and cut off his horns and carried them to their father to be used for dippers. The father wondered how they had killed the buffalo bull, and they told him that they

had shot it with the bows and arrows which their father had made for them.

"Well, my boys, although you have done brave deeds, do not begin to think of going to that precipice on the other side of the river, for a very strong, unmerciful being lives there," and he started off to hunt for game. The wife was still busy with her usual work in and about the tipi, principally engaged in quill work. "Say, brother, let us go there and see who lives there," said one. "All right!" said the other. So they went, without any fear whatever, and reached the place. Against the rock there was a nest of young eagles (thunder-birds), the father and mother being away. These boys went up to the nest and asked them if their father got mad what kind of a sign there would be in the sky, at the same time twisting the noses of the little ones in the nest. "When our father gets mad there are dark clouds and rain in torrents," said the young eagles. "All right! Let us see whether he is powerful or not," said the boys, twisting the noses of the young eagles again. "You may tell him when he comes back that if he can pull the arrows out of the wall of rock below your nest, he is surely powerful." These boys stepped below and went to the other side of the river and shot two arrows into the rock below the nest. The father of the thunder-birds returned with much noise, and at once made a rush at the arrows, grabbed the heads of them and flew back, stretching the arrows to a distance, but the arrows contracted back to the rock. (The contraction of the arrows was due to the tendon of beef which is found along the neck of the animal.) The boys killed Thunder-bird and the little ones. They pulled the feathers out and returned home, gave them all to their father for bonnets, and arrows and the wings for sweat fans. "Well, well! Did you kill that powerful bird?" said the father. "Yes! We managed to kill him."

Now the boys were at home, and the father thought that by making a netted wheel he could keep them close at home. So he made one for them. "Now, my dear boys, I want you to play with this netted wheel and these arrow sticks, but be careful not to throw it with the wind; always throw it across the wind to each other, and shoot it with those arrow sticks." "Our father has told us not to throw the wheel with the wind; I wonder what is the reason; let us see what will happen if we do," said one of the boys. "All right," said the other. So they played a decisive game, when all at once there came a big whirlwind, which carried both of the boys off to a distant land.

There was a moving camp coming, which camped near the slough, where there were very tall weeds. An old woman, after she had pitched

her tipi, went out to cut some grass for bedding. As she was going from one place to another, she ran across one of the boys full grown in the tall grass. "Well, my dear grandson, I am glad to see you. I am going to take you home to help me at my own tipi," said the old woman. This boy was dirty and had a big belly, but the old woman was glad to have him as a grandson. The people heard of the old woman finding a boy in the grass, and he came to be called "Found-in-Grass."

In the camp there was a big chief who had two daughters, very handsome. One day the people were trying to kill the kit-fox in the tree, but without success. "Now whoever kills that kit-fox in the tree shall marry my oldest girl," said the chief. The men all tried their luck to win the girl, but the kit-fox was very cunning. "My grandmother, make me a bow and some arrows; I want to try my luck," said the boy. "Well, my grandson wants to get married, ugly and young as he is, but there is nothing like trying," said the old woman. So she made a bow and some arrows for him. He went out to the place and found the people still shooting at the kit-fox. They ridiculed him for his big belly and ugly looks. He aimed at the kit-fox and shot at it and killed it. Now Crow was there in the crowd, and was trying his luck. When this boy took down the kit-fox, Crow claimed that he had killed it, although others who stood near admitted that the boy had shot the kit-fox.

The boy went home and told his grandmother to go to the crowd and touch the animal, as the rest did, and at the same time pull from it a small bunch of fur and bring it home. So the old woman went and rubbed the animal and did as the boy had asked. She brought the fur home and laid it at the door. In the morning this fur became a complete hide, a good one, far surpassing in color that of the fox killed up in the tree. "Grandmother, take this hide to the chief," said the boy. So the old woman did. The chief was surprised to see a good specimen of hide from the boy. "Well, since I offered a reward to the people for a kit-fox hide, I shall have to let this boy take my other girl for his wife." When the older sister heard about it, she said that if she were in her younger sister's place, she would not under any circumstance marry the boy because of his appearance. Nevertheless, a tipi was put up for Crow and Found-in-Grass to live in with their wives. Crow's bed was made on the north side and Found-in-Grass' in the west part, i. e., back of the center of the tipi.

When night came on these people came in together to sleep. Crow and his wife went to bed without any comment on the part of the other couple. But Crow-Woman vomited on account of the looks of the boy

Found-in-Grass. "If I were you, sister, I would not accept him as my husband," said Crow-Woman. "Oh, never mind, he will grow up all right; you must remember that he is young yet," answered her sister. Early in the morning Crow-Woman would get up and pour water on the bed of her younger sister secretly. "Get up, your husband has urinated! Shame on you for having such a husband," said Crow-Woman, which made the young girl embarrassed. The next night Crow-Woman did the same by her sister's husband, pouring water on the bedding. "Get up, you folks; you would rather sleep too late; shame on you, sister! That husband of yours has urinated again. Can't you stop that habit?" said Crow-Woman. The younger woman paid no further attention to her sister's remarks, but told her to attend to her own affairs. The third night Crow-Woman went to bed early, and so did the younger sister, but Found-in-Grass was out late. Crow-Woman continued maligning Found-in-Grass, that she might break the marriage of her sister to him. Sometimes Found-in-Grass would come in late at night with such nice perfume and such a manly appearance that his wife came to know what sort of a man he was, and she loved him more dearly than ever. Early in the morning Crow-Woman poured more water on her sister's bedding. "Can't you folks wake earlier than this?" she said, pulling the robes away from them. "Your husband has urinated again; take your bedding and put it out where it will get dry." The young sister said nothing, for she knew that her husband was changing all the time. The fourth night, Found-in-Grass' wife went to bed early, as usual, as also did the sister, but the young husband was out late, perhaps with his grandmother. Late in the night Found-in-Grass came, placing his feather lance against a forked stick at the back of the tipi. He had on a quilled buffalo robe and good clothes, a good panther hide bow-case and a quiver of bow and arrows, which he brought into the tipi. As soon as he came it smelled as though sweet grass were growing inside. Found-in-Grass hung his bow-case, quiver and the rest of his clothing upon his lean-back or tripod, for the night. His wife knew when he came in and embraced him and was happy to have such a good husband to present before the people. In the morning Crow-Woman got up to wet this young husband's bed, but noticing the young man's appearance on the bed and his clothing on the tripod, she changed her mind.

When Found-in-Grass got up his appearance attracted Crow-Woman very much, and when the breakfast was brought in Crow-Woman wanted to wait on the young husband, but the sister objected. "No! You can't come in the way, I can wait on my husband!" said

the wife. Although disgusted at her sister, Crow-Woman kept making remarks and tried to wait on her brother-in-law every morning and during the daytime, but the younger sister kept her away. "You may tell your father to get the people to gather buffalo chips and to have a corral made, with a gate, and at the gate to have the chips placed one after the other, on edge, the last one being a very thin one, from a scabby bull," said Found-in-Grass. After he viewed the corral and viewed the last chip, he said to it, "When I come around after a while, I shall shoot you dead, then the rest will get up alive and will be slaughtered by the people."

The people were busy skinning the beef, and Found-in-Grass was at his beef, which he had killed right behind the herd, and it was for the father-in-law. Found-in-Grass was skinning the beef he had killed, when Crow-Woman stepped up and offered to help carry the beef to the camp, but the sister objected, telling her to keep away, but Crow-Woman hung around. Found-in-Grass was putting blood from the beef into the intestine bag for his father-in-law, and about to carry it home with his young wife, when Crow-Woman came up to him and said that she would carry it home. "No, sister-in-law, you might ruin your robe, I will carry it myself," said the boy, Found-in-Grass. "You go to your own husband, Crow, he is out still gathering eyes of buffalo," said the younger sister. But Crow-Woman insisted on carrying the bag of blood. Finally the young husband consented, and he secretly pierced it with a thorn, so that it would leak away. So Crow-Woman carried the bag of blood along home and spoiled her robe. The young husband and wife made fun of her till she felt humiliated.

One day Crow-Woman sought the company of the young married folks, but was greatly disappointed at their actions. She felt so badly that she went out upon the prairie and cried. Day and night she cried on account of the ill treatment at the hand of her sister.

One day while she was crying, a gopher came up to her and asked her why she was crying so long out on the prairie. "My brother-in-law disappointed me after I had done everything to please him," said she. "Well, cease weeping, woman, I am the only one living who has power," said the gopher. "I will run under the ground during this night, and you may go there early in the morning and pull the blankets away from them and tell Found-in-Grass to get up." So the woman stopped weeping and went to the tipi and pulled the blankets away from the young married folks and told the husband to get up and stir around for his father-in-law. When Found-in-Grass got up, his wife having gotten up first, he found himself in a pit up to his waist,

and the ground around him was turned into solid stone. Now as people passed this monument of Found-in-Grass they would leave something in mercy for his protection, since he had changed into a stone.

This changed Found-in-Grass is the symbol of a man watching from the top of a hill, and is called an image (wahsahk) of the Supreme Being who has everything in the bag [sacred-bundle] for people. The upright figure represents the man, and its body the earth with all its vegetation.—D.

Told by Tall-Bear. Cf. Nos. 140, 141, 142, 143, and note 1, page 387. In a similar Wichita tale, the second child was born from the placenta which was thrown from the point of a stick into the river. The stick remained in the boy after birth. According to the Wichita tale, the monsters killed were Spider-Woman, Thunder-Bird, Two-Headed-Monster, and Sea-Monster. The boys and their father become stars. The Pawnee variant is somewhat similar to the Wichita, the tale being called "Long-Tooth-Boy." The calling of the buffalo by means of the ring and the javelin game is common to both Pawnee and Wichita.

140.—Found-in-Grass.

A man had a tipi by himself, with his wife, who was in the family way. When he went out hunting in the daytime he told her that if anybody cried at a distance, to give no heed. After the sun had set, while she was sitting in the lodge, she heard a person crying or howling, but did not pay any attention. The husband returned with game and found his wife all right. The next morning he started out again, warning her. The night came on, the husband never returning. She heard a person. Again she gave no heed. A little time after this, the husband returned and found her contented.

The next morning, after meal, he told his wife to keep in mind his directions; so he started off as usual, in search of game. The night came on and this time, he was absent longer than the second time. The woman heard a person crying or howling by the tipi and was somewhat attracted, but made no answer. The husband finally came home with plenty of game. She went out and unfastened the door.

The fourth morning, the husband said to his wife: "Now I want you to be careful of yourself. I shall be gone a farther distance to-day, and shall probably be very late in coming home. Do not make answer to anybody if you should hear any one call." So he started off. The woman set herself to work inside of the tipi, occasionally doing things outside in the daytime. The night came on. For a long time after dark the husband did not return. She was uneasy, restless and afraid. She then heard a person howling, coming closer and closer to her tipi. This person stopped right in front of the door and cried out, "How is

it with you now?" She said, "Who are you? What do you want?" The person came in, and she looked up. It was a man with tangled hair. The man took his seat at the back of the tipi in the center and warmed himself. The wife then cooked some beef for him. She passed it to him in a wooden bowl, but he said to her, "That is not the kind of bowl I am accustomed to." She got another utensil. Still the man said it was not the kind. She even placed the beef in her robe and meat bags, which were rejected. She took her leggings off and used them. The man said, "That is almost the kind." She then took her dress off and laid it in front of him and placed on it the beef. "You are about to get the right thing," said the man, moving himself occasionally.

The wife took the dress and put it on again. She thought to herself and wondered what she might do to satisfy the visitor. She then got up and laid herself across in front of him and placed on herself the beef. The man said, "That is the kind, the only kind of bowl I use." He then began eating. Just about the time he was to swallow the last piece, he said to her, "Sometimes a man strikes the bowl," so he cut her belly open. He found twins, fully grown. He took one and threw him outside; the other one he threw near the door, inside. After placing the woman on her bed with her back to the fireplace, he went out.

The husband returned and called out for his wife, but she did not answer. "I told you to be careful of yourself while I was gone," said the husband. The husband, thinking that perhaps she was fast asleep, took the blankets off and turned her toward the fire, when he discovered that her belly was cut open. He covered her again and went out in the prairie and wept. In the morning, he would go out to mourn for his wife, and when he returned he would find his arrows lying around inside. "I wonder who takes my arrows out and leaves them scattered on the ground," said the husband. He placed them back in the quiver. The husband decided to learn who did the mischief inside, so he came home secretly, and sure enough, he heard boys arguing about a game. He went slowly to the door, and all at once he made a break for the boys. He caught one boy, whose name was "By-the-Door." This boy cried and tried to get away. His father talked to him of the property he owned, etc., so finally, the boy stopped crying and consented to live with his father. His father instructed him to get his twin brother inside the tipi and to play the game of arrows again.

When By-the-Door was caught, the other boy ran out and went into a spring, so his name was "Spring-Boy." When the father had gone, By-the-Door called Spring-Boy to come out and come in the tipi

to play a game again. "No! I can't go there, because your father caught you; I am going to stay in this spring," said he. "Brother, our father will be gone for a while. I am alone in the tipi. Father made arrow sticks for me. I will let you take some, and then we will have a good game," said By-the-Door inside of the tipi. Spring-Boy finally came out of the spring, looking around to see if his father was near. After he entered the tipi he peeped through an awl hole to look for his father. Both of them became interested in the game and disputed for a long time. By-the-Door said to his brother, "You just lie down and look through the space between the arrows; I am sure that you will convince yourself by doing so. I won the game, because the arrow touches the other. Look at it closely." So Spring-Boy knelt down, lowering his head to see the result, but all at once his brother jumped on him and held him by the neck. "Father! Father! Come in quickly! I am holding my brother for you!" said By-the-Door. The father came rushing, entered and caught the boy. Spring-Boy tried to escape and fought his father, hitting and scratching him badly, but the father and By-the-Door soon overpowered him.

Both boys became quite useful to their father. Now the boys felt sorry for their father, seeing him crying on account of his wife. "Father, make us two bows and four arrows; go and erect a sweat-lodge and put our mother inside," said one of them. So the father made one bow with two arrows painted black, another bow with two arrows painted red, and gave them to the boys. He then went and put up the sweat-lodge and took his wife inside. The boy with the bow and black arrows stepped forward and shot one arrow in the air above the sweat-lodge. When the arrow returned and was about to light on the ground, he cried out to his mother, "Look out! Look out, mother!" When the arrows lighted on the ground there was a slight moving of the sweat-lodge. The boy with the bow and red arrows did the same, telling his mother to get out of the way of the arrows. This time the sides, i. e., the coverings, of the sweat-lodge seemed to give way. Then came the boy with the black arrows again. "Look out, mother! Look out, mother!" said he. The sign was greater, the top part of the lodge was moving. Now came the boy with the bow and red arrows, who shot high as he could. "Oh, mother! Get out of the way! Get out quickly!" said he. The mother came out of the sweat-lodge alive again. The father, seeing the wonderful act of his boys, loved them so much the more, giving thanks for having a wife and boys again. "Well, my boys, I love you, and want you to be obedient to me; the same to your mother. I have to be on the go to get subsistence for ourselves, so stay

close to our home. Do not go to that thick timber which you see from here. A very cruel being lives there. Mark me! Don't go there," said the father to his boys. So he started off in search of game.

The mother was inside of the tipi and these two boys started for the thick timber. When they came to it there was a tipi of smoked hide, and very old looking. "Come in, boys!" said a person inside. When they went in they saw a man alone, with tangled hair. "Well, my dear boys, sit down close to me and search my head for lice," said Tangled-Hair. The boys began picking away, untying his locks of hair, which were very long. Soon it caused him to go to sleep. The boys took each lock of hair and fastened it to the tipi poles inside, all around. They then heated round stones in the fire and placed them in his opened skull. (This Tangled-Hair had an open skull, but covered it by tying a big knot on top of his head.) The boys killed him in that way and at once cut off the locks of hair and carried them home. When they reached home, they gave them to their father, telling him to use them on his shirts and leggings. The father wondered and asked his boys how they killed the man. Then he said, "Now, my boys, yonder, lives somebody. He is very strong and fierce. Do not go over there; for he will surely kill both of you."

The boys went out to play and sneaked off to the place. They found a large panther ready to spring on them. They shot at it with their arrows and killed it. After skinning it they returned home, giving the hide to their father, telling him to use it for a bow-case and arrow quiver. The father was astonished. Again he cautioned his boys, saying, "Although you have conquered these, I want to tell you that by all means you are not to go to that cliff at the river, for a very powerful creature lives there." The boys understood their father, but sneaked off again. They went to the place and found an eagle in a nest. When they saw him, the twinkling of his eyes would cause them to see lights of different color. "Well, this time I will change my bow and arrow to kill that eagle (thunder-bird)," said one of the boys. So he took a rib and a tendon and converted them into a bow and arrow. With these he shot at the eagle and hit him in the nest. The eagle tried to fly up, but could not do it, for the tendon of the beef, which was the arrow, contracted and brought him to the earth. They killed him and pulled out the feathers from his tail and wings. They went home again and gave the feathers to their father, telling him to use them in making war bonnets, wing feathers, and pendants for things.

The father became very much afraid, thinking that some great

mishap might befall his boys, and again cautioned them, but received what the boys brought in. "Now, my dear boys, I know that you are getting older and stronger, but listen to me this time. Under no circumstance, please do not go to that hill, for a big animal lives there, and nobody is allowed to go near it, for he destroys people and other beings. When you go to play, stay near our tipi and come in occasionally to help your mother," said the father. The boys played around the tipi for some time, but soon sneaked off. They went to the hill and saw a big animal like a worm, having different colors. They shot at him, killed him, but left him lying in the same place. The boys then returned home. While they were amusing themselves on the way just a little distance from the tipi, there came a tremendous noise behind them. They looked back and saw a cloud of dust in the air. Seeing that everything was up in the air in its path and coming toward them, they ran to the tipi. By-the-Door ran into the tipi and just about then the whirlwind struck them. Spring-Boy, being slow, was blown away from his father, mother and brother, and lighted somewhere in the wilderness.

There came a moving camp, and right near where this boy lighted a camp-circle was formed. An old woman was cutting tall grass for bedding, when she felt something moving by her foot. She stepped aside and looked, seeing a small boy in the grass. "Well, my dear grandchild, I am so glad to find you, and you shall live with me," said the old woman. So after getting her supply of grass, she took him to her lodge and the people heard of him. His new name was "Found-in-Grass." The boy was very useful to his grandmother and grew up fast.

Among the people there was a chief who had two beautiful girls. The boy, "Found-in-Grass," wanted to marry the younger one. Said he, "Now, grandmother, I want you to go over and ask for a marriage, and tell them that you have a boy who wants to marry the younger one." "My dear grandchild, I want to tell you that many have failed to win the younger one. Your looks and boyhood will probably be reasons why they will object, but, nevertheless, I shall go and tell the chief and others about your wish," said she. The old woman then started off and did what the boy wanted. Before anybody could say anything, the older sister said that the boy was not fit for a husband. "I would not have him for a husband, he is ugly and dirty," said the older sister. This older sister was married to Crow, and she had on the best robe, painted, and wore the very best of costume. "Please do not say too much of him before your own sister;

she might be insulted and act contrary," said her father and mother. Crow sat silent. He was of no use to the chief in the way of providing subsistence.

"Well, grandmother, I wish you would get a long slender stick of wood and peel it off and also cut up a hide into small strings, any length, and bring them to me," said Found-in-Grass. The old woman did so, and brought the material to him. Found-in-Grass sat down and made a small running wheel, representing animals. He also made arrow sticks to go with the wheel. After he had finished it, he went outside and looked around the horizon. "Now I want a good fat young steer buffalo," said he, at the same time throwing the wheel on the ground so as to make it revolve, and hitting it with one of the arrow sticks. When the wheel stopped and lay on its side, there was a dead buffalo steer. Every time he did this the wheel became larger, so also the buffalo. The old woman skinned the buffalo and delivered the beef to the chief and relatives of this girl. They received the beef furnished, and so became acquainted with Found-in-Grass' ability. During the day he was not pretty, but the younger sister brought back prepared food for him at night. His appearance changed. He looked so beautiful and attractive that the girl fell in love with him. "My father and mother, my future husband is surely pretty; I like him and I want to marry him sure," said the girl. "I would not have him," said the older sister, in a sarcastic way.

"Now, grandmother, you may go and tell the chief to erect stone heaps, beginning from that precipice, and let there be two rows of them about a good space apart. I want all the people to stand behind these stone heaps and watch the herd of buffalo coming. When there are plenty of buffalo, enough to supply the camp, all drive and corral them until the whole herd is driven over the precipitous cliff," said Found-in-Grass. Found-in-Grass, by running the wheel, caused the buffalo to come from all directions into this corral. He was now a different man, and he was well dressed. The people, thinking that they had been provided with beef in poor way heretofore, waited and waited, until there was a jam of buffalo in the corral. Then they began driving them to the high precipice, where they plunged over. All the buffalo had fallen over the precipice. Everybody went down to get skins and beef, any amount they liked. All the people fell in love with Found-in-Grass for his good deed.

When Found-in-Grass was skinning the beef for his future father-in-law the elder sister was around, doing the work near him. The younger sister would say, "You go to Crow, your husband; he needs

some help to gather eyes and heads." Crow was busy gathering heads and eyes to please his father-in-law, too. But the older sister would not mind. She would try to win Found-in-Grass in such a way, but it was of no use, for the younger sister was his choice. Found-in-Grass made a bag of blood, to have it cooked at home, and was to carry it himself. "Well, let us go," said Found-in-Grass to his future wife; so she went along. "Let me carry that bag of blood, will you?" said the older sister to Found-in-Grass. "Oh, no! You might spoil your dress and robe," said Found-in-Grass. Finally she did carry it and went on ahead, when Found-in-Grass took a knife and stabbed the bag, saying, "Say, that bag is leaking! You will spoil your robe!" "I don't care; I want to carry it for you," said she. After all she did to please and win him, a big lodge was put up, and inside of it were fixed up the best articles, bed, bags and other things which make a man and woman live together. Found-in-Grass was called over to the tipi and there found the younger sister awaiting with food as his wife, and her relatives. He himself went with his grandmother to eat the food and became part of the chief's band.

This man, Found-in-Grass, used to look after the chief's herd of ponies, and did everything for other relatives and friends. This is still the way pursued by the Indians. The man becomes a servant for the girl's relatives, and so with the girl for the man's relatives.—D.

Told by Bear-Robe. Cf. Nos. 139 and 141.

141.—Found-in-Grass.

A man and wife camped alone, near the river, for hunting and trapping. The wife was pregnant, and the time for her delivery was near. One bright morning, her middle-aged husband cautioned her that she must be discreet and act conscientiously. "Now, my dear wife, listen to me! If you should hear a strange noise in the distance, calling for attention, don't be persuaded to answer. I shall be gone until late this evening. Be sure that you know where you are and what you are doing. It will be for our welfare that you be obedient to a certain extent. You may know that we are alone, and the condition that you are in makes good judgment necessary," said the husband, preparing to go out of the tipi.

The husband then took his bow-case and quiver of arrows and started off toward the river bottom, in search of game, while his wife was placing articles in their proper places. After she placed the things

in order, she began with her quilled work on a buffalo robe, facing to the sun-beam. While she was busy at the robe there came out of the distance, a strange, prolonged voice, saying, "I have dropped it!" But she did not answer or make any sign of attention.

The strange call ceased; then, quite late in the evening, her husband returned, dropping his load and saying to his wife, 'I have brought home a beef for you. Come out and take it into the tipi." Recognizing her husband's voice, she laid aside the robe, went out, and it was her own husband standing by the beef. She congratulated him for his good luck and took the beef inside, which she at once sliced, at the same time boiling some for their supper. Both had a good meal, chatted much over their future prospects, and finally retired for the night.

The next morning, this husband got up early and went to a hill just a few paces from the tipi, to look for game. His wife had in the mean time made the fire and soon had some tender meat boiled in the pot. The husband returned to the tipi and told her that the atmosphere was so clear he could see objects at a great distance, saying, "I am sure that I can get antelope and other game located more readily to-day than yesterday," taking his dish of good fresh meat. "I hope that you will be lucky to-day and be able to come home sooner. Oh! I do wish you would bear in mind to come home early!" said his wife, dipping the meat in the broth, chewing the same and swallowing it. "Yes, I shall try and come home soon," said he, asking for more meat. "Well, dear wife, listen to me again! Remember that you will be alone to-day. Don't answer any strange voice during my absence. Be attentive to your usual work and always act with good judgment," said he, as he was getting ready for the hunt.

So he started off on another course and carried his bow-case and quiver of arrows, looking around as he went. His wife, after doing the chores inside and hanging the sliced meat on a pole inside, took the robe again and began to quill. She was working on the robe to finish it before her delivery so that she had made a luncheon at noon on good muscle, with delicious marrow. Late in the afternoon, as she was yet at the buffalo robe, there came out again that strange voice, saying in long drawn out tone, 'I have dropped it." But she did not give attention, but kept on with the quilled work. There was no further calling and there was great tranquillity, except for the singing of the birds in the distant woods and hills. The sun as it set, gave a beautiful color to the sky and upon the tipi.

Just a little after dark, there came footsteps in front of the tipi. 'I have brought home for you a beef. Come out and take it inside,"

said the husband, dropping it on the ground. Recognizing the voice again, she went out carefully and it was her own husband. She then took the fresh beef (antelope) inside, and congratulated her husband for his luck. "Well, dear wife, I want you to be neat with the robe. Please fold it nicely and lay it aside, before your hands are dirty," said he. "Oh, excuse me! I was so glad to hear your voice that I rushed for the door, forgetting to lay the robe aside," said she, folding the buffalo robe and placing it behind their bed. "I was so uneasy about you, for it is unusually late for you," said she, placing the pot over the fire. 'Well, wife, I wanted to kill a fat one to-day, therefore I would not look at small game until I got that animal," said he, while his wife placed sliced meat into the kettle to boil. The husband lay down on the bed and crossed his legs and told his wife about his trip in the woods and mountains. The wife, too, said that she was anxious to finish the robe, so that she could do another kind of work. The meat was done and both ate their supper, thankful that they were being blessed and protected so far. The wife, being quite expert at slicing the meat, soon finished half the beef and hung it on a pole inside. After chatting and pleasing signs from the wife, they retired for the night. The husband told a tale to his wife, which was to her a lesson of humanity.

The next morning the husband went out before breakfast to spy for game near their camp surroundings, while his dear wife (so heavy) started the fire and sliced up some tenderloin meat and put it in the kettle to boil. The husband returned; told his wife that the day was beautiful, for the birds and animals in the woods and mountains made melody. "Yes, I hope that you will be lucky to-day, and kill enough to complete your shirt and leggings," said she, taking out the meat from the pot. "Well, it is my aim to get ourselves well supplied with buckskin and buffalo hides, and to store qantities of good dry beef in your parfleches," said he, as he swallowed the piece of meat.

After they had eaten their breakfast, both of course painted their faces for the day's protection, prepared themselves with utensils for the day's work, etc. 'My dear wife, I can't help but repeat the same caution, for I do love you. I want you to be careful to-day, and if you should hear any strange voice calling for your attention and it is near our tipi, don't give your attention to it. It is my duty to warn you against any kind of danger," said he, taking his bow-case and quiver of arrows. The wife, knowing that her husband meant what he said, decided to be just with him, and said nothing, showing him a disposition of obedience.

So he started off again on another course, walking briskly and coughing as he went, to remind his wife of his remarks. The wife, after doing the chores inside and outside, took the robe again, which was nearly finished, and sat down to quill it. She was quilling the robe so quietly and faithfully that she had no time to cook for her dinner, but took a cold luncheon of remnants from breakfast. Late in the afternoon again, there came a strange and distinct voice by the side of the tipi, saying in a long and plain tone, "I have dropped it." The wife was somewhat affected in her heart, and said silently to herself, "Well! who can it be? It is not right for anybody to come and disturb my feelings, for I am a poor and miserable creature. It is not honorable for any one to come when I am alone, for I am weak in spirit," but she gave no answer. The strange voice ceased calling and went away.

When it was just a little dark, the husband returned and dropped his load in front of the door, saying to his wife, "I have brought home for you a beef, come out and take it inside," while he took a deep breath from exhaustion. Again recognizing her husband's voice, she carefully laid aside the buffalo robe and other things belonging to it, and went out to see him. It was her own husband, standing near the beef. After greeting him, she took the fresh beef inside and laid it by the door, to slice it after supper. The husband, after hanging his bow-case and quiver of arrows on their lean-back, lay down on the bed, crossed his legs and beat his chest, singing some merry songs relating to youth and old age. The wife, who was cooking the supper, was much inspired by the music, and cooked the meat rare. "Say, dear, I am anxious to finish the robe, for I want to do some other work," said she, passing a dish of meat to her husband. "Thanks! Thank you! That animal tried to get away, but I succeeded in killing it at last," said he, rising from his bed and sitting before his bowl of good meat. After they had had their supper, each made pleasing remarks. Both then retired for the night. The wife was somewhat restless and didn't get to sleep until quite late.

The next morning, before the wife had gotten up, the husband went to the top of the hill to take an animal at short range, with bow and arrows. He sat there motionless, as the sun was rising in the east, giving yellow rays to the earth. He then came down from the hill-top to his lonely tipi. The wife had just got up and started to make the fire, when he entered. "Well! dear wife. I got up earlier this morning, for the purpose of locating the game for the day's hunt. I think I have seen a vast herd of buffalo grazing over the divide beyond that grove," said he, warming both hands. "Yes, I hope you will be successful in

killing some, for they are wild at this time of the year," said she, poking the fire to hasten the boiling of the meat. "Again I must warn you, my dear wife, not to give a single move to a strange voice during my absence. It is my desire that you be not tempted of evil, so please look out for yourself. Bear in mind that I may be late in coming home, but be sure not to answer to any strange noise, even if it should be close to the door," said he to her, while she was dipping the meat out from the pot. "This meat is fine and tender," said the wife, looking at her husband with a smiling face. She gave him quite a big breakfast, for he intended to be absent till late. "Say! If you should kill game before you reach that divide beyond the thick grove, come back from there, will you?" said the wife, awkwardly sitting near her husband and swallowing a big piece of meat. "Yes, I will try and come home soon. Understand what I have cautioned you about, and let me say again, be attentive to your work and pay no attention to a strange voice," said he, putting down his empty bowl.

He then prepared himself and took down his bow-case and quiver of arrows and started off again in search of more game. The wife seemed happy in heart and continued in her usual occupation and resumed quilling the buffalo robe, just nearly finished for use. These two people at this time were well provided with food and hides and aimed soon to return home, because this woman lacked just a few days before the time of her delivery. Toward noon the wife was nervous, and worried about her husband. She cooked a little dinner for herself, thinking that she would quiet her nerves.

Late in the afternoon, while she was placing various pendants in bundles, etc., there came a strange and distinct voice right at the door. The commotion at the door was so great that it sounded to her ears as if there was a real person about to enter. "Well! Who can this strange person be? I am getting tired of the voice saying in drawling voice, 'Gigini!'" said she. "I am so poor, and all alone, so whoever the person is, come in!" she said, still fastening porcupine quills on the robe. "I thought I would make you answer me some time!" said a human voice outside. As the door opened, she looked at his feet, then upwards, and it was a man with long tangled hair. She got up and spread a buffalo robe or hide, already tanned, west of the fireplace and told the visitor to take a seat. This visitor, breathing heavily, passed to his seat and sat down, fixing his eyes on the woman. She at once went for wood and started the fire. In a short time, she got the pot full of water, with a nice fat piece of meat to boil for the visitor. The visitor occasionally coughed and spit out his saliva on the ground, to attract the atten-

tion of the woman, but she turned from him, and hastened the meal by poking the fire. Finally she took down the pot and dipped out the meat. Then she washed the wooden bowl neatly and wiped it clean. Upon this wooden bowl she placed that nice piece of fat meat, with a big bowl of elm tea. She passed it to him, telling him that it was the best she had.

"No, that is not the kind of bowl I use," said he sarcastically, shoving the bowl with his foot. This woman of course took the bowl calmly and put the meat in the pot. She sat on her bed, wondering what she had in the tipi to use as a suitable bowl for the visitor. Finally, she thought of the whole eagle tail feathers and reached for them at the top of their lean-back. She then placed this nice fat meat on top of this eagle tail and passed it to the visitor. "No, that is not the kind of bowl that I use," said he roughly, kicking the bowl.

This visitor sat restlessly and occasionally sneezed to attract the attention of the woman. She then took back the eagle tail feathers and dipped the meat in the broth to clean it. For some time, she wondered and wondered what to use for a bowl, till at last, she thought of the beautiful robe which was nearly done. Without uttering any objections to the visitor, she spread her beautiful, elegantly quilled robe in front of him and placed this food and told him that it was the best bowl. "No, that is not the kind of bowl I use," said the visitor, roughly, again moving himself and spitting on the ground. She took the buffalo robe calmly and folded it carefully and put it away behind the bed.

The visitor, kept moving at his seat, taking deep breaths and watching the movements of the woman. The woman thinking that the visitor might prefer something small, reached for the rawhide bag, and took out several moon-shells. After spreading them nicely and evenly on the ground in front of him, she placed the same food on them, and told the visitor that it was the best she had. Without seating himself in position, he pushed it away and said, "I tell you, woman, that is not the kind of bowl I use!" She then took them back and put them away, and threw more sticks in the fire.

"I wonder what is the best article I have in the tipi to use for a bowl," said she silently, as she looked around across the fire. She got up slowly and took down an oblong parfleche and pulled out a beautiful war bonnet and laid it across in front of the visitor. This war bonnet was so beautiful that it gave more light to the inside of the tipi. She then placed this meat on it, with some encouragement, and told him that it was the best she had at present. "Oh, pshaw! That is not the kind of bowl I use nowadays," said he, blowing his nose. He pushed

it away with his right foot, so that it almost caught on fire. She, of course, being alone, took it back pleasantly and put it in the parfleche, and hung it up again. She then took out from well-quilled, round bags, a red looking (turkey red) kit-fox skin, and spread it nicely in front of him and his meat she placed upon it. "Now, sir, that is the best hide I have, and I am quite sure it will be satisfactory," said she, turning away and taking her seat again. "No! No! I don't use that kind of hide for my bowl," said he, rather sharply, and dusting his hands and body. He again pushed it away with his right foot, making deep grunts. "Oh, I don't know what we have that is excellent for a bowl," said she, silently, as she took the hide and put it away.

Finally she reached for the yellow-calf bundle and she took from it a sacred white-buffalo robe, and laid it carefully and reverently across in front of him. Placing the meat or food, she said to him, "Now, sir, this is my best and most sacred article, and I lay it before you for your bowl." She barely stretched herself. "No! No! That is not the kind that I use for a bowl," said he hastily, and moving toward the fire. Sadly, but reverently, she took it, carefully folded it, put it back into the calf's hide bag, and hung it on the lean-back. "Well, what have I got inside the tipi that is holy for a bowl!" said she silently, taking her seat again.

She went out and brought in sticks of wood and stirred the fire. After some moments in deep thought, she reached behind the bed, and from one of the bags she took out a handsome dress of well tanned elk-skin, covered thickly with good-sized elk teeth. After brushing it, she laid it down across in front of him and put the food on it. "Now, sir, that is the best article that I have personally," said she, embarrassed. "Well, woman, that time you guessed close to the right kind of bowl, which I use. Very close guess!" said he, smiling a little and coughing slightly. "I do wonder what he wants for a bowl," said she, taking her beautiful elk-tooth dress away. She put the dress back in the bag, securely. Finally, although it was rather hard, she took off the dress she was wearing, and spread it across in front of him. "Now, sir, here is your meat on my own dress. Eat your meal," said she, partly turning from him and then sat down. "Woman, you are getting closer to the right kind. Oh, what a close guess you have made," said he, with a loud sneeze. This woman, feeling somewhat ashamed of her condition, drew the dress to herself and put it on again.

For some time she wondered and wondered what would be the right kind of a bowl. The visitor at this time was somewhat in a pleasant humor, and sat still, looking anxiously at her. All at once, she took

off her dress again and lay down naked and placed the food on her chest, without any remark. While she was getting ready, the visitor rubbed his nose, and smacked his lips and slightly hung his head. But it pleased him. "Good, you have furnished the right kind. Bless your heart!" said he joyfully. Advancing himself to his bowl, he pulled out from his scabbard, a stone knife and began to cut his meat. The visitor didn't say much, but kept on eating, for he was quite hungry. Just before he finished his meal, he said, as he took the last swallow, "Sometimes a person accidentally strikes his bowl." With that sharp knife, he cut a streak on her stomach, which instantly killed the woman.

From this woman, being pregnant and about to give birth, there came out twins (boys). The visitor took one and threw him at the door and the other boy he threw outside. Then he took the woman carefully and laid her with her back to the fire on her own bed and went out.

Late in the night, this husband returned and dropped his burden on the ground, taking deep breaths. "I have brought home for you a beef; come out, my wife, and take it in," said he gently. "Are you asleep? Wake up and take this beef inside." Still there was no answer. "Say, wife, please do come out!" said he earnestly. But still there was no sign of an answer. "That is the reason I have cautioned you often," said he, entering the tipi in despair. He saw his wife lying on the bed motionless, and, thinking that perhaps she was sound asleep, he reached to her and rolled her face toward the fire, and found that she was dead. He of course began to mourn for his only wife. Some time during the night, after covering her up carefully, he went out of the tipi and went among the divides and hills, weeping over his wife's fate.

In the morning he came back to his tipi, and to his surprise he found his arrows scattered all around inside the tipi. "Well, who can it be? It is a sad stroke for me already. Surely somebody ought to have better sense and sympathy for me at this time!" said he, wiping the tears from his eyes. He gathered up the bow and arrows and placed them in the quiver. After he had remained inside for a while, he went to a distant hill and wept bitterly for his wife all day long. Late in the evening he came home and found his arrows scattered again. "I do wonder who comes here and scatters my arrows. Surely if there is a human being, he ought to be sympathetic," said he, picking them up and putting them back into the quiver. "Well, I shall have to stay out this night, and I hope that no person will come around," said he pitifully. So he went out again and spent part of the

night in deep mourning. Early in the morning he came back to his tipi and saw that his arrows had been scattered again. "I am sorry that somebody comes in and bothers my arrows," said he mournfully.

Thinking seriously by his wife's death-bed, he guessed that it must be his child, for his wife had to give birth. So he decided to go out behind his tipi and weep there, covering his head, to make his weeping seem at a great distance. So he went out and stayed behind his tipi and wept bitterly. Sure enough, there were boys calling each other for a game of arrows. "Say, brother Spring-Boy, come out and let us have a game again. Our father is gone," said By-the-Door. The twins were at the game and each tried to excel. The father was weeping, but at the same time listening attentively to his boys then playing inside. He ceased and walked briskly to the door, and at once jumped in and caught By-the-Door.

By-the-Door screamed loudly and fought his father, whom he scratched and bit so that he bled at spots. "Say, my dear boy, please yield to me. I am so glad to get you, for it is unexpected. Stop crying unnecessarily. See your things, arrows and clothing in the bags and parfleches," said he earnestly. Finally By-the-Door yielded and ceased crying and became a good child. So the father and child spent the night together and ate together.

"Well, my dear boy, since we are somewhat bereaved yet, and since it is for our benefit, I want you to call your brother out of the spring and challenge him to play a game of arrows. When you are in the heat of the game, try and allow him to win a number of times. Then, if your arrow slightly touches another and he raises that for dispute, insist that you won it. If he disagrees with you, let him stoop down and see for himself," said the father.

When his brother called him for a game, Spring-Boy told his brother that he would not come because his father had caught him. But By-the-Door insisted on a final game and succeeded in enticing his brother to come in.

"Say, Spring-Boy, I am perfectly sure that my arrow touches yours. Just look at that little string of sinew floating in the air. Now watch it carefully. Don't you see that it surely touches your arrow," said By-the-Door, in an earnest voice. "Oh, no! You are mistaken, for the arrow does not really touch mine. You can see through without difficulty. One could travel with his tipi through that space. Just look at it yourself, By-the-Door! I am right!" said Spring-Boy, looking very wild and very cautious. "Oh, pshaw! brother, stoop down and see it. I tell you that I won, for that sinew string is on top of your

arrow!" said By-the-Door, pleasantly and eagerly. He himself stooped down, but raised up in a moment. Finally Spring-Boy stooped down and acted very wild and occasionally looked around to see the results. "Oh! Look at it closely and be certain, for I don't want to beat you fraudulently," said By-the-Door, advancing to him by degrees until he got close to him. So Spring-Boy squatted down and eagerly looked at the space, when all at once By-the-Door jumped on top of him. "Oh, father! Come quickly! I have caught your boy for you!" said he, holding him tightly. The father came in panting and caught the boy wrestling with his brother.

Spring-Boy fought his father, scratched and bit him painfully. The boy screamed, but his father told him that he must cease crying, for they were together again. "My dear boy, look at your arrows yonder! See your clothing in the bags, the food in the parfleches and plenty of toys' inside," said the father, bleeding from bites and scratches. Spring-Boy finally yielded and once more became a dear child. So there was a dear father with twins by the side of the dead mother for some time.

One day while their father was yet in sorrow, both boys went to him and said, "Say, father, make us bows and arrows! Make bows out of the last or short ribs of a buffalo; also go and cut sticks and make four arrows. Paint one bow with two arrows in red, and the other bow with two arrows in black, and bring them to us!" said the boys in good spirits, playing in the weeds and bushes near their tipi. So their father, to please his youngsters, went and made those bows and arrows as ordered. "Boys, here are your painted bows and arrows," said he, holding them in sight. Both came running to him with smiling faces and received them.

"Now, dear father, go and make a sweat-lodge in front of your tipi, just a little to the right, and carry our mother inside," said they, earnestly and joyfully. The father, seeing that the boys were in earnest and in good faith, went down the ravine and brought out small willows. Then he went to the river and brought cottonwood bark for heating; also sage and stones. In a short time he had the sweat-lodge completed and carrying his wife inside, placed her at the west side of the sweat-lodge and came out. After he had performed the usual rite inside and had taken the heated stones inside, he stepped away from the lodge to see the act of raising the dead. The boys stood, one on each side of the sweat-lodge, with their bows and arrows, the boy with the red bow and arrows on the south side, while the other stood on the north side. (This was the original painting of the

Sun-dance and other lodges.) The boy with red bow and arrows said, as he stepped forward with his right foot, "All face to east! Get out of the way, mother!" He shot his arrow in the air. As the arrow lighted on the ground, the bottom of the sweat-lodge moved a little. Then the boy with black bow and arrows advanced his left foot and shouted, "Get out of the way, mother! Get out of the way, or I shall hit you!" and shot his arrow in the air. As the arrow lighted on the ground the sides of the sweat-lodge moved greatly. Again the boy with red bow and arrow advanced his right foot and shouted, "Get out of the way, mother, or I shall hit you!" and shot the arrow in the air. As the arrow lighted on the ground, the top portion of the sweat-lodge moved. Then the boy with black bow and arrow advanced his left foot and shot the arrow high in the air and shouted, "Oh, mother! mother! Get out of the way or I shall accidentally hit you!" As the arrow returned from the above, the sweat-lodge shook greatly, and as the arrow lighted on the ground there came forth out of the sweat-lodge a clean and dignified woman, neatly dressed, with sunbeam face.

Their father went to them, hugged and kissed them all dearly, thanking the boys for their power. Again the family lived happily near the river bottom. Both boys grew up rapidly and indulged themselves in bigger sports, away from their home. The father continued in hunting, and his wife took up her usual occupation.

One day the father said to his boys as they were about to go out for sport, "I want you boys to listen and obey me! Don't go too far away from home. Yonder, below that steep bank of the river, where the water is very deep, lives a dangerous animal; you must not go there, dear boys!" said he, crossing his legs for relaxation. These boys played close to the vicinity of home, but gradually they left, until they went off without their parents' consent. "Say, brother, let us go over to that dangerous place and see who lives there!" said one boy, playing with his bow and arrows. He was shooting arrows to the ground, practicing for future necessity. "All right! Go on ahead!" said the other, straightening his arrows. So they walked to the place, shooting at birds and other species of animals. Reaching that steep bank, to their surprise they saw a big water monster (hiintchäbiit) out of the water, sunning itself on the shore. They crawled along quietly until within good range, and both placed their bows and arrows in position, and lifted the right foot slightly and shot at the monster. Seeing that they had wounded him at the vital spot, they went and pulled him from the shore. The monster died shortly afterwards.

They at once cut off his horns and carried them home. "Oh, father, here are the horns of that monster. Take them and make spoons out of them," said the boys, laughing over their escapade. "Well! Well! Dear boys, really did you kill him?" said the father with astonishment. "Yes! We both shot at him and killed him easily," said they. The family retired for the night. These boys slept together at one side of the lodge.

In the morning after breakfast their father told them again not to play away from home. "Boys, I don't want you to go to that high peak just above the thick grove of timber, for there lives a very dangerous animal. Now listen to me and obey me, dear boys," said he, as he began to make more arrows. The boys went off to play near the tipi. One of them said that he wanted to go to the place and see who lived there. "Well, if you really want to go there, I have no objection and I will go with you," said the other brother. So they sneaked off and reached that place. Looking around, they saw a big nest on the side of a steep precipice, in which there were two young eagles crying for food. These boys climbed up some way and reached the nest. "Say, let us have some fun with these birds," said one of them. "All right!" said the other. Advancing to the nest, they caught the birds by their bills and said, "What kind of clouds does your father have when not in good humor?" "When our father is in anger he brings dark and heavy clouds," said the young eagles. "Is that so?" said the boys, still imposing upon them. All at once there came dark and heavy clouds with much thundering, but the boys paid no attention to the sign. Finally there came down big thunder, with tremendous force and velocity. This eagle, or thunder, flew back and forth over the boys as if to strike them. "Pshaw! We are not afraid of you. If you can succeed in pulling out our arrows, then the victory is yours," said the boys, standing together. "I will shoot my arrow into that big rock below your nest, and you fly over and pull it out," said one of them, in manly voice. So the boy stepped forward and took one arrow, which he converted into a strong tendon (an arrow), and shot it at the big rock. His tendon arrow went into the solid rock so that it quivered. This thunder-bird ventured and went for the arrow with great velocity, and returned with the arrow for a certain distance, but fell short and dropped to the ground, totally paralyzed (This tendon is located along the neck of the buffalo and contains certain elasticity, which overpowered the thunder-bird.)

These boys at once sat down and commenced pulling the feathers out. Since they were very nice and ornamental, the boys took them to

their father. Entering their tipi, they said to him, "Father, take these feathers for your war bonnet and for the making of your arrows." "Well, dear boys, I am surprised to hear that you have killed that powerful bird!" said he, taking the feathers reverently. The family spent the night chatting and telling tales.

The next morning they woke up early, for the dawn was glorious. After eating their breakfast their father again cautioned them not to play far from home. "Boys, now listen to me carefully! Yonder, in that big grove of timber, lives a dangerous being. Under no circumstances, dear boys, go there. Be obedient!" said he, as he straightened his arrow shafts. The boys wandered off a short distance and gradually made their way to that big grove. These boys accidentally reached a well-tanned (smoked) tipi, alone in the heart of the grove. Just a short distance in front of this lonely tipi the boys halted. "Come in! Come in, grandchildren!" said somebody inside, in a weakly voice. The boys without hesitation entered boldly and seated themselves near the door. After some moments of conversation, this old woman requested the boys to louse her. So the boys, being mischievous, got up and seated themselves on each side of her head and loused her. The old woman went to sleep and the boys took advantage of her. This old woman had toads for lice. When the boys found them, they threw them into the fire and bit off their finger-nails to make a noise, and therefore fooled her. They laid her in a certain position and tied her hair tightly to all the inside tipi poles. Seeing a circular piece of sandstone lying close to the wall of the tipi, they placed it in the fire and heated it. After the sandstone was red hot they threw it into the opened head of the old woman.

When the boys arrived at this tipi they saw some kind of bones lying around outside and inside. This old woman maliciously murdered people for food, and had exposed brains, hence her name, Open-Brains. Just as they threw the stone upon her opened head, the old woman kicked and roared, throwing coals of fire all over her own tipi, until finally she died from burning. The boys at once took knives from her bed and cut off her tangled hair and threw her to one side. These boys went out, carrying bunches of hair homeward, and gave them to their father. "Father, take these bunches of hair for your pendants on shirt and leggings. Use it for lariats," said they, laughing scornfully. "Well, dear boys, I could not believe you! But in bringing these bunches of hair I am made to believe that the victory is yours. Be careful, be not hasty in your sports," said he, taking the bunches of hair. The family again retired for the night.

The next morning the whole family rose early and got breakfast by sunrise. "Well, dear boys, I want you to play near our home. Use all of your arrows, but leave those red and black ones here. If you happen to come across a little bird, 'Scaly-foot,' (a species of chickadee,—some say sage-hen) and use all your arrows in shooting at her, don't pick up a single one. Now please remember this," said the father, getting the various kinds of feathers ready for the arrows.

The boys provided themselves with dry meat for luncheon and started off to play. After they had gone a distance, they came across a buffalo wallow, and saw this Scaly-foot enjoying a bath. Seeing that the bird was tame (brave), they went nearer and began to shoot at it. For a long time they could not hit the little bird; they had shot every arrow. Remembering their father's warning, one of them cautioned his brother not to pick up his last arrow again. "Our father said that we must not pick up our arrows, for this bird is dangerous," said one of them. "Oh! I don't care what our father said. I want to kill the pretty bird," said the other, running to the arrow and picking it up. Just as soon as he had picked up the arrow there came a terrific wind (hurricane or cyclone) toward them. "Say, brother, we have got to run home and get out of the wet," said By-the-Door. So they both ran swiftly, but the wind was getting closer to them. "Run fast, brother," said By-the-Door as he looked back. By-the-Door took the lead and ran into their tipi and was safe, while Spring-Boy was blown away just as he grabbed at the door. For an unknown distance this boy was blown and alighted among tall weeds in a buffalo wallow.

Beyond this spot there came a big moving camp toward this lost boy. Fortunately the people made their camp within a short distance of him. As it was getting quite late in the evening and the ground was very damp, the women, after erecting their own tipis, went for weeds or tall grass for mattresses. In the camp there was a poor old woman. The whole camp was starving and this old woman was very destitute. She, too, went to cut tall grass for a mattress, and reached a very good patch of tall grass. Being tired out, she cut grass, and without looking around carefully or further as she grabbed a bunch of grass, she saw a small boy, drawn up and looking forsaken.

"Well, grandchild, I am so glad to see you! It is my grandchild, Found-in-Grass," said the old woman, picking up the boy in her arms. Found-in-Grass was scabby, very lousy, his nose was running, and his eyes were filled with film, but this old woman was thankful for a dear companion. This thoughtful old woman, after getting enough grass, carried this destitute child to her own tipi, which was located just out-

side of the main camp-circle. Her tipi was very old and well smoked, and considerably patched up. The old woman gave notice that she had found a boy in the tall grass, and that his name was Found-in-Grass. Although the child was filthy, she cleansed him and fed him on scanty food. When the boy called for food she gave him some berry puddings and some other remnants of food.

There was quite a famine in the camp and scouts were constantly going out to look for herds of buffalo. All were unsuccessful, and therefore they lived mostly on berry mashes and puddings. One day this boy, Found-in-Grass, told his grandmother to make him a bow out of the last rib of the buffalo and some arrows. "My dear boy, how can you have a bow and arrows, when you are yet young and in a painful condition?" said she, laughing at him. "It makes no difference, grandmother, for I want a bow and some good arrows," said he earnestly. To please the boy she went out and got the material and made the bow and arrows and gave them to him. "Now, grandmother, make a netted-wheel right away," said he, as he was playing inside with his bow and arrows. Seeing that her grandchild was getting along nicely and was quite ambitious, she went out and cut a green stick and bent it into a ring, and also cut rawhide into small strips. From these articles she made the small netted wheel and gave it to her grandchild. The child was much pleased with his toy and enjoyed himself alone.

One bright morning he gave his netted wheel to his grandmother and said, "Roll this netted wheel toward me; when you start it, say that a fat buffalo cow is running toward me." "Here goes this fat buffalo cow, my grandchild!" said she, starting it carefully. Sure enough, there came running to him a red cow. Standing to one side with bow and arrows, he shot it and killed it, saying, "Now, grandmother, take your sharp knife and skin it here inside the tipi!" "Thank you, grandchild!" said she, as she took hold of the buffalo cow. She worked away silently and soon had every part of the cow cut and sliced nicely, which she then hung inside on rawhide ropes stretched across over the fire. "Grandmother, keep your beef inside," said Found-in-Grass, as he played inside. When she went out she took dirt and rubbed it on her hair and face, making the people believe that she had nothing to eat. After she had looked around in the main camp-circle and had procured more firewood, she went in again. The next morning grandmother and grandchild had a good meal, while the whole tribe suffered. Very few tipis had smoke coming out of their tops.

'Now, grandmother, take this netted wheel and roll it toward

me. When you start it, tell me that a fat steer buffalo is coming," said the boy, holding the bow and arrows. "Here goes a fat steer!" said she, starting the wheel toward him. Sure enough there came a real steer running toward him. Standing inside the tipi across the fire, he shot at it and killed it instantly. "There, grandmother, take the steer and skin it secretly!" said he, taking out his arrow. "Thank you, dear child, you are a lucky child! I am proud of you," said she, taking a strong hold of the steer's body and beginning to skin it. "When you get through, grandmother, hang the meat inside and see that nobody comes in," said he, enjoying himself alone.

Their tipi being quite lonely and old in appearance, it offered no attraction to others. During the day she watched the door closely, even stepped out to see if any one was coming. When she went out she painted herself with dust or dirt to appear before the people as though she had no means of support for her grandchild. She had good meals with the boy every day, and kept storing away the dried meat. The next morning came and both spent the day more happily than before.

"Grandmother, take this wheel and roll it toward me. When you start it, tell me that a fat buffalo steer is coming," said the boy, holding his bow and arrow in readiness. "Here goes a big buffalo steer!" said she, rolling it easily. Sure enough, there came a real one, running toward him. Standing in position he shot and killed it instantly. "There, grandmother, take it and skin it silently," said he, taking out his arrow. "Grandmother, be careful to attract no one outside. Slice up the beef quickly and hang it over the fire," said he.

This boy was growing right along, but he was yet scabby, had a dirty nose and his eyes were sore. In the evening, when the old woman went out for recreation and the like, she painted herself again with dust, fooling others. Of course the people didn't care for them, for they were lonely and very poor. They spent the night secretly and made no fire inside. The next morning came and the boy told his grandmother that she must hurry with the beef. Before it was late in the day, she had it all sliced.

"Grandmother, take this wheel and roll it toward me; when you are ready, tell me that it is a big fat bull coming," said the boy. "Here goes the big fat bull!" said she, rolling the wheel toward him. Standing at the usual place, he shot at it and killed it instantly. "There, grandmother, take it and skin it silently. Be sure and attract no attention outside," said the boy, taking out his arrow. "Thank you!" said the old woman, sharpening her knife. She sat down and skinned the beef

cheerfully. After having sliced all the beef properly, she hung it inside on rawhide ropes to dry.

In the camp there was a big chief who had two beautiful daughters yet unmarried. Men of all ages tried to get the girls for wives, by work and by good deeds, but the father would not consent to any proposal. The whole tribe had little grudges against the big chief for keeping his daughters unmarried rather too long. So one day this chief gave out notice to the people that whoever should catch a kit-fox and bring it to him without it being damaged, might marry his older daughter. The announcement of the chief's offer of the prize circulated rapidly, and men, old and young, made and set traps among the bulrushes and swampy places. The old woman and grandchild heard about the prize and paid very little attention to it.

One bright morning, Found-in-Grass told his grandmother that he would go and set a trap in some tall grass and try his luck. "Well, my dear grandchild, what a foolish idea you have, to try to get that beautiful girl for a wife, when you are yet scabby, your nose still running, and your eyes still sore. I cannot see any prospect for you," said the grandmother. "Well, I am going to try and see if I can win the prize," said the boy. "I am ashamed of your undertaking, grandchild," said she, smiling with ridicule. Found-in-Grass went out and set a netted trap, made out of small willows (shaped like a sweat-lodge), and baited it. Then he went back to his grandmother's tipi, thinking little of his netted trap. Both he and the old woman enjoyed themselves with rich food, while the rest of the people suffered greatly.

Early in the morning, Crow was out to see his own trap, but there was nothing in it, so he went around to the bulrushes and swampy places until he ran across a small netted trap, which had a nice red-looking kit-fox in it. Looking around, to protect himself against observation, he took the rawhide rope from the animal and carried it off secretly and delivered it to the chief, who was in his own tipi smoking with prominent warriors. "Here is the animal that you wanted," said Crow, proudly, as he entered the tipi. "Good! Good for you!" said the warriors. "Lay it there," said the father with much surprise.

Found-in-Grass was very late in going to his trap that morning. Some time after breakfast, he went to look at his trap and found that somebody had been there and had stolen the kit-fox from the trap, leaving a piece of the fur on the rawhide rope. Gathering the fur or hairs, he went home, somewhat vexed, and delivered them to his grandmother. "Grandmother, somebody has been to my trap and stolen the kit-fox, for here are the hairs of it," said he, handing them to her. "I

am sorry for you, dear grandchild," said she. "But take those specimens to the chief and tell him that somebody has stolen the animal from my trap." said he.

So the old woman sympathized with the boy and went and delivered the hairs to the chief, who said that he was entitled to the prize, but that Crow had brought in the animal. So rewards were given to both of them. The warriors threw sharp criticisms at Crow, for his meanness. "You may take that young girl for your wife," said the father to Found-in-Grass, the old woman receiving the reward for him. Crow got the older daughter. Both had handsome and ornamented tipis, which were fixed up by their mother-in-law. Both were given the respect and honor by the relatives of the girls, the daughters of the chief.

Time passed on and Found-in-Grass was getting older and cleaner in appearance. One bright morning, Found-in-Grass went to his grandmother's tipi, and his little wife went to her parents. He went back to his own tipi and hung a war lance over the door of his tipi and seated himself on the bed. His entire appearance changed. His little wife entered with his food and saw his beautiful war lance above the door, and was also more fascinated by his handsome face and stature. This little wife, being so surprised at her husband's condition, ran back to her parents. "Say, mother, my dear husband is very handsome this day! and has a war lance hung over our door!" said the young daughter. "Pshaw! that ugly and dirty husband! he can never become a neat and worthy husband!" said the older daughter, vomiting to hear of the change. "Surely, my dear husband is pretty, and I love him more and more!" said she, getting ready to go out again. "Go back to your filthy husband!" said the sister. The younger sister didn't mind her sister's ridicule, but went back to her handsome man.

Found-in-Grass had instructed the old woman to take at once the fat dried meat to his wife's parents. While he and his wife enjoyed themselves in the tipi, the old woman carried a big bundle of meat to his father-in-law's tipi. "I have brought some dried meat for your people. My grandchild had been killing beef in my tipi, and since then I have been proud of him," said the old woman. "Thanks! Thank you! old woman," said the mother-in-law. "You may tell your grandchild that he has given much already, and deserves our respect," said the mother-in-law. The older sister said very little against her brother-in-law, and went and told her own husband of the precious gift of meat he had made. Crow, feeling somewhat jealous, started out to spy buffalo for the people, but came home disgusted. An old man was

crying out within the camp-circle that Crow had been out spying for some game, but had returned with no report.

Found-in-Grass told his little wife to tell his father-in-law that he would go out and look for game. She went at once and said to him, "Father, my husband says that you should announce to the people that he will go out to look for buffalo to-day." "Listen! You may all know that to-day Found-in-Grass will go out to look for Buffalo!" said the father-in-law, walking to and fro, repeating the command.

So this handsome husband, Found-in-Grass, dressed himself elegantly and took his war lance and started off before the people. All the people were amazed at his appearance and recent conduct. The older sister was not so talkative against her brother-in-law, but was fascinated with him. She was not so close to Crow at this time. Found-in-Grass soon got to the divide and went over it. He at once gathered all the buffalo chips and placed them in a big pile and commanded that out of these chips there should be an immense herd after he should return to the camp-circle. Toward evening, he returned to the main camp-circle, and looking back toward the pile of buffalo chips, there was an immense herd of buffalo grazing on a broad prairie. He reached his own tipi, went in and called for his father-in-law. The father came out of his tipi, calling nearby neighbors to come and hear the report, and finally all went into his son-in-law's tipi.

After all were seated in order, Found-in-Grass filled a pipe with tobacco and lighted it. Passing it to the men, he said to them loudly, "I have seen the herd of buffalo just over that divide, so I want all the people in the camp to sharpen their knives, etc., and get in readiness for a big slaughter. Let everybody be quiet to-night, but get ready. Let this be announced throughout the camp!" said he, straightening up and dusting his hands, at the same time looking at every one present. The men present thanked him, and all went out, after the smoke. The old men started to the various points of the camp-circle and cried, "Found-in-Grass has returned and reported to us all that there is a big herd of buffalo just over that divide; that all people should get ready, sharpen their knives to-night, and that they should be quiet to-night, but get all ready for a big slaughter."

The people got ready, as he commanded. In the morning, Found-in-Grass went to the divide and drove the herd of buffalo toward the camp. When the people saw that herd, they charged upon the herd, killing the fattest ones. They killed as many as they could reach. Found-in-Grass converted a young bull into a thin and scabby animal; therefore this scabby bull followed the herd, walking weakly. When all

the people had killed their buffalo, he shot and killed the poor and scabby bull for beef.

That day the people were skinning the buffalo, and in fact had a surplus of beef. Found-in-Grass and his wife were by themselves at this poor and scabby bull. Since Crow was gathering up the eyes or heads of the buffalo for his beef, to take them to his father's tipi, his wife had somewhat deserted him. She came over to Found-in-Grass and offered her help, but the sister would not consent. "Oh! let me help my brother-in-law! I want to hold those legs while he is skinning the hide," said she, pleasantly. She had on a beautiful robe, which was well painted and ornamented. "No! You cannot do it! for before, you have despised him and abused him shamefully; you must leave us and go back to your husband," said the younger sister angrily. "Can you be very kind to me, sister! Just a little assistance on my part will gratify me," said she, bracing up and rubbing her face continually. The older sister tried to attract him while he was skinning the beef, but without much success. Found-in-Grass had gotten the bladder opened and prepared it to fill it with animal's blood, for blood soup, when this older sister almost kissed him to attract his attention. Again the younger sister said angrily, 'You will have to go away and help your own husband!" Still the older sister did not take notice of the ridicule.

The younger wife had partly carried the beef to their mother's tipi. She had packed the balance of the beef on her back and her husband, Found-in-Grass, took up this bag of blood to carry it home for his father-in-law. "Say, brother-in-law, let me carry that bag of blood," said she. (Crow, her husband, had arrived, having packed the backbone.) "No, sister-in-law, I can carry it myself," said Found-in-Grass, smiling at his wife. "Please let me take it to our tipi," said she. "No, sister-in-law, I can carry it to our tipi, for you might spoil your beautiful robe," said he. Finally he gave her the bag of blood and both Crow and his wife took the lead, while Found-in-Grass and wife followed, carrying nothing.

About midway home, Found-in-Grass talked freely with his own wife, advancing closer to his friend and sister-in-law, and he pierced the Crow at the kidneys with his war lance and made him limp; then he pierced the bag of blood, causing a splash on the beautiful robe of his sister-in-law. "Say, sister-in-law, that bag has burst and is leaking on your beautiful robe," said Found-in-Grass with ridicule. "Oh! never mind that; if it is spoiled I can give it to grandmother," said she, still going for home.

Found-in-Grass and wife reached home, with Crow and wife as

their servants on the way. The mother-in-law had in the mean time prepared a big feast for Found-in-Grass' tipi. The father-in-law went out and directed an old man to invite the chiefs and warriors over to Found-in-Grass' tipi. "Listen to me! Found-in-Grass invites you chiefs and warriors to come over quickly for a friendly smoke! The food is now ready. Come over quickly and smoke with him!" said the old man, walking back to his home, and then to Found-in-Grass' tipi. The men of all ranks came and feasted with the great hero, smoking, telling war stories and reciting numerous events of the people. There were other old men in the camp-circle who were yet praising Found-in-Grass for his good will, etc.

Thus the tribe had passed over that great famine. Many joyful occasions were taking place in the camp, such as hand-games, company dances, and games of all kinds.

Found-in-Grass was still ambitious to go on the war-path. So one day, after having a smoke with the men in his tipi, he told them that he intended soon to go out alone on the war-path. Time passed on. Found-in-Grass had made a bladder bag and filled it with porcupine quills, and had cleaned his war lance. The mother-in-law had made several pairs of moccasins, and had prepared also much food, which she put in a small rawhide bag.

Found-in-Grass started out with weapons and food. For days and nights he was alone, until at last he spied an enemy's camp-circle, located in the river bottom. Having made plans to kill, he advanced silently to the camp-circle; but a sentinel saw him, and suspected him. The sentinel went back to camp and spread the alarm. Immediately there came toward him horsemen in war array. Seeing that they meant to make a charge on him, he escaped to a rocky hill, which he used as a breastwork. When the foe was near to him, he opened his bladder bag and there came out countless numbers of warriors, who went after his enemies. He himself chased and killed many and took several scalps. His men (porcupine) soon massacred the entire tribe; and thus was won a victory for Found-in-Grass and his warriors. These porcupine quills after being in the heat of battle, conquering their enemies, returned to the bladder bag.

Found-in-Grass went back to the camp he belonged to, and reaching it, gave the cry of a wolf to the people, which meant that he had conquered the enemy. The people heard the cry and there was quite a scene in the camp. He got to his own tipi, hung his war lance and bladder bag above the door and went in carrying those scalps that he had taken from the enemy.

There was more excitement among the people than in previous years. The chief and warriors of the tribe came and greeted him for his victory. After he had told his war story to the people, they dressed in their best and went into the center of the camp-circle and had a big scalp-dance. This dance lasted many days and nights. Those scalps that Found-in-Grass had taken were fixed up nicely and attached to sticks of wood. These sticks, bearing human scalps, were carried by women during the dancing. Thus Found-in-Grass obtained for himself another kind of reputation among the whole tribe, and established more confidence and good will among the people. He also now became a chief and a warrior, and the tribe respected and obeyed him.

For four times, he went out on the war-path alone, and returned victorious. There were some joyful events each time he returned. The people were well supplied with all kinds of scalps.

There came a man to his tipi and prayed to him that the bag be transferred to him, in order that he might conquer nations, too. (This bag is called "nánēcĭ, covering.") After Found-in-Grass had considered the matter carefully, he turned the bag over to the man (Nih'ā^{n}ça^{n}) and instructed him how to use it during the battle.

So one day Nih'ā^{n}ça^{n} invited the chiefs and warriors for a smoke of pipe and feast. He told them that he was going out alone in search of enemies, for which he was cautioned as to the use of the bladder bag. There were continuous dances in the camp, in honor of Found-in-Grass. In the night, Nih'ā^{n}ça^{n} collected some men in the tipi and sang war songs. In the morning, he went away alone. For days and nights he traveled in the wilderness, until he came to the enemy's camp.

Seeing that the herd of ponies were far from the camp-circle, he thought best to steal them. So he rounded them up and drove them homeward. He was overtaken by the enemy and sought refuge behind a breastwork on the hill. The enemy made a terrific charge on him, but he opened the bag, and there came out of it countless numbers of warriors, all running after men, chasing and killing them, and taking scalps. Nih'ā^{n}ça^{n} chased and killed some and took a few scalps. The enemy was totally massacred, thus giving a victory to Nih'ā^{n}ça^{n}. The porcupine quills (men) returned to the bag. Nih'ā^{n}ça^{n} returned with his scalps to the camp. Within a short distance from it, he gave a cry of a wolf, which meant that he had conquered the enemy.

There was a stir in the camp. Nih'ā^{n}ça^{n} went to his tipi and invited the chiefs and warriors to come, so that he might tell of his adventure. The chiefs and warriors came, one by one, to hear the story. After this had happened there were scalp-dances and numerous dances

in the camp, in honor of his victory and scalps. Nih'ā^{n}ça^{n} felt himself a different man, and twice he went on the war-path and returned victorious. Each time he massacred a nation or enemy. The same kind of enjoyments were being indulged in after each return.

The fourth time he went out and met an enemy's camp. After failing to kill a person at the outskirt of the camp-circle, they made a furious charge upon him. He was killing the people (men, women and children) without much difficulty, until he was finally shot dead. They gathered around him, wondering at his body. One of them said, "I wonder what this bag is for!" shooting at it. From this bag there came out warriors, charging upon the people with fury. The people were soon massacred and Nih'ā^{n}ça^{n} was killed, because he had neglected to open the bag. (The porcupine quills are kept in the bladders for the reason that those brave warriors came out of there; also because they cannot penetrate the hide.) These men, from the bladder porcupine bag, taking several scalps with them, returned to the camp. Within a short distance from the camp-circle, one or two of the head warriors cried like wolves to the people; indicating a return of the war-party. The people were all in great excitement; some went to the hills to witness the parade; others, women and children, stood in front of their tipis, watching anxiously for the parade of the warriors. Finally, there came a glorious sight of warriors, parading (as at the Sun-dance) around the camp-circle, both outside and inside. The warriors had war bonnets, war lances, shields of various kinds, bows and arrows and other weapons, and horses fixed up in gayety and painted in various paints.

When the news reached Found-in-Grass that Nih'ā^{n}ça^{n} had been killed in battle, he knew at once that he had neglected the bag. After the warriors had paraded the camp, they went to Found-in-Grass' tipi, and were put away in a new bladder bag (porcupine bag). Found-in-Grass then searched for the dead body, and found it in the battlefield. Miraculously, Nih'ā^{n}ça^{n} was resurrected by Found-in-Grass and brought back to the tribe.—D.

Told by Little-Wolf. Cf. Nos. 139 and 140.

142.—FOUND-IN-GRASS.[1]

A man was camping alone. As he went off to hunt he told his wife: "Listen. Do not look at the one who will come to you here. He is powerful; he is a person with tangled hair and is difficult to please in regard to trays. He will make a noise when he comes here.

[1] From a text told by informant B. The title given the story was Open-brain or Tangled-hair.

but be sure not to look at him. He will shout when he comes, but do not look at him, or the powerful one might come into your tent." Thus he said to his wife when he went to hunt, and when he had told her he went off.

Then Tangled-hair came to the woman, but she did not look at him. Then, when she would not look at him, he went back to where he came from. This first time he came he could do nothing to her, this insane man. Every time he came she did not look at him, but the fourth time she made a hole with an awl in the side of the tent on the left of the door. "When he goes back I will see how he looks," she said to herself, and then she looked out through that small hole in the tent. "Here!" he said to her, and turned right back and came in. "I am hungry. Give me something to eat," he said to this woman. Then she gave him food on a tray of clay. "That is not my kind of tray," he said. Then she gave him another tray of wood. "That is not the kind of tray I use," he said. Then she gave him a war bonnet as a tray for his food; but he said the same thing. Then she gave him her dress for a tray. "That is nearly the kind I use," he said. Then she gave him her moccasins for a tray, and he said again: "That is nearly the kind I use." Then she lay down for him on her back. "That is it," he said to her. After he finished eating he wiped his knife on her, saying: "Sometimes the knife goes through the meat and cuts the person." Then he cut her open. She had twins, both of them boys. Then he took them. One of these boys he threw into a spring; the other one he threw to the right (south) of the tent door. After he had thrown them away in these places he left them.

The man came back, bringing meat, and called his wife; but she did not answer when he called. At once he knew that she had been killed. He went inside to look at her. She was lying cut open. "I told you so!" he said to her. Then he cried for her. He went outside on a hill and mourned for her. After a time he came in again. His bow and arrows lay scattered. He gathered his arrows and put them into the quiver with his bow. When he had put them back he went out again on the hill. When he next came in, his arrows were scattered again. Then, going out, he hung his robe on a stick and said to it: "Cry." Then he secretly came back to his children. The boy from the right side of the door had come, and the other one, Spring-child, had come to play with him. "Come, Spring-child, let us play," Door-child said to Spring-child. Then they played. "Our father is still crying," Door-child said. The man was hiding near his tent. They continued to play, while their father was watching outside the tent.

Gradually he came near the door in order to catch one of them. After they had played a little longer, one of them said: "Look! My arrow has touched it." Thus Door-child said to his elder brother Spring-child. "No, it is not touching," said Spring-child. "Look at it from here, from below!" Then Door-child lay down and looked at it. When he had his head down, their father quickly went in. He caught Door-child, but Spring-child escaped and ran out, back to the spring he came from. "Be quiet, my son," the man said to his son, Door-child, after he had caught him. The boy scratched him and bit him, but his father held him fast. "I will make you a bow and arrows," he said to his son. After a long time the boy stopped crying and became quiet. Then the man said to him: "My son, you must tell your brother something. I am going back to cry again, but soon I will come back secretly to catch him, this Spring-child. When he comes in to you, say to him: 'Our father did not catch me.' Then after a while you must seize him and hold him fast; do not let him go when you have him, but call to me to hurry and I will come in. And if he refuses to come in, say to him: 'Come on; he did not catch me. There he is now, our father, still standing out on the hill and crying.' Tell him that if he will not come in." Then this first boy caught Spring-child; and he scratched when they first seized him, but at last he stopped crying and struggling. "My son, you and your brother will play together," the man told him. "I will make you arrows and a bow, and you and your younger brother Door-child can shoot with them." And after he had persuaded him to stop crying, he made arrows and bows for his sons. Then one day they said to him: "Father, make us bows of short ribs, and make four arrows for each of us." Then he made bows for them of short ribs, and made four arrows for each of his sons. "Now father," they said to him, after he had finished their bows, "make a sweat-house, and after you have covered it up, carry our mother inside and lay her down at the back." Thus his sons, Spring-child and Door-child, told him. So after he had made a sweat-house, he took his wife inside and laid her down at the back; he did just as his sons told him. After he had carried their mother in, they said to him: "Shut it tight." Then he covered the sweat-house completely with robes and shut it tight everywhere. "Stand here, father," Spring-child said to him. Then he stood where he told him. "Watch the sweat-house; it will move when I shoot up," Spring-child said. "Now," he said to his younger brother, "you shoot first." Then Door-child shot upward. Then he called: "Look out!" and his mother began to move. "Now it is your turn to shoot, Spring-child," Door-

child said to his elder brother. Then Spring-child shot, and after he had shot there was a movement in the sweat-house. "Now, Door-child, you shoot," he told his younger brother. Then the other one shot upward, and the sweat-house shook more. "Now, my father, once more. Then lift up the covering of the sweat-house quickly, and my mother will come out." Thus Door-child said, and then he told his elder brother, Spring-child: "Well, shoot. Our mother is about to come out." Then he shot, and after he had shot, he called: "Look out, mother! Look out! Look out!" And when he had called to his mother he said to his father: "Open it so that my mother can come out!" Then he opened it for her, and, when he had opened it, the woman came out of the sweat-house alive. She was just as she had been when she was living.

Then the man's sons went out to shoot. He told them: "Do not go where the timber is thick along the creeks. Listen to me. Do not go near there. A powerful one lives there. It is he who killed your mother. He is called Tangled-hair, or Open-brain. He is called by two names." When he had told them this, his sons went off to shoot. "Come," said one of the boys, "let us to to that place that our father told us of, to see who lives there. Come, let us go." Thus Spring-child said, and they went to this place where their father had told them not to go. "At any rate, let us go over to see how this man looks who killed our mother," they said. Then they went there, and when they arrived he said to them: "Is that you, my grandsons, Spring-child and Door-child? Where are you going, my grandsons?" "We came to visit you," Door-child said to him. "Well, grandsons, louse me!" he told them. So they both loused him. They found his lice to be toads. "Put my lice into your mouths," he said to his grandsons. They continued to find large toads in his hair. After a while he went to sleep. Then Spring-child said: "Door-child, look for round stones, and when you have found them put them in the fire. I will continue to louse him. Now at last he is asleep." Then they put the stones into the fire in his tent. After they had heated the stones, they tied the tangles of his hair to the tent poles. Then they picked up the stones with sticks, and where his head was open they put in the red-hot stones. Then they ran out. Thus they killed this Open-brain, who had killed their mother. "Well, Spring-child," said his brother, "let us go in. Now at last Tangled-hair is dead." So they went in after they had killed him with the stones. "Let us cut the tangles of his hair and give them to our father and mother: they can make rope of his hair," said one. "Yes, you are right," said the other.

Then, after they had cut off the tangles, they went home; and after they got home, Spring-child said to his father: "Father, here; these tangles will be a rope for you." "Thanks, my son! Where did you get them?" "We went to that place where you told us not to go, Door-child and I; and we loused him, and after we had loused him he went to sleep. Door-child got round stones and heated them red hot; then we tied this man to the poles of his tent by his tangles, and after we had tied him we put the stones into his open brain. That is how we killed him." Then Door-child in turn said to his mother: "Here is your rope: take it." "Thanks," his mother said to Door-child.

And as his sons were about to go off shooting again, the man told them: "Do not go where the creek is: a powerful animal lives there, a large hiintcäbiit, who sucks in people." When the boys had gone, Spring-child said: "Let us go to the place where our father told us not to go." Thus he told his younger brother Door-child, and they went there. When they arrived at the place, they saw this animal that their father had spoken of. "We will ride him together," they said to each other when they saw him in the water. "Take off your moccasins," his older brother said to Door-child. Then he took off his moccasins. "Now you too take off your moccasins," his younger brother, Door-child, said to him. "Our grandfather hiintcäbiit," they called to him. "Yes?" he said to them. "Can we ride on you?" "Yes," he said, "come right into the water, my grandsons," this animal said to them. So they both went into the water and rode on his back. Then he went under the surface with them, but he could not hurt them. After they had tired him out they played with him. Then they killed him. "Well," they said to each other, after they had killed this hiintcäbiit and had broken off his horns, "we will give these horns to our mother to make spoons of." Then they went back, after they had killed this one that human beings call hiintcäbiit. And, after they got back, they said to their mother: "We broke off these horns for you to make spoons of; we killed the hiintcäbiit that our father told us of. We rode on his back." Thus her sons told her. "How did you kill him? He is powerful. He draws persons in and kills them!" "We shot him after we had tired him out: that is how we killed this one that you call powerful."

Then when his sons were ready to go off shooting again, the man told them: "Do not go to the mountain there, a very powerful one lives there." "Very well," they both said to him. When they were alone, Door-child said: "Well, my older brother, let us go where our father told us not to go." "Come on, then, let us go there," said Spring-child. Then they went in that direction. When they came on

the mountain they saw young eagles at the top; they had nests in the rock and were young thunders. When the boys came to them, they asked them: "Well, tell us, how is your mother when she comes?" "She is a black cloud," one of the young birds answered. "Indeed!" they said, and twisted its head off. "Well, now, you tell us," they said to another of the young eagles, "how does your mother look when she is angry?" "She is a black cloud with red lightning," said the young thunder. "Indeed, is that so?" they said to it and cut off its head. Then they asked another one: "How does your mother look when she comes fiercely?" "The wind blows hard when my mother comes." "Indeed, is that so?" they said to it, and cut its head off also. Then they went to where the fourth one was sitting, and said to it: "How does your mother look when she comes back to see you?" "There is a strong wind and a hard rain and the thunder strikes when my mother comes to see me," it said to them. "Indeed, is that so? Now I see how she looks when she comes," they said, and cut off its head. Then they went home. As they were on their way, the clouds came while they were still far from the tent. Then it began to rain and the lightning struck near them. Then they were angry at the thunder. "Come," they said to her, "if you can pull this off you will really show yourself to be strong." Then they shot one of their arrows against a great rock in front of them. Then they told the thunder: "Now, pull it off if you can." Then the thunder shouted and prepared to fly down and pull both their arrows out of the rock. Then she swooped down and seized the arrows that stuck in the rock; and when she had seized them she flew upward with the arrows. Then the arrows, which were made of tendon, stretched and pulled her down again, and she was dashed to death on the rock. "Well, let us go there," they said to each other. "She has dashed herself to death on the rock with our arrows. Let us take the feathers to our father." "Yes, you are right," said the other one. Then they took the thunder's feathers. After they had taken them, and had got home, they said to their father: "Here, father, are your feathers." "Thanks! How did you get them from this powerful one?" said their father. "We pulled her down by means of our tendon arrows, and she was dashed to death."

Then they were about to go shooting again, and their father told them: "Do not go where the sage-brush is." Then Door-child said to his older brother, Spring-child: "Let us go where he told us not to go, where the sage brush is thick and where the powerful birds live that are called prairie-chickens." Then they went to the place where the sage brush was, and after they got there, they found the prairie-chickens.

"Let us shoot them," they said to each other. Then they went close to where they had seen them. "There are many of them," they said to each other, "let us kill some of them and bring our father the feathers. Well, let us shoot." "Very well, I will shoot at them first," said Spring-child, and took an arrow. Then he told his brother Door-child: "Now, get ready, we will both shoot." "All right," said Door-child, and took one of his arrows to shoot them. Then they went up close, and when they saw them under the sage brush they shot and killed them. When they had killed them they said: "Let us go and take the feathers for our father." Then they went where they had killed these prairie-chickens, and took the feathers. "Let us go home," they said. Then they started home. While they were on their way the wind began to blow; soon it began to blow harder. Then Spring-child was frightened. "Come, let us run," he said to his younger brother, and they ran towards the tent. Then the wind blew very strongly, and they lay down on the ground; still they were nearly blown away. Just as they nearly reached the tent, Spring-child was lifted up by the wind and blown away by the wind and lost. Only one of them got home. "Where is Spring-child?" his parents said to Door-child after he came home alone. "Spring-child was blown away by the wind." "I told you the birds were very powerful, those that are called prairie-chickens," said his father. Then they mourned for Spring-child because he was blown away and they could not find him even though they looked for him. Thus Door-child's elder brother was lost.

Where Spring-child came down he was found by an old woman. She found him where she was cutting the tall grass. There she saw his feet. "Grandmother," he said to her, "don't hurt me; I am Spring-child." "How did you get here in this high grass?" the old woman said to him. "The wind carried me; that is how I got here," he said. Then his grandmother took him home with her. She said: "I found Spring-child in the grass. The whirlwind carried him off." Then all looked at him who had been found: he had a dirty nose, and dirty eyes also. Then, after he had been living with the old woman some time, he heard that one man said: "Of all the people, he who will catch a porcupine shall marry my daughter." Then all went and set traps. All tried to catch porcupines. Spring-child said: "Grandmother, I will try to catch this porcupine." "Very well," said his grandmother to him, and she helped him. After he had set his trap he went back. In the morning he went out to see whether he had caught a porcupine. Then he saw the crow standing where he had set his trap; he saw the crow take a porcupine out of his trap. When he met him, Spring-child said:

"My friend, where is that porcupine? I am the one who caught it." But the crow said: "No, I am the one who first caught the porcupine." "You do not speak the truth," Spring-child said again, "I saw you take it out of my trap." "I will not give it to you," said the crow. "I will tell my grandmother that you stole my porcupine," said Spring-child, and they both went home. And after he had got back, the crow said: "I caught the porcupine," and he went to give it to the man that had the daughter. Then he was straightway given that man's oldest daughter to marry. After the crow had married this girl, Spring-child told his grandmother: "It is I who caught this porcupine; I saw the crow take it from my trap. He took it away from me. Grandmother, go over to this man and tell him that it is I who caught the porcupine, and that the old crow took it away from me." "Yes, I will go there, my grandson," his grandmother said to Spring-child. Then she went to tell the man that her grandson had caught the porcupine. When she came to the tent of this man that had the daughter she told him: "Spring-child asked me to come; that is why I came. I want to tell you what this poor boy said; he said: 'I caught that porcupine; really, it was I who caught it.' This my grandson said." When the old woman had told the man this, he said: "Very well, it is good; your grandson shall marry my younger daughter." "Thanks," Spring-child's grandmother said to the man. When she came back, she said to Spring-child: "My grandson, you will be married; they give you their youngest daughter. 'Tell him to come immediately, this very day; as soon as he comes he shall be married,' this man said to me." "Thanks, it is well; I will go," Spring-child said to his grandmother. Then he went to the man, and as soon as he arrived he was immediately married to the other of his daughters. That is how he was married.

After he had been married some time, he became a handsome young man at night. His wife told her elder sister: "My sister, Spring-child is different at night; truly he is beautiful, and his nose and his eyes really are not dirty then; he is clean when he goes to bed." "It cannot be that he is clean," said the elder one. "I am sick when I look at him. It cannot be; I do not believe what you say about your husband." "You shall see him. The time will be when everybody will see him," she told her elder sister; but her sister only laughed. "Well, you can ridicule my husband if you like," said the younger one, Spring-child's wife. "You ought to be ashamed of your dirty husband," said the elder one. Soon after Spring-child said: "Now, old woman, to-morrow morning get up early and bring water, and wash with it. I know you are hungry, and I will make buffalo a little dis-

tance off." After he had told his wife this, he went to sleep. In the morning when his wife got up and looked at him he was different. Then he said to her: "Go, tell your father that I am going out on the prairie to make buffalo." "Indeed, I will tell my father," said his wife. Then she went to her father, and after she had told him, he went out and called to all the people: "Spring-child is going to make buffalo; he is not going very far off to make them." After Spring-child came back he said to his wife: "I have already made the buffalo. Go over and tell your father." He was a different person. All the people did not know that he was Spring-child. He was a fine-looking young man. Then his father-in-law went out to announce to the people that Spring-child had made buffalo. At first his sister-in-law did not know him, but after a while she recognized him to be Spring-child.

Then the people went out to hunt the buffalo which he said he had made, and found that he had really made them. All the men hunted and they killed many, and after they had killed them, they cut up the meat. Then his sister-in-law went to where he was cutting a buffalo, but he did not look at her. He knew that she did not like him when he was first married. "My brother-in-law, shall I hold it for you?" she said to him. "All right," he said, and his sister-in-law held the leg of the buffalo for him. "Look out! You will bloody yourself," he said to this woman. "It is no matter," she said to her brother-in-law Spring-child. Then he purposely made the blood drip on her dress and her moccasins, but the young woman did not mind when her brother-in-law was bloodying her. Then her younger sister said to her: 'I thought you did not like your brother-in-law. Go away to your husband, the crow." This her younger sister said to her, but she did not pay attention to what she said. "I will have nothing to do with him, the ugly one," she said about her husband, the crow. When they rode back to camp, she was constantly in her brother-in-law's way, but he did not look at her. "Look out there, stand here, or you will become bloody," he said to her. "It does not matter; let me help you, my brother-in-law," she said to him. "No; I will put the load on myself," Spring-child said, but she picked up the meat and lifted it, and her fine dress, made altogether of antelope skin, became bloody all over. She forgot all about her husband, the crow; she did not think of him any longer on account of her brother-in-law. Her husband, the crow, was flying about them overhead, picking the fat from the eyes to take home; they left him where the buffalo heads were lying. He remained there awhile, and after he came home he brought the fat from the eyes with him. But his wife did not look at him. After they had all got home, the

crow's wife gave her dress to Spring-child's grandmother to wash. "I give you this because I want you to have a dress," she said to the old woman, her brother-in-law's grandmother. Thus he lived, this one who became lost through the whirlwind.[1]—K.

143.—Found-in-Grass.[2]

A man who had two sons warned them not to go to a certain place. He said, "There is a spring surrounded by trees; and near it is a cliff where is the nest of the thunders." Then the boys went there. They found the young thunders in the nest and seizing them by the bill twitched them about. "What kind of a looking cloud is your father when he is angry? What kind of a looking cloud is your mother when angry?" they said, teasing them. When the boys went back, a black cloud came, and the wind overtook them, and one of them was blown away. He came down again in a tree. There an old woman found him. Glad to have a child, she called him her son. He was dirty and ugly. Then a beautiful girl was offered as prize to the man who should bring the finest porcupine to her father. The boy who had been blown away said: "Grandmother, let us try too." She said: "You are not the kind of person they want. You are too dirty." "Let us try anyway," said the boy. Then all the young men went out to catch porcupines, but he caught the finest. It had long yellow quills. Then the girl's father took him for his son-in-law. His young wife's sister ridiculed his ugliness, but the girl said: "Never mind. At night he is beautiful. He is ugly only in the morning. I was won by him as a prize; so I must be his wife." When the people were in want the boy went out and found buffalo for them. He did this several times. Then his wife's sister began to love him on account of his great deeds. Once when the young man had found buffalo and the people had killed them, she put on a new painted robe in order to attract his attention, and going to him, said: "I want to do something for you because I

[1] According to a version given by informant I, Northern Arapaho, the woman had but one child. Tangled-hair threw her placenta into the spring, and it became a boy with a beaver tail. When their father made arrows for the boys he painted two red and two black.

This myth has a considerable distribution in the Plains, the East, and the Southwest, but does not appear on the Pacific Coast. Though subject to much variation, a distinct common element remains in all versions. Cf. Gros Ventre; Hidatsa (Matthews, Misc. Pub. No. 7, U. S. Geol. Surv., Hayden in charge, 163); Dhegiha (J. O. Dorsey, Contr. N. A. Ethn., VI, 215); Iroquois (Smith, Ann. Rep. Bur. Ethn., II, 84); Micmac (Rand, Legends of the Micmacs, 65); Cherokee (Mooney, Ann. Rep. Bur. Ethn., XIX, 242). Cf. also Jicarilla Apache (Mooney, Am. Anthr., 1898, 197, and Russell, Journ. Am. Folk Lore, XI, 255), and Sia (Stevenson, Ann. Rep. Bur. Ethn., XI). For the last part of the myth cf. Journ. Am. Folk Lore, XIII, 170 (Cheyenne). The dialogue with the young Thunderbirds is one of the most persistent of North American mythological ideas.

[2] From informants J.

love you." The boy's wife was already carrying off the meat of the buffalo which he had killed; so he told his sister-in-law: "Carry this blood." Then, though she bloodied and dirtied her robe, she carried it. The boy's wife tore a hole in her sister's robe in order to spoil her appearance, but she said: "Never mind, I love him; I will be his wife yet." The boy's father-in-law was very much pleased that his son-in-law was able to invite the societies of the lodges (dances) to a feast, and said: "I did not think it of you, my son-in-law." Then the boy heard that his father was inquiring for him everywhere. He went to him, followed by the whole tribe of which he was now chief. His father was delighted to see him again.—K.

144.—Blue-Bird, Buffalo-Woman, and Elk-Woman.[1]

There was a river, and near it a camp. It was winter. A young man, Blue-bird, was wandering from camp to camp over the prairie. He came to a large camp in the north. Most people were thought to live here. There he found a young woman; she was yellow and had short yellow hair. Instead of traveling on, he took her back to his parents' tent, and brought her in. She was Elk-woman. He said to her: "I have brought you home. You will be provided with food, but I am constantly traveling. I am going now, but I will return. I hope you will be contented." Then he went southward in the opposite direction, where the prairies were broad, and one could see far off. As he traveled, he came to a spring that flowed out of the side of a hill, and spread over the ground. There were bunches of soft grass, and moss, and boggy places. He was thirsty and went towards the spring to drink; then a little way off he saw a buffalo cow. He thought: "Now, what shall I do, drink, or take her?" He let his thirst go et cum ea in palude retenta copulavit. Then he went on, and finally came to a camp. He looked about for relatives or friends; he went around outside the camp-circle, but saw none. Finally he went to an old woman. She said: "Oh, is that you, my grandson, Blue-bird? I am glad to see you come. Come inside!" "Yes, I am Blue-bird," he said. She asked him: "How long did it take you to come here?" He said: "Two days; but it is very far." Next morning his wife the buffalo cow, and a calf, arrived at the same camp, having followed him. Boys who were playing saw people arriving who were strangers. They asked them: "Who are you, and where do you come from, and where are you going?" "I have brought this boy, my son, with me. He is looking for his father.

[1] Told by informant H.

whose name is Blue-bird," said the cow. She was told to go into a tent and wait, until an old man cried out and found Blue-bird. So an old man cried: "Where are you, Blue-bird, where are you? Appear! Come here! Your son is looking for you!" Blue-Bird heard it; he wondered and asked himself: "Who can it be? It must be my wife, Elk-woman. She must have borne a boy soon after I left her." Until now when he was called, he had not made himself known, having gone about the camp making love. Then he went secretly and said: "Where are the woman and the boy?" He thought surely that it was Elk-woman. When he saw her it was not she. He did not recognize her. He denied several times that she was his wife. Then he asked her: "How do you come to have a child?" She said: "Blue-bird is the cause. I was the buffalo cow mired in the mud at the spring, and you took me." "Oh, yes," he said, "that is so." Then he took her and the boy. He took her to him as his wife. For some time he lived with her at this camp. One day he told her: "It is best if we all go to my parents, so that they can see my boy. I may go elsewhere for a time and then I will leave you there." So they started to go northward, in the direction from which he had come . They reached home. The Elk-woman was still there. At once the two women were jealous of each other. "I did not know that you went for another wife. I thought you had said that you would keep me as wife," said the Elk-woman. She took a rawhide rope and went out as if going for wood, but brought back meat and fat from the back; it was well cut and fine. "This is what I can provide for you," said the Elk-woman. Then the Buffalo-woman went out: "Ha! that is not the kind of meat I can bring." She was gone some time. She brought the finest fat that was tender and juicy; and soft, dried meat. "Here is what I can do. This is the best kind of meat to bring," she said to her husband, but meaning the Elk-woman. Then the Elk-woman went out again, and brought back the best pieces of meat from all parts of the body, with fat all mixed with the meat, and gave them to the man, looking at Buffalo-woman. "That is not the kind of meat one wants," said the Buffalo-woman. "I will show you what kind of meat a person should provide." Then she brought her meat again, which was dry meat mixed with fat. "That is the kind of meat to bring!" she said to her husband. "You cannot drive me away!" said the Elk-woman to the Buffalo-woman. She brought elk pemmican; it was nice and clean and made of white meat. "That is the food that I am able to get for you," she said, and gave it to her husband. "Oh! it is dried up, and not fit to eat. I will not eat it!" said the Buffalo-woman. She went out, and came back bringing buffalo pemmi-

can; it was so juicy that when one touched it there was grease on his hand. "I know you are trying to make our husband like you best by the food you provide. I will show you what wins liking," said the Elk-woman. She went out to the mountains, and gathered leaves and berries of nahauwina; she beat these into pemmican to make it sweet. "This is pemmican with a flavor," she said to her husband as she gave it to him, looking at the Buffalo-woman in order to displease her. "Is that all you can do?" said the Buffalo-woman to her. "I will not even look at it; I will not eat it!" She made pemmican and put red berries from the river into it. Then she brought it in and laid it before her husband, saying: "If that does not please you, I do not know what will. It is the best food; even animals like to eat it." The man said: "I like both of you, and you must not have any jealousy towards one another. On account of my boy I cannot let one of you go." 'How is it that you always sit with Elk-woman? If you like your boy you ought always to be on my side of the tent," said the Buffalo-woman. "I will leave you, together with my boy." He paid no attention to her. One night while he was fast asleep with his other wife, the Buffalo-woman and the boy went out. A short distance from the tent they became buffalo again, and their tracks were the tracks of hoofs. The calf left tracks showing how it had jumped about in play. They traveled all night, and in the morning came to a hill. Beyond the hill was an immense herd of buffalo. When they were seen coming by the buffalo, an old man cried: "Blue-bird's son is coming." The woman and the boy reached the buffalo; she inquired for the boy's grandparents, and was told that they were not there. They started again and continued to travel. It became night, and they went on. In the morning they came over another ridge, and again saw a herd; the buffalo were thick, sitting (lying) and standing about. When the calf saw the buffalo, it ran ahead of its mother and then back to her, while she loped along to overtake it, afraid that the calf might become separated from her and be lost. Again she inquired for her parents. Now Blue-bird began to miss his son. He thought: "I love my son. I wonder where they have gone." He did not know which way to go to follow them. Going out of the tent, he saw buffalo tracks leading eastward. He started out to find them. At the foot of the first hill night came on and he slept there. Early in the morning he went over the hill. There he saw the buffalo. They knew him to be Blue-bird. "There comes Blue-bird, looking for his son," they said. He reached the herd, and asked about his wife and boy; they told him that they had just gone over the next hill. He hurried on, and when night came, slept at the foot of the

hill. Early in the morning he climbed to the top of the long ridge. He saw another herd. They also recognized him; an old man in the herd cried out: "There comes Blue-bird in search of his boy." He reached the herd and asked about his wife and boy; he was told that they had just gone over the next hill. While he was following them, the woman and the boy also went on. They had reached a third ridge, and from its top saw a still larger herd. Then the calf started to run, and made dust, and turning, ran back and played about its mother. Again she inquired for her boy's grandparents; they were not there, and she went on. Meanwhile, Blue-bird was following her tracks. She came to a fourth ridge, and on the other side was an immense herd. It reached as far as one could see; the buffalo were all over, and it was black with them. The calf was in a hurry to reach the herd, and began to run so that the dust flew, and then ran back and loped about its mother in play. Now they reached the buffalo. They were taken to her parents and friends. Blue-bird reached the third ridge and inquired about his son; as soon as the buffalo saw him they all knew that he was following his boy's tracks to overtake him. They told him that the woman and the boy had only just gone over the next ridge; it was only a very short time ago. It became night when he was at the base of the fourth ridge, and he slept there. In the morning he got up and went to the top. He saw buffalo as far as his eye could reach, moving, sitting, standing, walking. While he stood on the summit, the calf came running to meet him, straight toward him, while the dust flew about it. When near him, it stopped. "Are you my son?" he asked. "Yes, I am your son," it said. Then he embraced it, and said that he was glad. The calf said to him: "Well, father, since they say that you have come to get me, let us go back from here." "Yes, my son; but go back and ask your grandfather if you can go with me," the man said. The calf started to go back to the herd and asked its grandfather: "My father said that I should ask you if I may go back with him as far as he has come." His grandfather had short horns; they were becoming worn out from age. He said: "My grandson, tell your father to come and see us; we are his friends, his relatives. At the same time tell him that there is to be a race by him against the herd." The boy told his father what his grandfather had said. The race was to decide whether he should take the boy back with him; if he won he could do so. All the buffalo assembled and sat in a three-quarter circle; the old men with short horns were in the center of the long line. The boy said: "My father has only two legs; I do not see how he can run. My father, I will run for you!" "Ask your grandfather," said

Blue-bird. The calf asked its grandfather: "May I run in place of my father? He has only two legs." "Oh, yes," said the grandfather, "that will do very well." Then the grandfather took a yellow plume off his scalp-lock, and tied it to the tail of the calf. The distance for the race was long. They were to run to four round hills. Four songs were to be sung before they started. The young bulls looked handsome as they stood ready to run. The cows and others were to remain. They sang four songs. Then they started. The dust flew. Blue-bird said: "Whenever a person starts to run, his feather is easily blown off by the wind of his start." They saw them; far ahead ran one calf; the yellow plume was conspicuous on its tail. All about there was dust. The calf turned from left to right to come back; they could see it going alone, prancing about. The rest ran, some of them fell dead, some only reached the turn and dropped. Then the calf returned. "Now, father, let us go. We have won the race." "My son, ask your grandfather whether it may be done." "My grandfather, we have won the race. May my father and I go back now?" "It is good," said the grandfather, "but there is another thing that we must do on account of you and your father. There will be a dance. We must wait for the rest to return from the race, then we will dance. The dance will last four days." Blue-bird carried four turtles. He now put them on the ground in the place where the dance would be. The old man said: "You seem to be in haste to go back with your father; instead of beginning with a dance, we will try something else, which is easier. All the buffalo will sit down. Then your father will look for you among them four times and try to pick you out." Then the herd all sat down; all the calves looked alike. The man started and went about, looking at them. There was a little calf that moved its left foot, and then moved its left ear a little; when he looked, all the others did the same. Three times this happened. The fourth time the calf was to move its tail, it had agreed with its father. The man looked at the same calf as before, and saw that it did move its tail; but then all the others moved theirs too. Having decided on the one, he said: "Are you my son?" "Yes, I am your son," said the calf. Then it asked: "May I dance for you, my father? You have only two legs, and will soon become tired." "Ask your grandfather," said the man. Then the boy asked his grandfather. "Oh yes, that is good, that will be very well," said the old man. Then Blue-bird put the turtles on the ground again. Then they danced for four days. The buffalo all about raised dust, and wore holes dancing, but the calf danced on the four turtles, making a rattling noise on them. Thus he danced for four days. "Now the dance is over, my grand-

father. May my father take me home now?" "No, my grandson, there is one more thing for your father to do," said his grandfather. "There will be four days of myth telling. Your father is to keep awake. You will sit by him on the right, and your mother on the left, and your grandmother behind him, to support him." Then all the buffalo sat there, and the old man telling the myths stood facing Blue-bird. "The first night we will tell your father about water and food which we drink and eat to make our body. These two things we will tell about the first night; they will occupy one whole night. The second night we will tell your father about day and about plants and how we can live on plants. The third night we will tell your father where we shall go in the country and what we shall see. The fourth night we will tell your father what we will do at night, how we will sleep, and when awake do as we think best, and in the morning get up." Then the old man told about these things. The fourth night at dawn, his mother-in-law shook Blue-bird and said to him: "Are you awake?" "Yes," he said. Then the calf asked him: "My father, are you asleep?" "No," he said. Then the sun was just about to rise; now the man slept soundly. His son and his mother-in-law shook him, but he did not wake. Then the old man said four times: "Wake him!" but they could not do it; and the sun came up as he said it the fourth time. Then the old man directed that he was to be laid on his side, as if in bed, with his head toward the sunset. Then the buffalo came and went about, trampling on him until nothing was left of him, not even bones, except a blue plume, which flew up and far away.

When Blue-bird had started out he had called his brother Magpie and said to him: "Brother, if I should be killed there will be something reaching from the earth to the sky." So when Magpie saw the dust rising from the trampling of the buffalo up to the sky, he knew what had happened. He told the people to make a sweat-house, put sage inside, and make a little mound of earth in front of the sweat-house. He painted himself with lime on his shoulders and sides, went out of the tent, sat down, and became a magpie. He hopped, screamed like a magpie, lit on the tent poles, and then on the ground. Then he flew straight up to the sky. Then he flew to where he had seen the thing. Coming below it, he flew in a circle from left to right, and lit on the ground, which was bare and covered with buffalo tracks. He hopped about, and bent down as if to listen. Some one groaned. He hopped further; then again it cried. Indeed there was a blue plume on the ground. He picked it up, rose, and flew towards his camp. He sailed four times around the camp, then went to the sweat-house in the center

and lit on the little mound of earth, where he left the plume. He lit on the ground to the west of the mound and became a person. Then he turned around, picked up the plume, and carried it into the sweat-house, where he laid it back against the wall. Then he went out and took his bow and arrows. He had four arrows, two black and two red. Many people stood there watching. Magpie shot upward and said: "My friend, move aside or I shall hit you." The house shook. Then he went to the west side of the sweat-house and shot a red arrow up and said the same. The tent shook more than before. Then he went to the north and shot a black arrow. The fourth time he wet the arrow by passing it between his lips, and said: "Now, my friend, the arrow is returning; do not let me hit you!" Then Blue-bird came out of the sweat-house with a breath as strong as wind. Then they heated stones, and all went in and cleaned him with sage. When he came out again he was perfect. People went and told this elsewhere. The man's buffalo wife heard the news and was angry. She said to the other buffalo: "That Elk-woman, the ugly one, must not have that man." The buffalo all decided to help this wife attack the elk wife; for four days they gathered from all directions. Those who had carried the news came back to the camp and told what the Buffalo-woman had said, and how the buffalo were preparing. Elk-woman said: "Let all who fear the buffalo go and cut down wood of ha^{n}wa^{n}ūu and bääxa^{n} and niiya^{n}ä^{n} and bīit." Then they got wood of these four kinds. She told the others, while the buffalo were gathering, to make bows and arrows like the one Magpie had. Every man made a bow and had his quiver full of arrows. They made a sweat-house. The ha^{n}wa^{n}ūu was outside, next to it the bääxa^{n}, then the niiya^{n}ä^{n}, and the bīit inside. On the fourth day the buffalo came like a hill, and the prairie looked black as if burnt. They stopped and drew up in line. Then Buffalo-woman said to Elk-woman: "You will be the cause of the children's, the women's, and the young men's death, wrinkle-eyed one! You can do nothing against us. If you wish to attack us, do so, ugly one!" The buffalo bulls pawed and stamped. The Elk-woman was on top of the sweat-house. If she was killed, the entire large camp would be exterminated. The buffalo started and attacked the sweat-house. "Whenever," the Elk-woman said, "one butts the wood, let him pierce it and stick fast, or break his horns." From this are the spots on the red bark of the ha^{n}wa^{n}ūu. While the buffalo were attacking the sweat-house, the people shot at them, and dead buffalo lay here and there and everywhere. On the third day the buffalo were fewer, on the fourth day very few and all large ones. Then at last the large old one, that had

told the myths, prepared to attack. He pawed, sniffed, butted, but could do nothing. At last only the Buffalo-woman was left Then she reviled Elk-woman: "You long-legged, thin, wrinkled, ugly one!" Elk-woman said to her: "You big belly, with short tangled hair, come on! I will give you one chance to make you think yourself powerful. You may pierce the sweat-house once." The Buffalo-woman charged and pierced the wood. Now she was proud to have penetrated it; she pranced and snorted, and butted the wood again and penetrated it, and could not pull her horn out. Then the Elk-woman came down with a knife and cut her tendons, her nose, her genitalia, and her legs, while she abused her. So the Buffalo-woman was killed. The four woods were red, reddish yellow, yellow, and white—the color of metal. The buffalo broke through all but the last wood. "Now, because we have killed the buffalo, they shall become our game. We shall kill them and use them. They will try to escape from us, but we shall catch them and kill them," said the Elk-woman. Then she said to her husband: "I was to have been the cause of your death, but instead I have overpowered the buffalo for you. Now I will go to the mountains, and be your wife there, from a distance." That is why the elk lives in the mountains.[1]—K.

145.—Blue-Feather, Buffalo-Woman, and Elk-Woman.

There was a family consisting of a man, wife, and a boy. The man was called Blue-Feather, and he was noted among the people as being very industrious and generous. One day, after he had brought for his family a supply of beef, he sat down by his wife and began to talk of another companion to help about the tipi, etc. Finally he said to

[1] The following is another version: Blue-bird was traveling. As he went he found a buffalo-cow fast in the mire, and took her for his wife. Then he went on. After a time a yellow (young) buffalo calf came running up to him, and said to him: "My father!" The man was surprised, and said: "How can that be?" The calf again addressed him as father, and said: "My mother and my grandfather are coming." Then the woman and her father came. The man already had an elk for his wife. Now he had two wives; their names were Elk-woman (waxuuhäsei) and Buffalo-woman (bihäsei). Buffalo-woman went out as if to get wood, but came back bringing pemmican. Then Elk-woman went out and brought back pemmican. Buffalo-woman went out again and brought in tongues. Elk-woman did the same. Then Buffalo-woman brought meat from the back. Elk-woman went out and brought elk pemmican. Buffalo-woman went out again, but the pemmican she brought back was only half finished, for she was jealous of the other wife. Then she ran off from her husband, taking her son, the calf. The man followed their tracks. He came to a small herd of buffalo, and asked: "Have you seen my wife?" They said: "She has gone on in that direction." He continued to go till he came to a larger herd. When he asked them, they gave him the same answer. The third time he met a still larger herd. The fourth time he reached the herd where his wife and son were. He tried to pick out his son. The calf had told him: "I will move my left ear. Then you will know me among the other calves." Then the calf moved its ear. The others all moved their ears also. Then it was said they would tell myths for four days and nights, and if he kept awake he was to have his son. The man listened for four nights without sleeping. Then it

her, in her behalf and in a kindly way, "Now, my dear wife, you know that you have been living with me peaceably for a long time, but the work for you at home is such that you are in need of another companion; so I shall go to the other camp-circle to court one." So the husband started out and was absent for one day. When he came back home he talked to his wife of the necessity of another wife, and of course she expressed no objections. 'When I am away and you remain with our boy, I know that you feel lonesome, but if I get another woman, she will be a companion, and besides, a great help to you in many ways. You will have some one to talk to. If you desire to go off for anything she will be at home to look after the things. If you were to quill the robe or the tipi designs, she could do the other duties in or outside of the tipi. You can do the same way too. So my wife, it is not necessary to cite everything relative to the importance of another wife," said the husband. So again he started out courting, and late in the night came home with a woman.

Now the first wife (Buffalo-Woman) wore a buckskin dress with long fringe, and the second wife (Elk-Woman) had an elk skin dress ornamented with the teeth of the elk, and it was also fringed.

From now on, this husband was away from his home most of the time, in search of game, and occasionally brought in some beef. The two wives stayed together peaceably and helped each other very nicely. This new wife was soon in a family way, and one day gave birth to a boy. The first wife had all she could attend to during the confinement of her partner, but didn't make any complaint, because the husband had

was said: "We will dance for four days." Then they danced in a muddy place. The man was very tired from having been awake so long. His son came to him and said: "Do not be discouraged; I shall dance for you." Then they began to dance. The calf took a turtle shell and, putting it down in the middle, danced on it. All the dancing buffalo women were mired in the mud, but the calf did not sink down on the turtle shell. (For the turtle shell is the earth. The dancing of the buffalo women is represented in the buffalo dance.) At last the calf grew tired, and said: "I love you very much, my father, but I cannot dance longer." Then the man took his place and danced for him, but the buffalo women trampled on him and pushed him down in the mire and killed him.

Before Blue-bird had gone away he had said to his people: "If I am killed a sign will arise from the earth to the sky. You will know that that is where I am." Now a cloud came up from this place, and a blue plume also rose up and floated about here and there. This was his breath. Magpie came and looked about. The blue plume said: "I am the one that was killed." Then Magpie took it and flew away with it, and when he got back put it into the sweat-house. Then Blue-bird came out of the sweat-house alive. Buffalo-woman was still jealous, and came with the whole herd to attack her husband. Blue-bird told the people: "Build a sweat-house of four layers of wood. Let the outermost wood be hahāan, the next biit, the next bāāxan, the innermost niiyānān. They made this, and went inside. The buffalo came and butted against the sweat-house and broke one covering after the other, but the last one, the niiyānān, was hard and strong and they all broke their horns on it and were unable to get through. Then they were all defenseless and many were lying about dead. Thus Blue-bird and the people escaped.

This myth appears to be confined to the Plains. Cf. J. O. Dorsey, Contr. N. A. Ethn., VI, 147 (Dhegiha); and Journ. Am. Folk Lore, XIII, 186 (Cheyenne); also, for a partial form, Grinnell, Blackfoot Lodge Tales, 104.

pointed out the duties of one wife toward another The new-born boy grew very fast, and soon could go out quite a distance to play.

One day the two boys went out after breakfast to play. For some reason they got into a quarrel. One of them said to the other, "Your mother is short, has a short forehead and has got a humpback. She is too ugly in appearance." "And your mother is tall and has a long neck and has got a mean appearance," said the other boy. Buffalo-Woman had a light complexion and long black hair, while Elk-Woman, the second wife, had a very light complexion with short yellow hair. Thus, these brothers identified their mothers during their quarrel. The two mothers knew nothing of the quarrel between their boys, but a feeling of jealousy sprang up between them. Of course it was not manifested openly.

One day Elk-Woman took up a lariat and went after a load of wood. When she came back she brought in the load of wood on her back, and also a big piece of bark. After she had made a fire inside the tipi, she took a stick and fastened this piece of bark to it and held it over the fire. It gradually turned into a real roasted beef. She then took a small rawhide, used for crushing purposes, and a stone hammer, sprinkled some water on the roasted beef and began beating it very fine. After she had done this, she went and brought in a bowl of snow, which she mixed in the pounded meat and then, made some good, delicious pemmican. "Now, husband, see this pemmican which I have prepared for you" (perhaps to show her love). "I want you to give an invitation to the men to come to our tipi to eat this pemmican," said Elk-Woman. "Thank you! That is what I want, this will help me in getting up a reputation among the people," said the husband. So he got the old man to announce this invitation: "All you men who can, come over to the tipi of Blue-Feather. Do not fail to come with your friends. Blue-Feather has prepared a pipe and some tobacco for you all to smoke." After the old man had announced the invitation, the men began to come into the tipi, and it was soon crowded. After a little chatting and a welcome smoke, this pemmican was distributed. Although it was being given to the people outside as well as inside, it retained its original size, until all had eaten. Then Elk-Woman instructed that the balance of the pemmican be given to her partner, saying, "Give this remnant to her!"

After some time, Buffalo-Woman took up the lariat and went off for a load of wood. When she came back she brought in a piece of bark with the load. She took a stick and thrust it through this bark and held it over the fire to roast. The bark gradually roasted into real buf-

falo meat. She then took a rawhide and a stone hammer and some water, sprinkled the meat with it and beat it very fine. Then she went over to the river and brought in a chunk of ice, chopped it up and thoroughly mixed it in the meat, which made good delicious pemmican. "Now, husband, here is the pemmican which I have prepared for you, I want you to give an invitation to the men to come into the tipi," said Buffalo-Woman. "Thank you! That is what I got you for, to help in any way to make our names acceptable among the people," said the husband. So he went to an old man again and had him cry out for the people to come to his tipi for a good smoke. This old man said: "All you men, young and old, come, do come over to the tipi of Blue-Feather; his tipi is over there, the brightest one on that side of the camp-circle. He wants all to come who hear the invitation. It makes no difference who does come. Come all!" So the men came in and seated themselves. After a short conversation among the men present, and after a pipe had been smoked, this pemmican was distributed to satisfy every one. When all had had enough, Buffalo-Woman said, rather unkindly, "Give the rest of the pemmican to her!"—Elk-Woman. These women each provided the means according to her ability, to show her love for her husband.

But the slight jealousy which existed between the two women was being brought out indirectly during the feasting. Nevertheless, the family peace remained unbroken for some time, until one day Elk-Woman could not bear her jealous feelings, so she ran away with her boy. The husband, seeing that she had acted indifferently and was now going to leave him, set out after her. "I don't want you to be out with our dear boy," said he, having caught up with her, "can you come and go back with me? There is no reason for being mad. Did I ever scold you or did I say anything which you didn't like?" Elk-Woman stood rubbing her feet on the ground, thinking, and put her head down, and finally consented to go home with her husband. "Well, you have taken pains to overtake me, you may tell the people in the camp that where you caught me, near the big grove of timber, there is a big herd of elk. Tell them to tie up their dogs and not let them bark. Tell the people to sharpen their spears, arrows and stone knives, and get ready for to-morrow's chase. Tell them to save for me the teeth and a number of hides, for my dress," said Elk-Woman. So the husband went to the old man and repeated the directions of his wife: "Listen! All of you stop and listen! Blue-Feather's wife, Elk-Woman, says to you, that to-day you shall tie up your dogs, sharpen your spears, arrows and stone knives, stake your best horses, for to-morrow you

shall go to that grove of timber and surround it to kill the elk. Everybody who can go and shoot with a bow and arrow, get ready. Save for Elk-Woman the teeth and a number of hides, for her dress!" So in the morning, the people surrounded the grove and began shooting at the animals until they were all slaughtered. The people were all satisfied, having taken an immense supply of beef, and everybody in the camp was grateful to Elk-Woman, and brought her the teeth and a number of hides, for her dress, for they had been starving for some time. Blue-Feather felt very proud of his wife.

After Buffalo-Woman had seen what had taken place among the people, when her husband had gone out to do the work outside (perhaps after game along the river) she started off, without giving any reasons. When the husband returned he found his wife gone. When he inquired after her he was told that his wife and her boy had taken a course away from the camp-circle. So he set out after her and finally reached her, still going on. "Stop, my wife! Where are you going? What is the matter at our tipi? You ought to think about our boy, so young as he is, to travel on foot! Will you please stop and let us return," said Blue-Feather. Buffalo-Woman slackened her walk and finally stopped. They both went back to their tipi, contented again. "Now, husband, that you have followed me up and got me to our tipi, I want you to tell the people that where you overtook me, near that big slough or buffalo wallow, there will be a herd of buffalo of all sizes. Be sure to tell your people not to get tired of skinning the buffalo. Get them to sharpen their spears, arrows and their stone knives and to have their dogs tied up well. Don't let any one strike a dog or make any unnecessary noise, for the buffalo is very sensitive and wild, and bring me the tongues of the buffalo." So this husband got an old man to cry out to the people in the camp: "All you people, listen! This is what Buffalo-Woman, the wife of Blue-Feather, says to you: 'Tomorrow you shall go to the flat, near that big slough; there you will find an immense herd of buffalo grazing, which you will at once surround and with your bows and arrows shoot, until every animal is killed. You can bring me any number of tongues and hearts if you want to,'" said the old man. So the people got up very early in the morning and went to the place and did as they were directed. Again the people slaughtered the buffalo and everybody was well supplied with beef and hides. Buffalo-Woman was congratulated by all the people for her luck, besides the husband expressed his good will to her. "Surely, my wife, I am very proud of your success and shall live with you to the best of my knowledge," said Blue-Feather. The people

brought the tongues and hearts of the buffalo to Buffalo-Woman, who took them for her food. Each wife seemed to excel the other in showing her love for her husband.

These events took place at intervals. The wives were still living with their husband, but had a feeling, indirectly, toward one another. When Blue-Feather was out in the camp, Elk-Woman again started out (perhaps disgusted at being a second wife) to get away. When he returned to his tipi, Elk-Woman was missing. He at once followed her trail from the camp, but failed to locate her course. He kept inquiring about her, and finally got track of her path and caught her. "Say, Elk-Woman, what are you going away for? Don't you know I am always with you in your anxieties, and for that reason I have taken the trouble to reach you? Will you please go back with me and make up your mind this time to stay at home," said the husband. Elk-Woman stopped and consented to turn around for home. So they both went back peaceably.

While Blue-Feather was out after Elk-Woman, Buffalo-Woman started out to get away. She was seen walking from the camp-circle with a boy running in front of her. Upon Blue-Feather's return, she was gone. "Where did my wife go? Can you folks tell me which way she started?" said he. He was very much worried in his mind. "Your wife, Buffalo-Woman, with her boy, went away from here toward that divide," said one woman who was a close neighbor to them. He was very fond of his boy. "Well! I can't live without my boy and his mother. I have got to search for them. I shall continue on the journey until I find them," said he. So leaving word with his relatives that in case there should be any mishap while he was on the way or at the stopping place, there would be a cloud of dust reaching to the sky, which should be noticeable to all (this man probably knew his fate, but undertook the journey in spite of dangers, in order to get his boy), set out after his wife and child, following the trail very closely, day and night. He came to a camp-circle and inquired if the people had seen anything of his wife and boy. "Well, my dear grandchild, your wife and boy passed through here some time ago. They have gone over the divide. She was going fast. Perhaps she was going to the other camp," said an old woman. So, without any unnecessary delay he started on the trail and went for days and nights. Again he reached another camp-circle and made another inquiry for his wife and boy at an old woman's tipi. This old woman told him that his wife and boy had passed through there some time ago, and were traveling fast. So he kept on the journey, over the hills and divides, and this time the tracks

of his wife and child became like those of a buffalo cow and calf, but he was not discouraged. "I am bound to find my boy and his mother," said Blue-Feather. So he took the animal's trail and when he reached a big divide, in front of him, he saw herds of buffalo grazing on the broad prairie. This cow and calf had gone among the herd, as he saw when he had reached the top of the divide.

"Now, how can I tell my boy and his mother from the rest," said he, starting toward the herd. When he got to a certain distance from the main herd his boy (calf) came running to him. When the calf (boy) met him, he told him that the main bull, being his grandfather, was unmerciful to strangers, so his mother had instructed him to tell Blue-Feather to cover his face, to keep him from being seen by this main bull, and to lead him into the herd. So Blue-Feather had his head well covered up and Calf-Boy led him on his way. Occasionally Blue-Feather stepped on round objects, which would roll from him. These objects were the skulls of the buffalo. They reached the main herd all right. Then Calf-Boy went to his grandfather and told him that his own father had come after him and that he was ready to go along with him, but his grandfather told him that Blue-Feather should not get him back unless he should be able to identify him from the rest of the herd of calves. Calf-Boy then told his father this, and agreed to shake his right ear and move his left foot when he should come around back of the calves. So Blue-Feather was posted all right. Now the buffalo got up and walked to and fro, until Blue-Feather could not tell one calf from another. The calves were alike in color and size. The buffalo sat down and Blue-Feather began walking around and around to identify his own boy. When he looked at the calves they would all shake their right ears and move their left feet, which made it impossible for him to tell his own boy. At the fourth time he went around, he came behind a young calf who shook the right ear and moved the left foot. Blue-Feather stopped. "This is Calf-Boy," said he to the buffalo. Then Calf-Boy asked his grandfather if he could go along with his father. "No, he can't take you with him unless he dances with us four nights and four days," said the grandfather. So Calf-Boy went and told his father about it. Blue-Feather said he would try to do it, in order to get his boy back. "Say, grandfather, I will dance for my father, for he has only two legs; he can't stand it like the rest of us," said Calf-Boy to the main bull. It was agreed. So the dance began, the buffalo going around and around the main bull, who presided. When it was over, the ground looked very rough, such ground as is found in wet places. The dancing made the appearance. (The two circular pieces

of earth which are used in the Sun-dance ceremony have a slight relation to these rough places where the buffalo danced.)

When this was done, Calf-Boy went to his grandfather, the main bull, and told him that he was ready to go back with his father. "No, he cannot take you home, for we are to have a race," said the grandfather. "Well, if that is the case, can I run for my father, since he has only two legs?" said Calf-Boy. "Well, yes. You can do that, if you wish," said the rest of the buffalo. All the bulls, steers, cows and calves were getting ready for a big race. Blue-Feather tied his headdress of blue eagle breath-feather to Calf-Boy's tail. The main bull now said to all, "Now all of you that are to run in this race will start from here and go to that big high hill and return." Main-Bull, with the assistance of minor bulls, sang four songs, and at the close of the fourth one, started the race. Calf-Boy was in the lead. His appearance was very surprising to Main-Bull, for he barely touched the ground while running. The swift running was caused by the attachment of the blue eagle breath-feather to Calf-Boy's tail. Calf-Boy reached the turning point and came down in safety, but the rest of the buffalo when running, after the turning for the home stretch, all tumbled down the hill. Some were killed by the fall, others badly crippled in their backs, necks, and legs, but Calf-Boy got back, the winner of the race. Blue-Feather untied the headdress from Calf-Boy and placed it back on his own head.

"Now, grandfather, my father and I want to go, since we have accomplished the deed and won the race. We have come up to your requirements of this day and think you ought to let us go," said Calf-Boy. "Well, no. You can't go yet, for there will be myths, tales and stories for four days and four nights, and your father will have to sit and listen to the very last. If he can keep awake for that time he may take you home," said the grandfather, Main-Bull. So all the oldest bulls, steers and cows gathered together in the center spot, while the rest of the buffalo sat down on all sides to listen. Calf-Boy was very much scared this time, but he made up his mind to sit close to his father, and got a stick. So the telling of tales began by different ones. The bulls, steers and cows told of what they knew. When one was through, the story was taken up by another, as if they were pieces of strings tied one after another. This was done in order to give information to the younger element, but more particularly for the benefit of Blue-Feather. Blue-Feather kept awake for the first part of the contest, but during the second day and night, Calf-Boy had to poke him with the stick. Just

about daybreak, on the third night, Blue-Feather fell asleep and began to snore. The story was being told and came to a close when this man was sleeping. Calf-Boy tried to wake him up; he raised his head, but he would not answer. (This is the reason that the people keep close to a dying person. When a person is unconscious the folks raise the head and talk to comfort the sick. Because the man did not keep awake and get through with the tales for four days and four nights, just so with the people; very few ever get to be a hundred years old. Most of them die at the third period.) When this happened, the buffalo began to get up and walk around in all directions, walking over Blue-Feather, who fell asleep (dead). Those who were sitting quite a distance from the center when the story was being told, came to the center spot and walked around, and also walked over this man. Blue-Feather was all gone. The buffalo trampled him all into dust. The walking of the herd on Blue-Feather caused a cloud of dust to rise, which reached the sky.

The people at the camp-circle saw a cloud of dust which reached the sky, which meant that Blue-Feather had perished. All the different kinds of birds and animals were employed to search for the body. The crow got to the spot and heard a person groaning, but failed to find the remnants of Blue-Feather; so with the rest of the birds. The birds would tell the same story about the person groaning a short distance from the bare ground. Blue-Bird (not the man) finally reached the spot, jumped around from one place to another until he found a tiny piece of this eagle breath-feather headdress lying on the ground groaning. This piece of eagle breath-feather was that of a man lying in agony. So Blue-Bird took this piece of eagle breath-feather and carried it to the camp-circle and dropped it in the center. The people knew that a piece of headdress was brought back, so they erected a sweat-lodge in the center. This piece of headdress was taken inside.

The son of Blue-Feather (by Elk-Woman) came out with his bow and four arrows. Two arrows were painted black and two painted red. The boy took the black arrow and shot it up in the air, and said in a loud voice, "Get out of the way, father!" The sweat-lodge moved at the bottom. He stepped away from the lodge and with a red arrow he shot it up in the air again, crying, "Get out of the way, father!" The lodge moved on the sides. He got away from the lodge a little farther off and shot the black arrow up in the air, and said in a loud voice, "Get out of the way, father!" The sweat-lodge moved at the top. The next time he walked away quite a distance and shot the red arrow up in the

air, and said, "Get out of the way, father! Get out!" The fourth time there came out Blue-Feather alive, brushing his hair and looking around the camp-circle. So this man was brought to life again.

The bluebird is attached to the white buffalo robe.—D.

Told by Black-Horse. The Pawnee have an interesting variant of this tale, with similar contests between the buffalo and a boy.

146.—BLUE-FEATHER AND LONE-BULL.

One day a man took a journey. As he was walking along, he struck the trail of a human person. "Well, these are the footprints of a woman, traveling by herself. Oh! I do wish that I might overtake her soon and marry her!" said he. Watching the footprints closely, he started away in the direction of the trail.

After going some distance, he came to a bunch of tall blue stem grass, and found pieces of sinew and trimmings of rawhide for moccasins. After looking over the wasted material, he started off, still following the trail. Next to the river bottom, there was some tall blue stem grass in which this woman sat down to rest. The traveler reached the trodden grass, and found more remnants of moccasins, that is, there were pieces of waste sinew and rawhide. "Well, if I can overtake this woman soon I shall be satisfied and only wish that I may marry her," said he, taking a deep breath. The traveler again started away, looking anxiously in the direction of the trail. As he was following the trail, it became quite fresh and distinct. Again he reached another bunch of blue stem grass (tall red grass), and found more sinew strings and strips of rawhide lying on the trodden grass. "Surely it is a woman, and I do hope that I shall marry her," said he, as he walked around the tall grass. Starting away, he walked briskly, keeping his eyes on the footprints, until in front of him there was some tall grass, in which was sitting a woman with beautiful painted robe, busy mending her pair of moccasins. This woman was sitting in the direction of her trail.

The traveler, knowing that the person was really a female, advanced ahead of her, and stooping to take a good look at her face, said, "Are you traveling alone? Where are you going?" "I am going home," said the woman, looking up at him. She was short and heavy, and very handsome; her face was fair, her hair jet black and her eyes were dark, but quick in movements. "Are you not afraid of being alone?" said the traveler. "Did you wish that you might marry me?" said she, smiling, while she drew the last stitch on her moccasins. "Oh!

yes! When I struck your trail and followed it, I was so persuaded that I wished to marry you at our greeting," said he as he spat out his saliva on the ground. "Well, man, you are at liberty to take me if you wish," said she, putting up her bag with sewing material. "Yes, I will take you and go home with you," said the man.

So she got up and with her husband started off toward a divide. Reaching the divide, they saw a big river with thick timber, and up and down the river were beautiful valleys and picturesque hills. After quenching their thirst, they waded the river and landed at a big tipi standing near the edge of the timber facing toward the sunrise. It was late in the evening when they reached this tipi, which had a sun disc at the back; at the front also were four smaller discs, two on each side. From the ear-flaps, down to the door, were two rows of ornamental rattle pendants, and the door was well decorated with porcupine quills. Entering the tipi, the traveler was surprised to see a good bed, well fixed and in good order. Night came on and they both went to bed.

Early in the morning, before sunrise, the wife got up from the bed and went out, leaving the man still in bed. Shortly afterwards, the husband awoke and felt for his wife, but she was gone. He then uncovered his head and looked around and saw a buffalo cow grazing a few paces from his bed, which was a buffalo wallow. (It is a small bunch of hair from the animal, after rolling on the ground.) The tipi had disappeared just as the woman went out of it. She of course changed into a real buffalo cow. Wondering at the sudden change, he got up from this wallow and advanced a little toward this cow, and it turned around and became a woman again.

"Come on, let us go on," said the woman, looking at her husband's feet. So they journeyed toward another divide, walking slowly, the man taking the lead, while the wife followed. Reaching the divide, they saw a big river, with thick timber and broad valleys. After quenching their thirst, they waded the river, and landed at a big tipi, well ornamented. Entering it, they found a good bed, which had beautiful soft bags, parfleches, buffalo lean-back and comforts of various kinds. The night came on and both retired.

Early in the morning, this woman got up and went out, leaving her husband still in bed. Just as soon as she stepped out, she became a buffalo cow and grazed a few paces from him. At this time, he awoke, felt for his wife, but she was gone from the bed. Looking around again, the tipi had disappeared, and he saw a buffalo cow, grazing on grass. Being surprised at the sudden change, he got up again

from the buffalo wallow and walked toward the animal, which at once turned around and became a real woman.

"Well, my man, let us continue our journey," said she, walking off. So they walked together, the woman following her husband. Reaching a divide, they saw a big river, with thick timber, a broad valley and picturesque hills. After quenching their thirst, they waded the river and landed at a big tipi, which was well ornamented, and stood near the edge of the timber. The man and wife went into the tipi and found a good bed in beautiful style. Night came on and both retired.

Early in the morning, the wife got up from the bed and went out again, leaving the husband still in bed. Again, the woman became a buffalo cow as she stepped out of the tipi. In the mean time the husband had awakened, and felt for his wife, but she was gone from the bed Uncovering his head, he looked around, and saw the tipi again had vanished, and there was a buffalo cow grazing on grass. The husband got up from the bed (buffalo wallow) and walked from it. The buffalo cow, hearing the man, turned around and again changed to a real woman.

"Say, my man, come, let us continue our journey," said the wife, walking off slowly, with her head down. So they both started off, walking slowly. Finally, they reached another divide, and beyond it was a big river with thick timber and broad valleys. After quenching their thirst they waded the river and landed by a big tipi, well decorated and standing just at the edge of the timber. This woman took the man inside and both seated themselves on a good bed. Night came on and both retired.

Early in the morning, the wife got out of bed and went out and grazed as usual, becoming a buffalo cow The husband, who was yet in bed finally awoke, looked and felt for his wife, but the tipi had again disappeared with the wife. He at once got up from the bed (buffalo wallow) and advanced somewhat toward the cow. The cow, hearing footsteps, turned around to him and became a real woman again.

"Say, my man, come to me, let us continue our journey," said she, walking off slowly, "When we get to that big divide, and beyond it, we shall see a big river, with thick timber, and the scenery will be grander." "Good! Good!" said the husband, taking the lead. To the surprise of the husband, he saw a hazy atmosphere in the river bottom, and a white spectacle beyond the river. After quenching their thirst, they waded across the river and came to a big camp-circle, illuminated just after sunset. The woman knew that it was her father's tipi and said to her husband as they both came within a short

distance of the main camp-circle, "Now, my man, I want you to be very quiet. You may go ahead, and I will follow your footsteps, but we will be in one blanket or robe, so that we may appear to others as one person going to my father's tipi," and she then threw her robe over him. Reaching the tipi, she pushed him forward toward the door and entered with him.

The father, lying on the bed, crossed his legs and perhaps was waiting for his food. "Well, I am glad to see you, daughter. Who is this with you?" said he. "He is my husband, father," said she, standing by the fire, while her husband took a seat on one side. "Good! I am so happy to have a son-in-law. Let him be seated comfortably," said he to his daughter. "What does your husband eat?" said the old man. "My father, let me tell you plainly that he eats our flesh," said she. Just at this time two little boys came in and sat by the kettle which had some stock or soup in it. These little boys were dipping their food into this soup. "If that is the case, you may kill one of these boys, and boil him for his meal," said he to his daughter. So she took a club and knocked him dead. "Now my dear daughter, be careful in skinning his hide, and lay it aside in a heap," said the father. These boys were two yellow calves, brothers-in-law to the new husband. When this calf's yellow hide was thrown in a heap, it became a live animal again. The young wife then cooked the beef and gave it to her husband. His brothers-in-law were killed from time to time for his food, but made alive again.

For some reason the new husband was not permitted to go out alone, but his wife would take him out when there was urgent need. One day the father told his daughter to keep her husband inside for a certain length of time, for that day there was to be a round-up of game into the camp-circle. "Tell him that everybody will have to receive the blessing," said the father. Three times this occasion took place a short distance from the camp. During all that time, the daughter kept her husband inside and permitted him to go out only when there was urgent need. On the fourth day, the father cautioned his daughter again, for this was to be a great day.

After all the people had gone away, the husband took an awl and pierced the tipi by the door and peeped out. To his surprise, he saw a vast multitude standing in two rows, from a black cottonwood snag. Close to this burnt snag there stood a man with a big club, ready to strike. Looking through the hole again, he saw a man striking this snag with a big club. As he struck it, there came out people from the base of the snag. At the first stroke there came out

a person with a cut nose. He ran at full speed between the lines. After an immense number of human beings had come out into the camp-circle and become victims, the person with the cut nose returned and went into the butt of the snag. These human beings were chased throughout the camp-circle and slaughtered for food.

The husband, seeing what took place outside, remained in the tipi, and thought of the unmerciful slaughter. After some time had elapsed, he told his wife that he wished to request the people to allow him some day to call for a general round-up of game, and if it was satisfactory with all, to let him know soon. One day the wife went to her father and stated the request openly. "You may tell your husband that he is at liberty to do that, but let him designate the day," said the father. "My father says that you can do that, but you should first designate the day," said the wife. This wife was then pregnant. "Well then, you may go back and tell him that I want to do the act to-morrow," said he, in good spirits. He then made a bow of the last rib, with four arrows, two of which were painted red and the others black, while his wife went to the father to name the day. "My husband says that he will be on the ground to-morrow, at a convenient place," said she. "All right. Then we shall witness the occasion," said the father, who had just eaten his meal of human flesh.

The husband instructed his wife to make a nice, delicious pemmican out of his brother-in-law's flesh and have it ready soon. "You may all know that my son-in-law will call forth a general round-up to-morrow," said the father-in-law, by announcement. This announcement spread among the people, and they wondered what the son-in-law would do. After the wife had prepared the pemmican, she gave birth to a boy.

The husband went out, carrying his bow with four arrows, also a cake of delicious pemmican in a bladder bag. All the people got out and saw him going to the black snag. Reaching the burnt snag, he picked up a big stick and laid down his bow, arrows and pemmican on the ground. The people from the camp were lined up ready to receive the blessing and have a big slaughter again. Advancing toward the snag he struck it with all his strength and might. At the first stroke there came out a person with a cut nose, running at full speed toward the slaughter place. The husband, seeing that great wrong was being done by this cut nose, struck the snag continuously, and a vast number of human beings came out from the butt of the snag. The person with the cut nose had returned to the burnt snag and was about to enter, when the husband cried out, "Are you the

person who commits this wrong against my people!" striking him dead. He then cried out to those who were about to be slaughtered and said, "All of you, come back, for here is the specimen of delicious food which comes from those people. Come quickly and taste the pemmican of them!" When they heard him crying for their deliverance, they halted instantly and returned to him, taking a bite of the pemmican. Thus the multitude running into the corral was saved from death. In a short time, there was a big camp-circle of human beings, in which this husband was a chief or ruler.

The other people, seeing what the husband had done, became enraged. So the people decided that Big-Bull, or Lone-Bull, should challenge the husband for an exhibition of power. The winner was to have the ruling power. The young boy just born to the human husband went and told his father the particulars, saying, "My father, I want you to know this and bear it in mind that there are two soft spots about his body and the rest is bones. They are located in front below his neck and at the flanks (at the kidneys)." The boy was panting and occasionally looking at his relatives. The boy returned to his relatives and played with his companions. Lone-Bull sent for the boy, and said angrily, "You may go over and tell your father that I shall come over for a duel. I want him to be on the ground, ready to defend himself." So the boy ran to his father and told him exactly what was ordered. The husband then took his bow with the four arrows and walked to an open space. Lone-Bull, seeing him on the ground, started toward his antagonist, throwing up clouds of dust in the air. The husband was standing in a solitary position, when Lone-Bull arrived. "You may know that I have the controlling power. So if you possess such power, have it ready, for when I go for any one I hook and kill him instantly," said Lone-Bull, pawing the dust in the air. Lone-Bull then made a terrific rush at him, but missed him. Just as Lone-Bull was in the act of hooking, the husband dodged away quickly, placing himself at a different spot, and grunted angrily at the bull. Lone-Bull then circled about and pawed the dust in the air, much enraged. He then made another terrific rush at the man, but hooked the ground, missing the man completely. This man grunted again and placed himself on a different spot. Lone-Bull, being much enraged, circled about, pawing and sending up in the air clouds of dust like a rainbow, and throwing up his tail charged upon the man again, but missed again. Again the man dodged away and landed on a different spot. Lone-Bull, being much enraged, rubbed his nose on the ground, taking deep snorts and pawing, which

sent clouds of dust high in the air, and bellowing tremendously, slowly advancing and made a sudden rush at the man, but missed him entirely. The man dodged away so quickly that the bull was worried. The man landed again on a different spot. "Now, man, you have won the day. Take a good look at me," said Lone-Bull, standing in a solitary position.

The man walked around and around with his bow and arrows, inspecting his body with wonder. Stepping backward, he placed his arrow on his bow and sent it through Lone-Bull's breast at the safest spot, which made him jump about. Getting behind him, he placed another arrow and sent it at the flank, both arrows entering its body and meeting. Lone-Bull then jumped about with a deep groan, finally staggered, vomiting a continuous stream of blood from his mouth and dropped dead. The man returned to the camp-circle with glory.

Lone-Bull came to life again, sent for the boy and said to him, "You may go and tell your father that we are going to have all the calves collected at one place, and if he can find and distinguish you from the rest, he shall win the day." So the boy ran to his father and recited what Lone-Bull had proposed, saying, "Say, my father, when you come to look for me, bear in mind that I shall move my left ear when you pass me." All right, I shall remember that," said the father. The boy returned to Lone-Bull.

So Lone-Bull called forth all the yellow calves in one place. It was a hard task to distinguish one from another, for they were of the same size and color. The father then went over to the gathering and began to look for his boy. As he passed his boy, he saw him move the left ear, but all the rest would do the same thing. For three times he walked around, looking for his boy, but could not distinguish him from the rest. At the fourth time he went around carefully and came to his boy, who moved his left ear and stopped. "This is my boy," said he, pointing at him, with a stick. "Yes, that is the right one, and again you win the day," said Lone-Bull. The father returned to the camp-circle with glory.

Lone-Bull again sent for the boy and said to him, "You may go to your father and tell him that there will be a race and if he can outrun all of us, the day belongs to him" So the boy ran to his father and recited what Lone-Bull had proposed. The boy returned to his relatives.

So Lone-Bull called forth all of the buffalo, old and young, to come together for a race. The father came to the spot and called for

his boy. "Grandfather, I want to make this proposition for my dear father. Since he has but two legs, I will run for him," said the boy. "Well, it will be all right with me if your father is willing," said Lone-Bull. "Say, father, you remain here, and I will run for you," said the boy, prancing around. So the father tied an eagle breath-feather to the boy's tail, and he fell in line with the rest.

After the singing of four songs, the whole herd of buffalo started to a distant hill, to make a circuit. To the surprise of all, bulls, steers and others, this boy was in the lead in the start and return. So the boy won the race for his father. The father then returned to the camp-circle.

"Well, we shall have to have another plan to challenge him," said Lone-Bull to the others. So he sent for the boy and said to him, "You may go to your father and tell him that there will be dancing for four days and nights and if he can dance continuously without sleeping, he will win the day for good," said Lone-Bull. So the boy ran to his father and recited what Lone-Bull had proposed. "All right, I shall try and dance to the finish with them," said he, starting off to the place. The boy ran back to his relatives.

So Lone-Bull called forth the buffalo herd for the dance. After the buffalo had placed themselves in proper places according to age and rank the dancing began. Before the dance began, the father of the boy had fastened four small turtles to Calf-Boy's feet, just like shoes,—for Calf-Boy had obtained permission to dance in place of his father. The ceremony was in full blast for three days and nights, and the animals were sinking into the ground about shoulder deep, but Calf-Boy was dancing on solid ground at this time, while the animals were getting very tired. On the morning of the third day, most of the animals had fallen asleep in standing position in the sunken holes. By evening, the dance was over and the buffalo had dispersed. Calf-Boy did not sink in the ground, therefore it was a victory for the father.

Then said Lone-Bull, still sitting on the ground, while the others were gradually being dispersed, "This day belongs to your father. You may go over and inform him that hereafter we shall be harmless to his fellow-men; that our flesh shall be his subsistence hereafter; we shall roam on broad prairies, among the hills and mountains; that we shall protect ourselves by hearing and by smell of his approach to kill us, and run away. But wherever we may go, either at night or by day, we will carry our heads downward, and if there should be any murderer in the party after us, we shall be out of his

reach. You may know that in order to remedy this the murderer is to eat a piece of human flesh; then we shall be at close range."

Lone-Bull continued, "Say, boy, you may go over to your father and ask him what he thinks I ought to have for my backbone?" So the boy ran quickly to his father and said, "Father, my grandfather wants to know what he ought to have for his backbone," standing before his father. His father reached to his lean-back and took out a handsome war bonnet, and said, "Take this and give it to him." The boy ran, carrying it to his grandfather, and gave it to him. "Thank you, my dear grandchild," said Lone-Bull.

"Now go over again and ask him what I should have for my tongue?" said Lone-Bull. The boy ran over to his father again, and as he stood before his father, said, "My grandfather wants to know what he should have for his tongue." Reaching for the medicine case he pulled out an eagle feather, one of the middle ones, and said, "Take this and give it to him." So the boy ran, carrying it to Lone-Bull, and gave it to him. "Thank you, my dear grandchild," said he.

"Now, please go over to him and ask him what I should have for my eyes?" said he. The boy ran back and said to his father, "My grandfather wants to know what he should have for his eyes." So the father went out of his tipi and brought in two pieces of hail, and said, "Take these and give them to him." The boy took them and carried them both to Lone-Bull. "Thank you, my dear grandchild," said he.

"Now, my dear boy, can you go back to your father and ask him what I should have for my heart?" said Lone-Bull. Calf-Boy ran to his father and standing panting before him, said, "Say, father, I am here again. Grandfather wishes to know what he should have for his heart." So the father went out of his tipi to the river, and brought in a small air sack (from a vine which grows on willows and cottonwoods) and said, "Take this over and give it to him." So the boy took it and carried it to him. "Thank you, grandchild," said Lone-Bull. "You are such an industrious little boy that I am proud of you."

"Go over again and ask your father what I should have for my lungs?" said Lone-Bull. The boy ran back to his father and said, "Say, grandfather wants to know what he ought to have for his lungs." The father then stepped out and went to the river and brought in "water foam" and said, "Take this over and give it to him." So the boy took it carefully and carried it easily and gave it to Lone-Bull. "Thanks! Thanks! my dear boy, I am sure I could not get a better errand boy than you," said Lone-Bull, smacking his lips.

"Now, dear boy, will you go over again and ask your father what I should have for my horns?" Again the boy ran back and said, "Say, father, my grandfather sends me again to ask you what he ought to have for his horns." Reaching for the square rawhide feather-case, he pulled out two wing feathers from the shoulder, and said, 'Take these and give them to him." So the boy took them and carried them over to Lone-Bull. "Good! Good! I am very much obliged to your father," said Lone-Bull, moving a little.

"Now, dear boy, will you go over again and ask your father what I ought to have for my larynx?" said Lone-Bull. The boy ran over to his father and in plain voice said, "Say, father, my grandfather wants to know what he should have for his larynx." The father reached for his medicine bag or pouch, took out a moon-shell and said, "Take this over and give it to him." This boy took it and carried it over to him. "Thank you, dear grandchild, that is good," said he.

"Now, dear boy, will you go over again and ask your father what I should have for my intestines?" said Lone-Bull. So this boy ran back to his father and said, "Say, my dear father, I came back to ask you what my grandfather should have for his intestines." The father reached behind his bed and pulled out a Mexican blanket, and said, "Take this over and give it to him." "Thank you, my dear boy," said Lone-Bull.

"Now, my dear grandchild, I want you to go and ask your father what I ought to have for my gullet?" said he. So the boy ran to his father and standing before his father, said, "Say, father, my grandfather wants to know what he should have for his gullet." The father reached around his willow lean-back and handed the boy a straight pipe, and said, "Take this over and give it to him." So the boy took the straight pipe and carried it over to Lone-Bull. "Thank you, my dear grandchild," said Lone-Bull, as he swallowed his saliva.

"Now, grandchild, will you go back and ask your father what I should have for my tail?" said Lone-Bull. The boy ran back to the father and said, "I am here again on an errand for grandfather. What shall my grandfather have for his tail?" said the boy, standing before his father. The father then reached for his feather-case and took out an eagle breath-feather and said, "Carry this over to him." So the boy took it and held it gracefully and carried it to him. "Thank you, my dear child, you are so kind to me," said Lone-Bull.

"Now, dear child, I want you to go back to your father and ask him what I should have for my small intestines?" said he. So the boy ran over to his father and said, "Say! listen, father, my grandfather

wants to know definitely what he should have for his small intestines." So the father went out of the tipi and brought in a small water-snake and said, "Take it over and give it to him." The boy took the snake and carried it over to him. "Thank you, dear boy," said Lone-Bull.

"Now I want you to go over and ask your father what I should have for my kidneys?" said Lone-Bull. So the boy ran back to his father and stood, saying, "My grandfather wishes to know what he should have for his kidneys." So his father went out to the mountains and brought in two red stones and said, "Take these over and give them to him." The boy ran back with the stones and delivered them to him. "Thanks! Thanks! You are a good boy," said Lone-Bull.

"Now, my dear boy, I want you to go over to your father and ask him what I ought to have for my liver?" said Lone-Bull. The boy ran to his father and said, "I am here again on an errand. My father, please listen to me. Grandfather wants to know what he should have for his liver." The father then went out and brought in a big mushroom and said, "Take this over and give it to him." The boy took it and carried it to him. "Thank you, my dear boy, I am sure that there can be no better errand boy than you," said Lone-Bull.

"Go over to your father and ask him what I should have for my brain?" said he. So the boy ran back to his father and asked, "Oh, father, will you please tell me what my grandfather should have for his brain?" The father then went out to the foot of a steep precipice and brought in some white clay lime, and said, 'Here, my dear boy, take this over and deliver to him." So the boy took it carefully and carried it over to him. "Well, I am so glad to get the right kind," said he.

"Now, dear grandchild, can you go back and ask your father what I should have for my blood?" So the boy ran back to his father and said, "Say! father, my grandfather wants to know what he should have for his blood." So the father got a pail of water and threw some red paint in it and mixed it well and said, "Take this pail of red water and give it to him." The boy then took it and carried it over to him. "Oh! that is good, I thank you for it, my dear grandchild," said Lone-Bull.

"Now I want you to go over again, my good boy and ask him what I should have for my bronchial tube?" said Lone-Bull. The boy then ran over to his father and asked him, saying, "Say, my father, will you please tell me what my grandfather should have for his bronchial tube?" The father then reached behind his lean-back and handed over to the boy a nice flute, and said, "Take this over and deliver it to him." The

boy then took the flute and carried it over to his grandfather. "Thank you, my dear boy," said he.

"Now I want you to go over and ask your father what I should have for my teeth?" said Lone-Bull. So the boy ran back to his father and asked him. 'Grandfather wants to know what he ought to have for his teeth," said the boy. So the father took out from his wife's soft bag some elk teeth and said to the boy, "Take these over and deliver them to him." So the boy, feeling very happy, took them carefully and carried them to him. "Thank you, my dear boy; I didn't think that you could supply the demand," said Lone-Bull.

"Well, dear grandchild, I want you to go over and ask your father what I should have for my hoofs?" said he, as he moved. The boy then ran to the father and said, "Oh! father, listen to me! Grandfather wants to know what he should have for his hoofs." So the father went out to the foot of the mountain and brought in eight black stones and said to the boy, "Now, son, take these over and give them to him." So the boy placed the stones in a small sack or bag and carried them to him. "Here are all the stones for your hoofs," said the boy. "Thank you, dear grandchild; remember me all the time," said Lone-Bull.

"Now will you please go over and ask your father what I should have for my shoulder-blades?" said he. So the boy ran back to his father and standing before him, still panting, said, "Grandfather would like to know what he ought to have for shoulder-blades." The father reached behind the lean-back and pulled out a whole eagle tail (feathers) and handed it to the boy, saying, "Take these over and give them to him. Be sure and be careful with them." Calf-Boy then took the bunch of feathers and carried them to the grandfather. "Grandfather, here is a beautiful eagle tail for your shoulder-blades," said the boy. "Well! Well! grandchild, what a faithful boy you are," said Lone-Bull, looking back for the position of the tail.

"Now, dear child, I want you to go over again and ask your father what I should have for my ribs?" "All right," said the boy, running to his father. "Say, father, I am here again on an errand. Grandfather wishes to know what he should have for his ribs," said the boy. So the father reached for his feather-case and pulled enough wing feathers of the eagle, and handed them to his son, saying, "My son, take these over and deliver them to him, and be careful not to lose any." So the boy took them and ran back to his grandfather, saying as he stood before him, still panting from running, "Here are the wing feathers which my father sent for your ribs." "Thank you, dear grandchild, I am so

glad that your father provides so easily such things as I have need of," said Lone-Bull.

"Now, my dear grandchild, will you please go over to your father and ask him what I should have in my body for spleen?" said Lone-Bull. "All right," said the boy, as he started to his father. "Say, father, grandfather wishes to know what he should have for his spleen?" said the boy, standing before his father, still panting. So the father went out to the river and killed a beaver and brought in a beaver's tail, and said to the boy, "Take this over and give it to him." So the boy took the tail and carried it to his grandfather. "Oh, grandfather, here is the beaver's tail which my father sent you for your spleen," said the boy, taking a seat close to him. "Thank you, dear grandchild, you are so kind and providing," said Lone-Bull.

"Now, my dear boy, I want you to go over again for me and ask your grandfather what I should have for my stomach?' said Lone-Bull. "All right! I will go over quickly," said the boy, starting off on a run. "Say, father, listen to me; grandfather wants to know what he should have for his stomach?" said the boy in earnestness. So the father went out of the tipi and walked into the woods and brought in some cottonwood bark and handed it to the boy, saying in greater earnestness, "Here, my dear son, take these over and give them to him." So the boy took them and carried them to him and said at his ears, "Oh, grandfather, here are the pieces of bark for your stomach." "Thank you, my dear grandchild," said he, taking a deep breath, at the same time looking forward.

"Now, my dear grandchild, I want you to go back and ask your father what I should have for my spinal marrow?" said Lone-Bull. "All right, I shall do so," said the boy, starting off toward his father. "Oh, father, listen, grandfather sends me over again. He wants to know what he should have for his spinal marrow," said the boy, seating himself close to him. So the father went out into a low valley and brought in a long pith of the sunflower weed and handed it to the boy, saying, "Now, dear son, take this over and give it to him, but in carrying it, you must guide your footsteps," said the father. So Calf-Boy took the sunflower carefully and started off slowly toward his grandfather. "Oh, grandfather! Here is the sunflower pith for your spinal marrow, which my father sends to you," said the boy. "Good! Good! Thank you, my dear boy," said Lone-Bull, straightening his backbone.

"Now, my boy, I want you to go over and ask your father what I should have for my tallow?" said Lone-Bull. "All right, I shall

run over quickly," said the boy, starting off on a run. "Say, father, I am here again to ask of you. My grandfather wants to know what he should have for his tallow or fat?" said the boy, still standing before his father. The father then went out into the woods and brought quite a supply of cottonwood pith and handed it to the boy, saying in soft voice, "Take this over and give it to him," at the same time dusting his hands. So the boy took the cottonwood pith in a sack and went over to his grandfather. "Oh, grandfather, here I am again. Take these for your tallow or fat," said the boy, in pleasing manner. "Well, dear boy, I am so proud of you, and I thank you much for the article," said Lone-Bull.

"Now, dear child, will you please run back and ask your father what I should have for my ears?" said Lone-Bull. "All right, I shall run over quickly and find it out for you," said the boy, starting off on a run. "Say, dear father, I do hope that you are not impatient, for I have something to ask you. My grandfather wants to know what he should have for his ears," said the boy, seating himself to the left of the old man. The father reached for his sacred rawhide bag, of somewhat square form, and pulled out two bear's ears and handed them to the boy, saying, "Take these over and deliver them to him." So the boy took the ears and carried them to him. "Oh, grandfather, I have brought you a pair of ears! Here they are, take them," said the boy, seating himself by his grandfather. "Thanks! Thanks! I am so glad to get them," said he, slightly moving his head.

"Now, dear boy, I want you to go over again and ask your father what I should have for my arm muscles?" said Lone-Bull. "All right, I shall run over to my father quickly," said the boy, starting off on a run. "Father! Father! I am here again, to tell you that grandfather wants to know what he should have for his arm muscles," said the boy. Reaching out for his medicine bag, the father took out a rattle and handed it to the boy, saying in manly voice, "Take this rattle over to him." So the boy took the rattle and carried it to his grandfather and said close to his ears, "Oh, grandfather, I am back again. Here take this rattle for your arm muscles," said the boy, seating himself close to the old man and watching him closely. "I thank you, dear grandchild, for your sympathy and aid," said Lone-Bull, moving a little.

"Now I want you, dear child, to run back once more, and ask your father what I should have for my hair?" said he, coughing much, at the same time glancing around toward the herd. "All right. I will

run back and find it for you. I shall be back soon," said the boy, starting off briskly toward his father. "Oh, dear father, I am here again. My dear grandfather wants to know what he should have for his hair?" said the boy, in a pleasing voice. So the father reached behind the bed and pulled out a nice jet black hide of a bear and handed it to the boy, saying, "Take this bear's robe over and give it to him." So Calf-Boy took it and delivered it to him. "Oh, grandfather, I am here again. I have brought over a bear's robe for your hair. My father told me that was all he could do for you. So please take it for good," said the boy.

Lone-Bull appreciated all that was being supplied, therefore his entire body was made up of these articles. Thus a life was reversed.

Other articles were taken over to Lone-Bull to make up other parts of his body, but were not remembered. In the mouth of the buffalo there are rows of little protuberances in the lower and upper jaws, which are said to indicate a camp-circle.—D.

Told by Little-Coyote. In a Pawnee tale of "How the Buffalo were Conquered," the transformation of a buffalo cow into a woman, and vice versa, always takes place in a buffalo wallow.

ABSTRACTS.

1.—Origin Myth (fragmentary).

Grandfather sees Father [Flat-Pipe] floating on water on four sticks and takes pity on him. Father calls water-fowls and tells them to dive to find dirt. Some dive and come out dead. Duck dives, returns to surface with mud. Father puts it on pipe, but it is not enough. Turtle offers to try. He comes up with his feet closed. Father takes mud from his four feet and puts with the other, stretching it out to dry. When dry he blows piece toward northeast, southeast, northwest and southwest. Rest he swings and commands earth to come. Then takes rod and motions over water for rivers. Where dirt is thickest he causes mountains. Father makes sun and moon to represent man and woman, then makes clay man and woman. Afterwards he causes trees, vegetation, animals, and birds to live. Man and woman are then identical and are virtuous. Then day and night, seasons, summer and winter, and that grass shall be new one season and old one season are commanded, and that there shall be lodges. Oldest was Sweat-lodge. Man and woman were left as they were and all fruits grew. Then Father makes male and female beasts and fowls and locates genital organs. Father says lodges and commands shall be made of birds, beasts, and fruits, and that animals shall be worthy to belong to lodges.—D.

2.—Origin Myth (fragmentary).

Only water on earth. Man, wife and boy floating on flat-pipe. Boy asks father to provide playground. Calls water-fowl and duck dives and gets clay. Man makes clay and throws it all around and commands there shall be dry land. Boy not satisfied. Father sends turtle for more clay. Turtle returns with clay on four sides of its body. Man scatters clay and makes land as far as they could see horizon. Boy satisfied. Man takes pipe and motions slowly in four directions and rivers and creeks are made. Man takes duck and turtle and places them on flat-pipe. Indian corn first food.—D.

3.—Origin Myth (fragmentary).

At the beginning everything is water. There are only a man and the sacred pipe. He sends birds to dive to the bottom of the water. All fail. At last the turtle is successful. The man takes a little earth from it and makes the world. Then he makes two men and two women, two of them Indian and two white. He teaches them intercourse and their respective modes of life.—K.

4.—The Origin of Culture.

Seeking for a dream, a man learns how to kill buffalo in a surround; also how to catch and use the wild horse. Another man makes the first knife and the first bow. Another man discovers how to make fire with flints.—K.

5.—THE FLOOD.

A girl finds game every morning. She hides at night and sees a wart come rolling, bringing the game. She flees with her father, mother, and brother, leaving their moccasins to call the wart back. The wart swallows their tent, but is delayed in its pursuit by the moccasins, which imitate the people's voices. Overtaking them, it successively devours the woman, the man, and the boy. The girl reaches a man cutting wood, who hides her. The wart, enraged, tries to swallow the man but fails. He strikes it with his bow and breaks it open. Then he brings the boy to life and marries the girl. In spite of warning, the girl goes to swing with his previous wife and is drowned by her. Her brother mourns for her, carrying her child. A water monster raises her above the water. Next day, when the water monster raises her he is speared by a man who hunts monsters, and the girl is rescued and revivified in the sweat-house. She then goes swinging with the older wife and drowns her. The waters rise. The people go to the top of a high peak. The girl's brother, having painted himself, stretches out his feet and hands and causes the water to recede. Wherever water animals are left on the land there are springs and bodies of water.—K.

6.—THE FLOOD AND ORIGIN OF THE CEREMONIAL LODGE.

A girl finds game every morning. Hiding, she sees that a skull provides food for her family. They turn into geese and flee. The skull, starting in pursuit, is called back by their clothes. After four days it has nearly caught them. By wishing, the girl successively causes a forest, a river, knives, and paunches, which delay the skull. Then it draws in her dog, her mother, and her father. The girl reaches a man who is making a bow. Upon her entreaties he hides her. When the skull comes, the man causes it to burst, and restores her father, mother, and dog to life. Then he marries her. Though warned, she goes swimming with his first wife. The old woman tries to drown her, but is drowned herself. The man in hunting shoots an arrow twice, and is carried way by the whirlwind. The girl mourns for him. After four days she gives birth to a boy. After four days he is a young man. His name is Rock, from his father, a crystal. He gets his mother to make turtle moccasins for him. He visits his grandparents. By means of his turtle moccasins he wins the love of four girls. Bluebird has been killed, but is restored to life by his brother Magpie. They meet Nih'ā^{n}ça^{n}, and with him join Rock. The water rises. The people go on a mountain peak. Nih'ā^{n}ça^{n} takes the best place for himself. By means of his turtle moccasins Rock four times causes the water to recede. Then the people enter a boat of mushrooms and cobwebs. Rock and Nih'ā^{n}ça^{n} remain on the mountain. The boat becomes soft. Rock asks the duck to dive to the bottom. It fails. He changes his moccasin to a turtle and it brings up a little mud, a rib, and a bulrush. By means of the rib Rock makes the world from the mud, also the sky above. From the bulrush he makes corn. Nih'ā^{n}ça^{n} goes to live in the sky and becomes our father. The languages of the world are diversified. The buffalo and the horse race. The horse wins and is used as a domestic animal, while the buffalo is hunted. Rock throws a buffalo chip into the water that people may live.

Nih'ā^{n}ça^{n} throws a stone, and therefore people die. A man who has committed murder is driven away by the people. He cries. Nih'ā^{n}ça^{n} comforts him. A buffalo cow appears to him. He fails four times to shoot her. She tells him not to shoot her, and he ceases. A water monster coils around his tent. His wife gives it feathers and propitiates it. It allows itself to be carried into a spring. Then many buffalo come about the tent. The murderer kills many, and, instructed by Nih'ā^{n}ça^{n}, carries the meat to the starving people and feeds them in the ceremonial societies. Then he erects the lodge of the oldest society and instructs the people. Then the other society ceremonials are made, followed by the Buffalo-dance and the Sun-dance.—K.

7.—ORIGIN OF CEREMONIAL LODGES.

Man and wife camp by river. Man goes after game, sees buffalo cow. Sits down to shoot, cow stops and looks at him. Cow tells man not to shoot, as she has something to tell him. There shall be lodges for societies; they shall be in this order: The Thunder-bird, Lime-Crazy, Dog-Soldiers, Buffalo-Women's, Old Men's lodge and Sweat-lodge. Man returns and relates experience.—D.

8.—ORIGIN OF KIT-FOX AND STAR LODGES.

Young boys leave camp-circle. See chief skinning buffalo. One boy takes kidney, another piece of liver. Chief takes kidney and liver away from boys who are about to eat them. Boy who took kidney gets mad and strikes chief on head with leg of buffalo and kills him. Boys run to camp and are chased by hunters, who surround lodge where boy who killed chief took refuge. Small whirlwind comes and circles about tipi. Boy reappears and cloud of smoke goes up to sky. Afterward they see boy with yellow calf going from them and they make charge for him. They cannot overtake boy and at last he disappears and they see coyote running. They return home. Five years afterwards boy comes upon hunting camp and there meets his partner, boy who had taken piece of liver. He calls him to break up camp and go and tell chief he wants to see him. Chief goes and meets him coming from sunset, carrying under his arm kit-fox hide. He wears white robe and body is painted yellow. Chief goes home and boy follows him, but switches around and comes up from sunrise on buckskin horse. His body is painted yellow, face yellow, forehead red, red streak from eyes, chin green. On scalp-lock was kit-fox hide. Carries bow and lance, with feather pendants on bow. He gallops from north to south twice, then comes from south to north, riding gray horse, twice. Horn bonnet has long fringed pendants, quilled in yellow color. His face is painted yellow, forehead green, with perpendicular black streak down face, like Coyote. These two appearances at rising of sun originate Kit-Fox and Star societies.—D.

9.—ORIGIN OF THE CEREMONIAL LODGES.

A man who lives alone fails four times to shoot a buffalo. It gives him the buffalo and the ceremonial lodges for the people.—K.

10.—LIME-CRAZY.

Big-Chief of camp-circle has lazy brother. People ridicule him. Big-Chief feels insulted, tells brother to be more particular, to get acquainted with women. One morning brother dresses carefully and goes to river. Two young women come, he asks for drink, and persuades one to go with him. Often seen on hill-tops. Entices women into brush. People complain, but as his brother is Big-Chief, nobody molests him. People go to Big-Chief and ask him to expel young man. Big-Chief tells people to do as they like. They take him to deep river, bind his hands and throw him into deep water. He comes out of water and walks away. They catch him again, bind his hands and tie a heavy stone to him and throw him into deep water. Again he escapes and returns to annoy wives of head men and warriors. Big-Chief determines to get rid of brother and become sole chief. Asks brother to go hunting. They go and Big-Chief kills fat buffalo. He tells brother to watch. Breaks twig of tree and gives it to brother to drive away flies from meat. Young man walks around from right to left, driving flies. Big-Chief tells him to do so till he returns with dogs. Big-Chief does not return, but brother keeps on walking around driving flies away. After lapse of three or four years people think young man is dead and begin to abuse Big-Chief's authority. They take his dogs, tipi, everything—tell him to go outside camp-circle and remain there, that he is no longer a chief. Wife asks Big-Chief to search for brother. On reaching place they only see top of brother's head and branch which he is still waving. Big-Chief tells him to come out of ground, but he refuses, as he was told to drive flies away. Big-Chief returns home. Fourth time Big-Chief and wife go to brother. They tell him of their poor condition and ask him to leave pit. Young man jumps out and all start for camp-circle. Young men are dancing in tipi. Young brother has lean-back club-board when he came out of pit. He tells sister-in-law to take board to tipi and tell dancers he has returned. She tells young man outside of tipi, who says they do not want to hear of him, and sends her away. Brother-in-law tells her to take club-board in to dancers and tell them of his return. She goes into tipi, but they call her crazy and tell her to go home. Brother-in-law sends her again, but men hit her with tallow, greasing her dress. She tells brother-in-law and they go there together. The men call her a liar when she again says her brother-in-law has returned, and just then Lime-Crazy steps in, carrying club-board. He makes men sit in row with legs to fire and tells sister-in-law to strike shin bones of young men, which woman does. Lime-Crazy and sister-in-law then return to tipi and get what they need. Big-Chief and wife do as they are told and soon have plenty of everything. They live happy and are treated respectfully by the people, but people still have prejudice against Lime-Crazy. Three young men persuade him to go out for hunt. They come to big river and tell Lime-Crazy that across river are some eagles' nests. They make boat and cross river, and after searching for eagles the young men recross river, leaving Lime-Crazy behind. Lime-Crazy, well supplied with eagle feathers, seeks his companions, but finds he is deserted. Wandering along bank of river he hears swift-hawk talking to him, telling him to go up river to grandfather, Father-of-Waters, Hinchäbëët, who would pack him across, but he is to put bunch of eagle feathers on his head and when something occurs at

middle of river, he must blow bone whistle and make sudden leap in air, after tying last bunch of feathers. This happens and Lime-Crazy blows whistle, he leaps straight up in river and water follows him. He touches sky and lands on hill-top. Water finally recedes and man gets back to camp-circle.—D.

11.—LIME-CRAZY.

A younger brother is inactive and untidy. His older brother, a chief, urges him to become different. Then the young man makes love indiscriminately and his older brother has to pay large fines. He resolves to destroy him and abandons him on the hunt. Being punished by the people, he tries to induce the younger brother to return, but fails. His wife succeeds. The old men abuse her for announcing that her brother-in-law has returned. The young man appears and punishes them. He restores his older brother to chieftainship and wealth. The older brother abandons him again, but the young man is instructed by a hawk how to cross a river on a water monster's back, and returns home. He is finally lost in a snow storm.—K.

12.—ORIGIN OF THE BUFFALO LODGE.

Near big camp-circle herd of buffalo surrounded. Small herd trying to escape is led by swift young steer. Steer attracts attention of woman, who says she wishes she could marry him. Steer understands. She repeats wish. Steer again hears. Chase ended, steer goes back into big herd. Mother boiling bones for tallow calls daughter (just married) to go after water. She starts without robe. Beautiful young man comes from bush, reminds girl of admiration for young steer and tells her he is animal. Girl admits she said she wished she could marry him. They start off together and follow creek, near mouth of which is scabby bull. Young man addresses Scabby-Bull as father and asks if he can produce things needed by his daughter-in-law. Scabby-Bull tells her to close her eyes and then vomits out buckskin dress and many other articles of wearing apparel. Young girl dresses up in them and looks very attractive. They cross creek and travel on. They halt at small divide. Husband tells wife to sit down and close her eyes. When she looks up she sees steer three years old, well formed, with bright horns, well pointed. Young man (buffalo) walks away, wife following. They travel on to camp-circle of buffalo. They go to steer's parents. Buffalo used to eat people. Old people ask what woman eats and club to death male calf, which she eats. Young buffalo come to see woman, making husband jealous. He does not allow her to go out by herself. Mother of runaway girl wonders what has become of her. Inquiry is made to see who has eloped with her. Husband grieves, goes to distant hill to mourn, fasts. Gopher asks what troubles him and tells of a way to get wife back. He is to get two red and two black arrows. Gopher directs him to erect arrows in line from gopher hole. Gopher goes underground and reaches arrows in succession. Gopher carries them with him in search of woman until he reaches tipi where young girl is sitting. Gopher gets right behind door tipi pole and peeps around to see eloped wife. He hears wife tell husband to take her out. Goes on ahead underground and makes circular hole deep enough for her. As she sits down, Gopher tells her he has come to get her home. Directs her to place arrows around hole—two black ones on south and

two red ones on north. She tells her robe, supported by arrows, when steer asks her to get up, to say, "Not quite ready," while making her escape. Steer comes and asks questions several times and on fourth time, he walks backwards, plunges at her and tosses her. He then hooks at her many times,—but it is merely a robe. Finding this out, steer rushes at arrows and breaks them. While he is running around inquiring about his wife, different gopher, who saw party getting away, tells on them to steer. The buffalo all start after Gopher and woman. Gopher looks back and sees cloud of dust, so they hasten, reach hill where husband is fasting. Gopher pushes woman up. When they have embraced, Gopher tells them to hasten home. They stop to rest at seven cottonwood trees. Buffalo herd running after woman go by tree, not noticing man and woman. Cow and calf, tired out, stop to rest by trees. Calf smells them, sees her and man up tree and mother sends calf to inform others. News carried from one herd to another and finally whole herd surrounds grove to make attack. Young bulls charge tree. Each successful to fourth attempt, when they break their horns. Man shoots at them with arrows. Animals make tree fall and it rests against another one, making another protection for man and woman. This happens until they are on last tree. Buffalo has one half of tree trunk hooked off. Gopher comes and finds place surrounded by immense herd, and only one tree standing. During night, Gopher goes to bottom of tree and makes hole big enough for man and woman. He then climbs tree and tells them to come down. They follow Gopher into hole, which he closes up solid so that buffalo cannot notice it or smell it. They again travel underground and reach main camping-circle. Gopher throws up man and wife out of ground at daybreak. Some time afterward, woman says she has brought good tidings for people. She tells them first thing is selection of old men and women. She selects seven old men and seven old women, and gives them intellects to understand her. She then pledges for lodge to be called "Buffalo-Women's lodge." She teaches the commandments of the Giver, that people may know between right and wrong, and live in plenty to old age. Old men and old women give thanks for young woman's vow.—D.

13.—Origin of the Buffalo Lodge and the Sacred Bundle.

Camp-circle breaks up to hunt. Man, wife, and several children have but one poor pony. They fall behind. At night they pitch tipi by running creek at foot of high mountains. In morning man goes out for game. He sees antelope and deer, but cannot get them. They decide to make permanent camp. Turn pony loose to graze. For several days man searches for game, but in vain. Wife gets plenty rabbits and berries. Next time man goes in different direction. Comes to buffalo cow and calf. When he gets near, cow looks up and tells him to stop, tells him to go back and make one hundred arrows, and for his wife to get forks, poles and wood. Man returns and finds wife has plenty of rabbits and berries. Tells her to cut forks and poles and get wood. He makes arrows, feathered with hawk and eagle feathers. He also makes good solid bow. Wife gets supply of forks, poles, and firewood. Man tells wife he is going to sleep, she is not to get frightened if there should be stranger's voice outside. He ties arrows to bow and goes to sleep. While asleep, cow reveals something to him. Now wife hears big noise, about

daylight. Noise approaches lodge and woman, hearing footsteps of animals on snow near tipi, looks out and sees buffalo near door, with immense herd in front of tipi. She awakens husband, who takes bow and arrows, goes to door and shoots buffalo. Shoots other buffalo, killing one with each arrow. He tells other buffalo to retreat. Man and wife skin and slice beef and place it on poles to dry, children helping. The woman tans hides and gets poles for tipi. Man entirely different person in heart and mind. Wife makes pemmican, puts it in buffalo intestine and gives it to husband. Next morning, man packs pemmican on back and starts in search of camp. On reaching it he goes into chief's tipi and gives him bundle. Chief tells wife to tell old man to cry out for people to come and eat pemmican brought by man who was deserted because he was very poor. People come and take any amount they want and eat it with their children, and it retains its original size. Man says he has to return to tipi at foot of high mountains, but he wants whole camp to follow him. Old man cries out that all people are to get ready to go there. Camp-circle broken up and people start off. They find herds of buffalo all over the bottoms and on sides of mountains and on hills. Herds part to make way for them and they find camp-circle facing toward sunrise, with woman's tipi back in center. After some time man goes to chiefs to tell them secrets. Big tipi for general gathering provided. Man refers to previous gift of buffalo cow and calf for abundance of animal food, etc., then says his wife should erect a Buffalo-Women's lodge for benefit of themselves and people in general, but especially for benefit of women, and man then gives old people wisdom and knowledge of various natural laws. He gives them certain degrees. Old people were given full degrees. Buffalo-Women's lodge erected in center of camp-circle, old priests and old women conducting ceremony. Man then pledges himself for Old Men's lodge but large sacred bag revealed to him is first to be made for him. Bag consists of bear claws, buffalo horns, rattles, buffalo tails, paint, tallow and stones and is made by priests and old women. Old Men's lodge put up in center and conducted by old priests and old women, who have transmitted rites to this day. Bag painted red, everything it consists of pertaining to life. It is watchful eye of the Giver.—D.

14.—ORIGIN OF THE BUFFALO LODGE.

A man seeking visions sees women dancing. They turn to buffalo. Thus he learns the Buffalo-dance.—K.

15.—ORIGIN OF THE SEINENIINAHᴬWAAᴺT.

A party of men on the war-path are joined by a dead woman. They return victors. The woman assembles the people and gives them a dance. Then she goes back.—K.

16.—NIH'ĀᴺÇAᴺ LOSES HIS EYES.

Nih'āᴺçaᴺ sees man throw his eyes up in cottonwood tree-tops. Nih'āᴺçaᴺ asks to be taught the trick. Man consents and shows him, but says he must not do it excessively. Nih'āᴺçaᴺ comes to cottonwood tree and does

as man had done. Third time he commands his eyes to go to top of cottonwood tree and it is so. He then tells them to return, but they remain in tree. Mouse loans him his eyes, but they are too small for sockets. He goes from one animal to another borrowing eyes. At last he runs across owl, who loans him his eyes, and from that time on he has always had the yellow eyes. Nih'ā^{n}ça^{n}'s eyes seen on bark and branches of cottonwood.—D.

17.—NIH'Ā^{N}ÇA^{N} LOSES HIS EYES.

Nih'ā^{n}ça^{n} is taught at his request how to cause his eyes to leave their sockets and return. He does the trick too often and his eyes do not return. At last a mole lends him its eyes and Nih'ā^{n}ça^{n} recovers his own. He does not return the mole's eyes and it remains blind.—K.

18.—NIH'Ā^{N}ÇA^{N} AND THE MAGIC ARROWS.

Nih'ā^{n}ça^{n} sees Beaver-Man slide down bank near river against row of arrows, standing on end, sharp points upward. Before he gets to arrows they part and let him pass through. Nih'ā^{n}ça^{n} asks for right to do same way. Beaver shows him how, and gives him bow and arrows. Nih'ā^{n}ça^{n} starts down river, feeling proud. Other man takes different course, but returns to watch Nih'ā^{n}ça^{n}. Nih'ā^{n}ça^{n} goes to steep bank and stakes arrows in row just as Beaver had done. He sits down and slides against arrows, telling them to part in center. They part and he goes through. Nih'ā^{n}ça^{n} repeats this performance at three other places. Nih'ā^{n}ça^{n} walks down steep bank and stakes arrows again. He slides down, telling arrows to part, but he lights against the sharp points and sticks fast. Beaver comes along and breaks Nih'ā^{n}ça^{n} loose. He tells him to go home and takes his bow-case and quiver from him.—D.

19.—NIH'Ā^{N}ÇA^{N} AND THE DWARF'S ARROW.

Nih'ā^{n}ça^{n} meets a dwarf making an arrow from a tree. He ridicules the dwarf and finally persuades him to shoot at him. The dwarf shoots the tree, which strikes Nih'ā^{n}ça^{n} and drives him into the ground. The dwarf pulls him out.—K.

20.—NIH'Ā^{N}ÇA^{N} AND COYOTE.

Nih'ā^{n}ç^{n} meets Coyote, who is cunning creature and challenges him to contest. Coyote declines as Nih'ā^{n}ça^{n} is too tricky. Nih'ā^{n}ça^{n} goes around Coyote and lies down in front of him as buffalo cow. Coyote goes around buffalo cow and smells of her. Coyote says, "Oh, don't do that!" Nih'ā^{n}ça^{n} goes around Coyote several times assuming form of elk, antelope, and deer in succession, but Coyote always recognizes him by smelling. Coyote thinks he will trap him and goes around Nih'ā^{n}ça^{n} and becomes woman sitting on ground with robe on. Nih'ā^{n}ça^{n} asks what is matter with her and she says she is his sister. Nih'ā^{n}ça^{n} grabs her, when she turns into Coyote and runs into brush.—D.

21.—NIH'ĀNÇAN AND COYOTE.

Nih'ānçan and Coyote try to deceive each other. Coyote takes the form of a woman. Cum Nih'ānçan cum ea coire conatur, Coyote cum eo idem facit.—K.

22.—NIH'ĀNÇAN AND COYOTE.

Nih'ānçan tries to seize a woman, who turns into Coyote.—K.

23.—NIH'ĀNÇAN AND THE DEER WOMAN.

Two bathing women cover themselves with mud to look like stumps. Nih'ānçan cum appropinquat, eas scrutatur. Sed postquam penem inserere conatus est, aufugiunt in cervas conversae.—K.

24.—NIH'ĀNÇAN'S FEAST OF BEAVER STOLEN BY COYOTE.

Nih'ānçan persuades beavers to leave their dens. He cuts club and follows them. Nih'ānçan shows little beaver club and says he is to be killed with it. Little beaver runs and tells. Nih'ānçan denies he said so. When beavers go a little farther from dam, Nih'ānçan strikes one dead. Others turn and begin running back. Nih'ānçan running after them and knocking them down, until only two left, male and female. Nih'ānçan tells them to return to dam that their seed may increase. Nih'ānçan makes pit and builds fire to roast dead beavers. Wind makes two limbs at top of cottonwood tree rub together and make squeaking noise. Nih'ānçan tells them to stop fighting, and climbs tree to part them. Taking hold of each limb he becomes fast between them. Coyote runs up and digs out roasted meat. Nih'ānçan tells him not to eat them all, but he does so and turns away. Nih'ānçan frees himself, trails Coyote, finds him asleep. Nih'ānçan builds fire to windward of Coyote so close to him that it burns hair off his legs and wakens him. Nih'ānçan tells Coyote he will have yellow fur around his legs and runs away.—D.

25.—NIH'ĀNÇAN AND THE BEAVERS.

Nih'ānçan persuades the beavers to leave their dam and cross a hill to reach a larger stream. When he has them away from the water he kills them. —K.

26.—NIH'Ā'NÇAN AND THE DANCING DUCKS.

Nih'ānçan meets ducks and gets them to dance about him with closed eyes. While they dance he kills them. One of them sees him, and the survivors flee. Nih'ānçan hangs up the meat, eats, and sleeps. His meat is stolen by wolves. He meets a blind bear and thinks him the thief. He persuades him to enter a heap of brush, which he fires. The bear is burned. Nih'ānçan has called the wolves to help him, but they devour the bear also and run off mocking. —K.

27.—NIH'ĀⁿÇAⁿ AND THE DANCING DUCKS.

Nih'āⁿçaⁿ asks Coyote to invite all birds and animals to dance near precipice. Coyote howls toward the four directions. They come. Nih'āⁿçaⁿ tells them to stand in line along precipice and dance when he sings. At fourth time all were to close their eyes and leap forward. Duck only slightly closes his eyes when dancing. When birds and animals leap below, Duck flies up in air and says, "Nih'āⁿçaⁿ killed you all!" Nih'āⁿçaⁿ goes down, builds fire, and sets birds and animals to roast. Nih'āⁿçaⁿ takes nap and Coyote eats up food. Nih'āⁿçaⁿ awakes and Coyote goes away lame. Nih'āⁿçaⁿ looks for food but finds only bones.—D.

28.—NIH'ĀⁿÇAⁿ AND THE ELKS.

Nih'āⁿçaⁿ meets a herd of elk, persuades them to race him, and kills them by causing them to run over a precipice. While he cuts up the meat, a coyote comes. Nih'āⁿçaⁿ gives him a paunch to carry water in, but the coyote eats it. Nih'āⁿçaⁿ at last finds him out, strikes him, and leaves him for dead. While he is asleep the coyote assembles the wolves and coyotes, who eat all the elk meat. The mice eat Nih'āⁿçaⁿ's hair.—K.

29.—NIH'ĀⁿÇAⁿ PENEM TRANS FLUMEN MITTIT.

Nih'āⁿçaⁿ goes to edge of river and comes to shallow place, looks in water and sees shadow of sky, which he thinks is bottom of river. Looks across river and sees woman lying on sand-bar. Searches for narrow place to cross river but finds none. Little mouse runs by. Nih'āⁿçaⁿ optat coire cum muliere quae trans flumen est. Petit a mure ut suum membrum transferat, quod factum est. Membrum, quater conatum coitum facere, in ostream penetravit. Haec clausa membrum excidit et Nih'āⁿçaⁿ sanguinem dans mortuus est.—D.

30.—NIH'ĀⁿÇAⁿ PENEM TRANS FLUMEN MITTIT.

Nih'āⁿçaⁿ virginem amat. Mus dum penem flumen transferre conatur, submersus est; sed avis parva perfert. Cum virgo e somno expergefacta est, penem anguem esse credunt. Ubi eius caput esse oportet Nih'āⁿçam inveniunt; quem cum effugere conatur, pene retinent eumque abscidunt.—K.

31.—NIH'ĀⁿÇAⁿ FECIT UT MEMBRUM VIRILE DEMIGRET.

Nih'āⁿçaⁿ in love with chief's beautiful daughter. She wears elk tooth dress and only does quill work, and no dirty work. Nih'āⁿçaⁿ goes to hill, staying on top until sunset. Membro suo dixit: "Valo te ad puellam ire et in foramen intrare." So it happened. Sanguis ē vagina fluit. Pater et mater id cultro frustatim dici derunt.—D.

32.—NIH'ĀⁿÇAⁿ PURSUED BY THE ROLLING STONE.

Nih'āⁿçaⁿ challenges Jack-Rabbit to keep awake. Nih'āⁿçaⁿ goes to sleep toward morning, Jack-Rabbit having gone to sleep soon after contest began. Jack-Rabbit awakes and sees Nih'āⁿçaⁿ fast asleep. Nih'āⁿçaⁿ awakes and sees

Jack-Rabbit running from him; starts after him. His bowels trouble him. He sits down and defecates. He sees little rabbits running in all directions from him. This happens several times, and on last occasion Nih'ā^{n}ça^{n} places stones on edge of robe to keep little ones from getting out. He sees them moving under robe. Wherever he sees place moving he strikes it. After all motion ceases under robe, he lifts it by center. There were no little ones, but surface covered with excrement. Nih'ā^{n}ça^{n} comes to stone, throws robe on it, pretending it was cold. Wind comes from stone, and smelling good he returns to stone and finds it has on quilled buffalo robe, perfumed. He takes robe from stone, saying he has just loaned it. Robe becomes obnoxious. He returns it to stone, saying it needed robe more than he did. Again wind comes from stone and Nih'ā^{n}ça^{n} smells something good. Goes back and takes buffalo robe away again. He soon hears loud noise, looks back and sees stone rolling after him. Runs up steep hills, through thick timber, stone following. Terrified Nih'ā^{n}ça^{n} cries for ditch. He comes to ravine large enough to admit him lengthwise. Stone slackens its speed and slowly rolls over ravine and rests on top of him. He objects, but stone becomes heavier. Nih'ā^{n}ça^{n} appeals to every bird and animal to remove stone. Finally he addresses swift-hawk. Hawk breaks off small piece of stone. Second time larger piece. Nih'ā^{n}ça^{n} flatters him and Hawk flies still higher and rushes at stone with such force that he himself is dashed to pieces. Nih'ā^{n}ça^{n} becomes discouraged, but there comes Bull-Bat, which he addresses. Bull-Bat flies up in air and makes rush at stone and breaks piece off. On third attack he breaks stone into pieces. Nih'ā^{n}ça^{n} seizes its head and with both hands spreads its mouth wide open, saying he was to remain that way always, as he should not have broken the stone to pieces,—it was good for bone aches.—D.

33.—NIH'Ā^{N}ÇA^{N} PURSUED BY THE ROLLING STONE.

Nih'ā^{n}ça^{n} and the rabbit play at keeping awake. Lepus autem eum praevertit ac, postquam iam somno gravis est, penem in eius anum inserit. Nih'ā^{n}ça^{n} e somno expergefactus ano, ut poena afficiat, facem admovet. Lepores parvi sunt excrementum; quos dum impedire conatur, togam inquinat. He gives it to a rock. It smells clean and he takes it again. The rock pursues, overtakes, and rolls on him. The bull-bat rescues him by breaking the rock. Nih'ā^{n}ça^{n} pulls its mouth wide.—K.

34.—NIH'Ā^{N}ÇA^{N} PURSUED BY THE ROLLING STONE.

Nih'ā^{n}ça^{n} finds a floating lump of pemmican. With its permission he bites off pieces. The fourth time he swallows it all. Tum togam inquinat. He gives it away and takes it back several times. Then a rock pursues, overtakes, and rolls on him. He is rescued by the bull-bat, whose mouth he distorts. —K.

35.—NIH'Ā^{N}ÇA^{N} PURSUED BY THE ROLLING SKULL.

A skull emerges from the ice and pursues Nih'ā^{n}ça^{n}. He retards it by making sand, brush, and a mountain behind him. Then he makes a crack in the ground. The skull is unable to cross. He puts a stick over; the skull starts to cross, but in the middle is shaken off by Nih'ā^{n}ça^{n}.—K.

36.—NIH'ĀⁿÇAⁿ DISGUISES HIMSELF AS A WOMAN.

Nih'āⁿçaⁿ goes to river; meets young woman weeping, head covered up. He asks her where she is going and she says her mother scolded her. Nih'āⁿçaⁿ says he is always getting scolded, too, so he will go with her. They go to bank of river. Nih'āⁿçaⁿ persuades her to cross river and be safe from young men. She makes him go first, and as he holds up his dress higher and higher, she notices that he is like a man and finally accuses him of being a man. He denies it. When they get across river he admits he is not a woman. Woman weeps. Tells her to wait while he bathes. Hic lotus puellam revertit et cum ea coivit. Ea erat puellae experientia prima.—D.

37.—NIH'ĀⁿÇAⁿ AND THE TWO MAIDENS.

Two pretty young girls in family. They will not accept company and young men cease to go to tipi. Nih'āⁿçaⁿ goes and at door places excrement. Nih'āⁿçaⁿ tries to tell on girls, but they tell him to keep silent, promising him certain favors. He enters tipi at night and remains with one of girls. In morning mother finds condition of daughter; chief calls on people to jump across river,—the guilty one shall fail. Nih'āⁿçaⁿ has exchanged his membrum for that of a little animal who fails to clear the stream and is beaten by those on the bank as the guilty one. The animal tries to tell about the exchange, but fourth time calls out that Nih'āⁿçaⁿ is guilty party, but he has escaped.—D.

38.—NIH'ĀⁿÇAⁿ AND THE MOUSE.

Tempore "sun-dance" virgo se saltatori pene minimo nupturam pronuntiat. Cum Nih'āⁿçaⁿ penem ab animalibus quibusdam parvis petiit, mus eius penem suo mutat. Postquam saltatum est, Nih'āⁿçaⁿ, quem virgo elegit, muris penem suo mutat. Sed virgo, cum veram formam cognoscit, Nih'āⁿçam a tabernaculo excludit seque alii nubit.—K.

39.—NIH'ĀⁿÇAⁿ AND HIS MOTHER-IN-LAW.

Nih'āⁿçaⁿ, wife and mother-in-law live alone. He becomes fond of mother-in-law. One day tells wife he is going on war-path, but wants companion. Said party of young men has passed through with their mothers-in-law; he would like to take his mother-in-law. Wife tells mother-in-law and she consents. They start off alone. Nih'āⁿçaⁿ stops and says they must climb high hill, and see if any enemy abroad. He tells her to take lead and walk faster, as enemy is near. He was looking at her legs and privates. At top he says enemy has disappeared. They go down hill and reach creek. Nih'āⁿçaⁿ suggests they camp out for night. They erect shelter and make separate beds. Nih'āⁿçaⁿ complains of being too cold. Mother-in-law gives more cover, but he rolls about. She finally permits him to get in bed with her. Finally they reach home, feeling very tired. Nih'āⁿçaⁿ explains why they have returned and says he is glad to see his wife.—D.

40.—ONE-EYED-SIOUX AND HIS MOTHER-IN-LAW.

One-eyed-Sioux goes to war accompanied by his mother-in-law. He pretends to be cold, and she successively gives him her blankets, in eodem lectu quiescit, eumque secum coire sinit. Puer nascitur. On his return One-eyed-Sioux tells the people that he captured the boy.—K.

41.—NIH'ĀⁿÇAⁿ USURPS A FATHER'S PLACE; ORIGIN OF DEATH.

Man and wife with son and daughter, camp alone. Man hunting finds on peak eagle's nest, with two young eagles. Eagle flies from nest, and man gets stick and walks near nest and stops, looking up. Young eagles peep out, opening mouths. Nih'āⁿçaⁿ comes and advises man to climb up peak and get young eagles; says he will wait. Man climbs peak, tries to push eagles out of nest. Nih'āⁿçaⁿ secretly commands peak to increase its height. It stretches. This he does several times until peak is very high. Man looks down. Gets frightened; can't get down. Nih'āⁿçaⁿ takes weapon and clothes and goes off towards man's tipi. Tells wife about husband's condition, and that man had told him to take man's wife and children as his own Woman consents. Nih'āⁿçaⁿ is very kind, but soon scolds chilldren and wife. Woman tells the story and whole camp moves in search for husband. At foot of peak beads found lying on ground (man's tears). People get geese to look for man. They find him in struggling condition, very poor. He tells what happened. Geese with man on their backs fly, and land him in safety. Man comes to tipi. Nih'āⁿçaⁿ is out. He tells wife he is going to kill Nih'āⁿçaⁿ. He enters parfleche, taking a knife. Nih'āⁿçaⁿ takes seat with wife awaiting meal. Husband works himself out of parfleche, jumps on Nih'āⁿçaⁿ and kills him. Body is cut up and thrown out. Nih'āⁿçaⁿ comes alive again, walks to big lake and rests. To see whether children will live after death he throws, first stick, then buffalo chip, in water, both of which come to surface, and he says people will live. He throws pebble in water and it sinks; he says children will be gone forever.—D.

42.—NIH'ĀⁿÇAⁿ AND HIS DAUGHTER.

Nih'āⁿçaⁿ pretends to die and is buried. Returning disguised to his family, he marries his own daughter. He is discovered and his wife beats him.—K.

43.—ONE-EYED-SIOUX AND HIS DAUGHTER.

Man and wife camp alone with handsome daughter. Father devises plan to have connection with her. He is suddenly ill. Daughter sits by bedside, waiting on him. He tells her he wishes if he dies to be hung on tree. He then says he wants her to marry whosoever comes to them on the way back to camp-circle. Daughter decides to obey him. Father also tells wife, and that at end of four days' mourning they may come to see him for last time. One day man partly closes his eyes. Wife and daughter decide he is dead. They carry him to tree and prepare his body as he directed. Mother and daughter leave burial place as directed. They break camp and journey until sunset. After they have gone he works himself out of his wrappings. He then cuts

up robe and clothing, strews bones of animals on ground, scatters strings to make it appear as though wolves had been around. At end of four days mother and daughter go to see burial place and they find it in condition left by father. They wrap bones and remnants of clothing in bundle and put it on tree. They cry and go back to camp. In morning daughter sees man dressed in white, with white bow-case and quiver. She tells mother and mother asks in sign language who he is. He says he is One-Eyed-Sioux. They invite him into tipi. Mother tells daughter to cook food for him, while she erects tipi outside. Girl tells One-Eyed-Sioux he will have to marry her and he consents in sign language. She takes him inside as a husband. In morning she sees husband has plastered eye. Plaster was shrunken on account of heat of sun. She looks under plaster and notices his eye is all right. Then she sees it is her father. She tells her mother. Mother at first refuses to go into son-in-law's tipi. At last she goes in and sees that man is her former husband. She grabs him by hair and pulls him off bed. Lime plaster drops to ground and he tries to hide it. Wife beats him, he admits who he is and asks her to tell no one.—D.

44.—NIH'ĀᴺÇAᴺ AND THE SEVEN SISTERS.

Seven women travel. Each night one disappears. At last the oldest sister finds that a wolf has drawn them in, and kills the wolf. Her sisters return to life. They settle in a good country. They make a young man of wood by putting clothes on him. He goes wooing, but his sisters are not satisfied with the women he brings. Nih'ᾱⁿçaⁿ takes the young man's clothing and marries a young woman intended for him.—K.

45.—NIH'ĀᴺÇAᴺ AND THE SEVEN SISTERS.

Man and wife have daughter. Another handsome girl born. Relative of young man brings proposal of marriage. Both parents willing, but daughter says no. Second daughter grows up and attracts attention. An aunt brings proposition of marriage. Girl objects, same as sister. Same thing happens with third, fourth, fifth, sixth, and seventh daughters. Tipi now crowded with daughters. Son is born to man and wife. Grows up rapidly. Young man asks his consent to marry oldest sister. He has no objections; says he desires all his sisters to get married. Oldest sister will not consent. Parents decide to keep only son; they tell daughters to go and support themselves. Sisters travel days and nights; come to foot of mountain, at head of creek, with timber, water and game. They find a cave, pointed above, with entrance like that of tipi. Oldest has bed in center at rear, and others according to age, youngest sister being at door. One morning, oldest sister sees herd of buffalo coming. She calls next younger sister. She glances at buffalo and several fall dead. They skin them for their hides and meat. They bring in hides and command them to be painted and quilled. Thus robes decorated with porcupine quills, and bags, parfleches, lean-backs, etc., are made. Next morning, oldest sister sees herd of elk; calls sister. Moment she looks at elk they fall dead on ground. All things are made as before. Each sister provides herself with dress and other things. Same thing happens with herd of deer,

of mountain goat, and of antelope. Next morning, oldest sister says they will have to get sentinel for door. She calls for bear. Bear comes, stops and stands like human person awaiting orders. Oldest sister tells Bear they want it for sentinel inside. Bear walks in and takes its place. She then calls Panther, for another sentinel. Youngest sister says she would like to have a son. Oldest sister agrees; says there are two kinds of small wood, yellow willow stick and red berry stick. The latter is chosen. They find it, standing straight. They cut it down and take it home to cave and lay it on bed furnished for young man with buffalo robe, shirts, buckskin leggings, moccasins, bow-case, quiver, lance, etc. Next morning sister tells stick to get up, wash face and get ready for breakfast. Fourth time stick moves; fifth time speaks, sixth time body is fully developed, seventh time youngest sister's stick gets up as man, dresses and does as sister directs. He says he is glad for liberty, he has been standing long time. They tell him he shall be their son, do errands, climb hills, see game, etc. His name is Red-Stick-Man. One day he starts for another camp. In cottonwood tree he notices eagle nest with young. Begins ascending tree. Nih'ā^{n}ça^{n} sees Red-Stick-Man up in tree. Nih'ā^{n}ça^{n} wishes tree to stretch upwards and that bottom of it should become very smooth. Tree obeys. In morning, mothers tell Bear and Panther to look for their son. Nih'ā^{n}ça^{n} puts on Red-Stick-Man's clothes, goes to camp and introduces himself as Red-Stick-Man. He sings merry song, and holding lance, they say Red-Stick-Man has arrived. Bear and Panther start on trail. Panther comes to tree, looks up and wags tail. Mothers see their son in tree almost naked, trying to come down. Bear and Panther bring boy down safely. Mother takes son back to cave, new clothing is furnished and after he is beautiful young man.—D.

46. –Nih'ā^{N}ça^{N} and Panther-Young-Man.

Nih'ā^{n}ça^{n} pretends to be a woman and marries the panther. He pretends to be pregnant, concealing a rabbit under his dress. Then he pretends to give birth to a child, still making use of the rabbit. The panther is pleased. When he goes out he hears Nih'ā^{n}ça^{n} tell of his deceit, and in shame runs off.—K.

47.—Nih'ā^{N}ça^{N} and Whirlwind-Woman.

Nih'ā^{n}ça^{n} meets Whirlwind-woman. Three times he orders her away. The fourth time he makes love to her. He tries to persuade her that he has the same powers as she and spins about. Whirlwind-woman blows him over and whirls off.—K.

48.—Nih'ā^{N}ça^{N} and Whirlwind-Woman.

Nih'ā^{n}ça^{n} strolls down river and reaches steep precipice. Gentle Whirlwind approaches and he tells it not to come near him. He pursues his walk and stronger Whirlwind overtakes him. He again tells it to keep away from him. Nih'ā^{n}ça^{n} strolls along listlessly and reaches wide bank. Here another Whirlwind overtakes him and he says she must be in love with him. Whirlwind flies past him with greater speed. After resting, Nih'ā^{n}ça^{n} starts homeward and much stronger Whirlwind comes. He gets her to stop, then asks

her to be his life companion. She refuses as she is always on the go. He nears river and Whirlwind comes from opposite direction. He stops her and asks her to take him as her husband. She again declines. Nih'ā^{n}ça^{n} is disheartened and scarcely knows when he reaches divide. Hears Whirlwind coming again and shouts for her to stop. He renews his proposal, she saying it would be useless as she must travel night and day. He replies that he also has to do so. Whirlwind asks him to show her how he travels. He consents and runs with all his might, kicking up dust, leaves and grass and scattering them. Whirlwind then shows him her speed. Every time she passes him she tips back top of his head leaving mark. Nih'ā^{n}ça^{n} again meets Whirlwind, and after again asking to marry her, repeats his performance. Whirlwind in reply blows past him and hurls him down unconscious for few minutes. His hair is parted at one side instead of in center. Finding it impossible to gain wind's affections he returns home.—D.

49.—NIH'Ā^{N}ÇA^{N} AND THE BEAR-WOMEN.

Nih'ā^{n}ça^{n}, seeing the reflection of plums in the water, dives for them. He ties stones to himself and nearly drowns. Then he sees the plums on the bush above him. He gathers them. He finds bear-women in a tent. He sends them to gather plums. He kills and cooks their babies, leaving their heads in the cradles. When they return, they eat. Nih'ā^{n}ça^{n} flees, telling them that they have eaten their children. They pursue, and he enters a hole. He emerges at the other end, disguises himself, and joins them, pretending to help them catch Nih'ā^{n}ça^{n} in the hole. He persuades them to enter the hole, makes a fire at the entrance, and kills them. He hangs up the meat. While he sleeps, wolves devour his meat and the mice eat off his hair.—K.

50.—NIH'Ā^{N}ÇA^{N} AND THE BEAR-WOMEN.

Nih'ā^{n}ça^{n} near river sees ripe plums and tipi standing alone. He picks few plums and goes into tipi. Is welcomed by four women. He gives them plums. Women are nursing babies. Nih'ā^{n}ça^{n} induces them to let him watch children while they go and pick plums. When women have gone, Nih'ā^{n}ça^{n} hangs kettle of water on tripod over fire. He cuts babies' heads off and puts bodies into kettles, placing heads back in hammocks. Women return with plums. Nih'ā^{n}ça^{n} says he is boiling gray wolves in kettle for them to eat; will go out to cool himself. He sits down and pushes edge of robe inside. Women begin to eat. Women say meat tastes like children. Nih'ā^{n}ça^{n} cuts off edge of robe to allay suspicion and runs away. Then he cries to women that he has cooked their children. Women finds children's heads in hammocks. They cry and scratch themselves. Women are female bears. They chase Nih'ā^{n}ça^{n}. Nih'ā^{n}ça^{n} wishes for tunnel. So it happens, and he goes through, continuing to run. Women also pass through tunnel. When Nih'ā^{n}ça^{n} emerges from third tunnel he turns and seals end, places mud over one eye, to change his appearance. Comes to entrance and asks bear-women the trouble, calling himself One-Eyed Sioux. Women tell him and he offers to go after Nih'ā^{n}ça^{n}. Comes out and tells women Nih'ā^{n}ça^{n} looks very strong. Again enters and makes great noise. Comes out with face scratched and clothing torn. Wo-

men go into tunnel and One-Eyed-Sioux builds fire. Women smell smoke, but he says smoking birds have just passed by. He increases fire, until smoke pours inside so thick women smother to death. He goes in, drags women out and cooks them for himself.—D.

51.—NIH'ĀNÇAN AND THE YOUNG MEN RACE FOR WIVES.

Nih'ānçan joins young men on war-path. One carries back side of woman and Nih'ānçan induces him to let him carry it. Nih'ānçan drops his burden, breaking it. Nih'ānçan goes off alone. Comes to camp-circle; enters painted tipi in center with pipe of peace over door and finds a woman. She wants him to remain as her husband, as there are no men in camp-circle. Nih'ānçan runs back to young men. He tells them he has found camp-circle of women. They arrange to race for wives, fastest to get prettiest, but Nih'ānçan claims tipi in center. They start, Nih'ānçn in lead. They tell him to stop, as he ought to have weights at ankles and wrists. They fasten stones to his ankles and wrists. They start again, young men giving Nih'ānçan lead. They make him put heavier weights on ankles and wrists. Race begins again, but Nih'ānçan stops to untie stones. Young men reach tipis and select best ones. Nih'ānçan goes to painted tipi, peeps in and sees woman with man. Owner orders Nih'ānçan away. He walks to east part of camp and comes to tipi owned by old woman. He goes in, and old woman addresses him as grandson. He calls her mother-in-law, and marries her.—D.

52.—NIH'ĀNÇAN AND THE MICE'S SUN DANCE.

Nih'ānçan finds mice holding a Sun-dance in an elk skull. Trying to look on, he shoves his head into the skull and cannot get it out. He wanders over the prairie until he reaches the river. Falling into this, he floats down until he reaches women. They strike the skull, break it, and release him.—K.

53.—NIH'ĀNÇAN AND THE MICE'S SUN DANCE.

After Nih'ānçan has created man and woman and other things he goes from place to place to see if everything is all right. Comes to camp in circle and hears noise. Sees in center big lodge. People all around singing and drumming. Goes to place and tries to make his way through people. Finally he thrusts his head entirely in and finds his head stuck in elk's skull. People making dance and noise were mice in skull. He goes back. Finally reaches sand-bar. Lays his back on surface of water and floats down. Women and girls bathing see skull floating down river and tell young men to bring ropes and catch skull. They drag it to shore and know Nih'ānçan by his color. Nih'ānçan tells them to hit him on top of head. Skull opens. In answer to inquiry by girls Nih'ānçan says he wants to lay his head on their laps. They louse him, he goes to sleep. They leave him and Nih'ānçan wakes up and finds cockle burrs all over his head. To get rid of them he cuts his hair.—D.

54.—NIH'ĀNÇAN CUTS HIS HAIR.

Nih'ānçan finds women at river taking bath. They ask him to be their child. Nih'ānçan selects best one as first mother. Lays head on lap, others louse him, he falls asleep. While sleeping, burrs begin to stick to him, until head covered with them. He awakes and pain about face and head caused by burrs is so great that he cuts off all his hair. He accidentally runs knife into head, which makes it bleed. Starts for tipi and as he gets to it cries very bitterly. Tells his wife he is very glad to see her, as he had been told she was massacred and he mourned for her and had cut off his hair short.—D.

55.—NIH'ĀNÇAN CUTS HIS HAIR.

Nih'ānçan while traveling is persuaded by two women to let them louse him. When he goes to sleep they put burrs into his hair and leave him. When he awakes, the burrs hurt him so much that he cuts his hair. Returning home he weeps and pretends to have cut his hair on account of a report of his wife's death.—K.

56.—NIH'ĀNÇAN GOES FISHING.

Nih'ānçan sees a man fishing with a line made of his own skin, and learns the trick from him. He fishes too often and a large fish drags him into the water and swallows him. He is rescued by the man who taught him.—K.

57.—NIH'ĀNÇAN SHARPENS HIS LEG AND DIVES ON THE ICE.

Nih'ānçan visits his friend, who provides food for him by sharpening his leg and stabbing buffalo. Nih'ānçan invites him, and when he comes, sharpens his own leg. He sticks fast in the buffalo he has kicked. His friend rescues him and provides the meat for him.

Nih'ānçan, visiting again, is given food to eat by his friend, who dives from a tree through the ice and returns with fish. Nih'ānçan invites him and then attempts to do the same, but strikes the ice and is nearly killed.—K.

58.—NIH'ĀNCAN DIVES ON THE ICE.

Nih'ānçan, in trying to imitate his host who procures food by diving through the ice, injures himself.—K.

59.—MEDICINE-MAN KINGFISHER DIVES THROUGH THE ICE.

Medicine-man camps alone with his wife. Friend visits them. Medicine-man has no food. Sends wife to lake to see if there is leaning tree. Wife returns and tells husband. Medicine-man paints, takes bone whistle and goes to lake with friend, blows whistle, plunges through ice and brings out two beavers. Medicine-man skins beavers and gives meat to wife to cook. Medicine-man eats with friend. Visitor tells medicine-man he possesses same power and goes home. Early next morning, wife goes out, sees man standing, husband says it is medicine-man and tells him to come in. He says they have no food, but will get some. He paints himself, takes bone whistle and goes with medi-

cine-man to lake. He blows whistle and plunges toward ice. Head strikes; he is senseless for time. Medicine-man upbraids him, then takes bone whistle, climbs tree. He blows whistle, four times makes leaping motion, plunges straight down into ice and comes up with two beavers. They take beavers to tipi. Wife cooks them and they have a good meal. Medicine-man goes home, laughs so much that wife asks him why. He tells her of his friend's failure.—D.

60.—NIH'ĀNÇN IMITATES HIS HOST.

Nih'ānçan near river was invited to enter tipi of man and wife. Man apologizes for not having meat. Tells wife to get piece of bark; also stick. She puts bark on stick and holds it to fire. Bark turns into tenderloin, well roasted, which she beats and places in wooden bowl. Meat is dry and she asks what they shall have for tallow. Man combs his wife's hair, parts it in middle, and rubs parting stick in red paint and makes red streak from forehead to back of neck. Then he tells her to bring axe and sit down and face him. Husband takes axe and strikes. Skull opens along red painted line. Woman sits still, alive, while man produces brain and converts it into tallow. Gives it to wife who makes pemmican. Wife dishes out pemmican to visitor, who eats. Nih'ānçan tells man he possesses same power. Invites him to come to his place. Nih'ānçan goes back to tipi and tells wife what to do when his friend comes. One day man comes. Nih'ānçan sends wife for bark and small stick. Bark is roasted and turned into meat. Wife beats meat, placing it in bowl and asks for tallow. Nih'ānçan combs her hair, parts it in the middle and makes red steak over her head. He takes axe and after three motions toward her strikes her, breaking head into several pieces. She is killed. Visitor laughs and goes to dead woman, rubs her, she is healed. He takes the axe and after three motions strikes her on head; woman is still sitting alive and man takes brain out, with which woman makes pemmican.—D.

61.—NIH'ĀNÇAN IMITATES HIS HOST.

Nih'ānçan finds his friend without food. The man sends his children outside and food falls down. Nih'ānçan invites him. He gives his children food to drop in front of the tent. He calls four times but the food does not fall. When he goes outside he finds his children asleep.—K.

62.—NIHANÇAN AND THE DWARF.

Nih'ānçan believes he has killed a dwarf and starts to carry him home. The dwarf catches the brush and letting go suddenly strikes Nih'ānçan. He does this several times. Nih'ānçan leaves him and sends his wife after him. The dwarf has escaped.—K.

63.—THE WOMAN AND THE HORSE.

As the people travel, a woman goes back to look for a colt. She is met by a young man. He carries her off. He is a wild horse. She lives with him. Her husband and the people look for her but finally give up the search. (Unfinished.)—K.

64.—How the Dwarfs were killed.

The dwarfs beg the people for the heaviest part of the meat. Their request is granted and they take the lungs. A person going to the dwarfs' camp sees their hearts hanging up. He pricks each one and the dwarfs fall dead. —K.

65.—How the Cannibal Dwarfs were killed.

Man traveling in search of game sees smoke in timber. Finds tipi by itself. Goes in and sees blind dwarf sitting alone. Pretends he has come to deliver himself for food. Man goes out and cuts stick which he sharpens at one end. Asks what are things suspended to tipi poles. Dwarf tells him they are hearts belonging to his relatives. Man asks whose heart one is and dwarf says his father's. Man punches heart with stick and father drops, while relatives of dwarf are away looking for human food. Man then asks to whom the next heart belongs. Dwarf says to his mother. Man punches it and owner of it drops, being away from tipi. Man asks dwarf owners of different hearts and pierces them with stick. Dwarf says last heart is his own and when man pierces it he dies. Appearance of dwarfs was cruel and speech like that of child. —D.

66.—The Cannibal Dwarf.

People moving to another camping ground, two young girls forget some things. They go back and ask of a dwarf if he has seen anything of their pillows. Instead of telling them, he asks them their names. One said her name was Bracelet (Worquney) and the other Thick Hair (Bathaney). He laughs heartily and turns from girls. He continually asks their names, turning his back on them, because he sees he has the advantage of them. Girls run away from him. Small man calls after them but girls are afraid of him. He would have outraged them and killed them for food.—D.

67.—The Dwarf who tried to catch a Woman.

A dwarf seizes a girl in order to marry her. She persuades him first to enter the river and wash himself. While he is under water she hides under the overhanging vegetation of the bank and remains there until morning, when she is rescued.—K.

68.—The Dwarf who caught a Woman.

A dwarf seizes a girl, carries her off, and marries her. She lives with the dwarfs and has a child. The child cries until the dwarf takes his wife back to the people. The fourth time she is recognized by her family. She gives them much meat, which the dwarf brings her four times. Then he does not come back.—K.

69.—Sleepy-Young-Man and the Cannibals.

In camp-circle, nice young man, but lazy. Always on bed. Father one day expostulates with him and says he will never get to the cannibals if he sleeps all the time. On fourth morning young man gets up, having decided to

look for cannibals. Goes to old woman's tipi. He tells her of his laziness and what his father said. Asks if she ever heard of them and if she knows way. She tells him that cannibals live toward sunrise, a long journey. Sleepy-Young-Man takes food, some sinew and starts. When gone some distance, he builds fire and throws sinew into ashes and it contracts, which makes earth contract. Comes to tipi of old woman and husband. Sleepy-Young-Man goes in and asks way to the cannibals. Old woman gives him more beef and tallow, also pieces of sinew. He goes on as before. Finds middle-aged man and wife in tipi, again inquires and goes on as before. He finds tipi, of sheets of iron. Goes around four times, weeping. Woman hears him, asks him in. He tells his errand, she says she will help him. She says she makes special trips to the cannibals' tipi and stays certain time; they have geese who warn them of strangers. She gives him her body, a pair of moccasins, says that if he raises hand, geese will recognize sign as from her. Says there are seven cannibals; oldest is her husband; least one very cunning. At certain times oldest has intercourse with wife, when she returns to iron tipi. Sleepy-Young-Man goes off toward dwelling of cannibals. Sees signal flag on hill and geese begin to cackle, but cease when he raises hand. Cannibals rush out, he raises pair of moccasins. They go back into tipi and direct young man to sit with oldest one. All glad to see him bring pair of moccasins. Least boy keeps watching and remarks to the others. Woman has forgotten to change muscles of young man. Brothers have planned to go on hunt and leave oldest brother with wife. Oldest brother stays at home with supposed wife. Sleepy-Young-Man louses husband and cuts off his head. Grabs head and escapes from tipi, but geese give alarm and sign is heard by brothers who return. They run after young man and reach last divide just as he reaches iron tipi. Woman tells him to run around camp four times. At fourth time she opens door and he enters. They demand person who killed brother. She takes Sleepy-Young-Man and swings him against door. It opens wide enough for cannibals to stick their heads in, but door swings back and cuts their heads off and they drop inside. Woman asks for husband's head and tells Sleepy-Young-Man he can skin rest for himself. He does so. Their hair is like flame of fire. Sleepy-Young-Man returns home, goes direct to father's tipi, late at night. In morning father sees man sleeping on bed and tells him sarcastically to get up as he might spoil his son's bed. When he gets up father recognizes his son's beautiful face and kisses him. Old man goes out rejoicing, waving scalp-locks to the people.—D.

70.—THE BEHEADED ONES.

A young man is blamed by his father for sleeping too long. He is told he will never reach the beheaded ones. He starts out and at last reaches seven young men. He disguises himself as a woman and marries one of them. While the rest are hunting he louses one and kills him, fleeing with the head. Birds give warning to the other six and they pursue. The young man reaches an old woman with an iron tent. The pursuers demand him. The old woman cuts off their heads with the iron door of her tent. The young man returns to his parents with the seven scalps.—K.

71.—THE CANNIBAL BABE.

An infant is found to have devoured chiefs. The people abandon it and it rejoins them. They try to kill it by feeding it to the dogs, but fail.—K.

72.—THE WOMAN AND THE MONSTER.

Woman on trading trip to Crows tries to cross Platte River. She is drowned and finds herself standing in dry sand. Two young men (soft-shell turtle and beaver) come. Woman goes with them, who say they have come after her. They come to black painted tipi, with picture of water monster on each side, both facing door and winding around bottom. One monster red, other spotted, black and white. In front of door is red painted sun. Back of tipi is half-moon in green. Bunch of eagle feathers tied to tipi pole. Woman sees beautiful young man, painted red and naked, with more young men, at both sides, sitting. In front of them are medicine bags, with other small bags of medicine. Woman sits on right side of beautiful young man. He says he is charmed by her pretty looks and has sent after her and if she wants to see her folks again he will have to ask her for intercourse. He tells her of the animal family to which each of the other men belongs. In front of medicine bags are many water animals. Men turn to animals, which look at woman sharply but respectfully. They have intercourse. Then man tells woman he is owner of rivers and lives near steep banks. Others live at springs and small lakes. Says she is not to eat fish. To show respect, people are to cut off small pieces of their skin. These they are to tie in small bundle and place on stick, close to springs and steep banks. In return he will see that they cross water in safety and swim rivers with their children. Man also directs stick to be pointed to head and then to mouth of river and prayer to be offered to him, Grandfather, Last-Child, for long life, prosperity and happiness, protection from injury, that water they drink may be clear and wholesome and that their seed may multiply. After man tells her of certain restrictions, woman goes out and finds herself standing on bank facing toward deep water; above is steep precipice. Monster tells her to paint herself red when she wants to see him again, to plunge into river and on coming out she is to be cleansed from all impurities and to offer prayer.—D.

73.—THE WOMAN WHO GAVE BIRTH TO A WATER MONSTER.

Three women returning home after searching for fiber come to running spring. First two women leap across without trouble. Last woman makes leap and feels heat enter her body. As menstruation does not begin she becomes suspicious. She becomes big and goes to medicine old woman (Hairy-Face), who knew something of water monster. Woman asks old woman to accouch her. She promises. Ninth month comes and woman sends for Hairy-Face. Hairy-Face gives woman root tea and paints her in spots. When placed in usual way, flow of water, but no blood comes. Hairy-Face searches for infant. Inside of tipi filled with water which puts out fire. When water soaks into ground Hairy-Face finds infant and covers it with a blanket. On lifting cover there is animal with slender body, short legs, feet like those of cow, and body spotted

black and white. It has short, broad forehead, face like dog, but no eyes. Women frightened and go out. When they come in, Hairy-Face uncovers infant and it disappears.—D.

74.—THE WATER MONSTER.

A hunter who has killed a buffalo cow injures the unborn calf. It speaks to him and frightens him, and when he goes home follows him. Next morning a water monster is in and around the tent. The man is blinded, but his wife propitiates the animal with gifts and carries it to the river.—K.

75.—THE WATER MONSTER SLAIN.

Two women go to Little Wind River for water. They see in middle of channel back of animal. It lifts its head, swims up current and looks at women. They are hypnotized by streaks of flashes from its eyes. They watch monster trying to stick itself in sand-bar. Finally it goes in and makes ridge. Woman go and fetch men, who conclude it is Hiinichäbiit, water monster. Three men wade to ridge and dig out body. They succeed and carry monster to dry land. They send criers to tell people to bring offerings so that monster will not get mad. They send necessary present and adorn monster so heavily little of its body is seen. Indian non-believer shoots monster in forehead, takes best things and rides away. Monster gradually sinks and disappears all at once. When petrified, it was like cow lying on ground.—D.

76.—THE MAN WHO BECAME A WATER MONSTER.

Young men follow buffalo tracks into a deep cave. They emerge and see the land of the buffalo. When they return, a water monster fills the cave and blocks their way. They burn it through. One of them, though remonstrated with, eats of the meat. As they journey, he changes until he becomes a water monster. He is left in a spring. His brother by sacrificing to him is always victorious.—K.

77.—SNAKE-BOY.

Wife of young man of war-party wanders off in wilderness and weeps in solitude. One day while doing quill work, charming young man comes before her. He smiles and asks her to establish tie of friendship as her husband is absent. He tells her he has been fascinated with her since she was a girl and intended to buy her at one time, but his parents thought he was too young. He promises if she will take him for her lover not to tell any one. He calls on Flat-Pipe, Thunder and Water Monster to hear him. She consents and after kissing and embracing an event takes place. Young man leaves her toward evening, woman starts for home, her husband being completely forgotten. Woman afterwards constantly tries to see husband but he never comes near. Month passes and it is her time for menstruation but it does not occur. About the seventh month her sides give severe pain. She feels as though something is winding around stomach. About ninth month sickness comes on and at times she is unconscious. She becomes weaker until womb with baby drops and she falls dead. Baby bursts out and rattles. It is rattle-snake. It is thrown into fire and burned up.—D.

78.—THE MAN WHO BECAME A SNAKE.

Two young men start from camp-circle on war-path. They come across two large eggs in nest on ground. They get off horses to identify eggs. They dispute. One says they are goose eggs; other that they are from snake. Former takes them and at night boils and eats them. In morning his body is swollen and during day he becomes so fat his partner has to cut his clothes to get them off. He gets fatter all the time and looks strange. Tells partner his body is going to change. Becomes big snake, with long body and very large eyes. Snake sends word by friend to relatives of change and tells him to saddle horses. Snake goes with man as far as river. At other side is cliff. Water is deep. Snake says he is going to stay in deep water against bank and sends word to his folks that when they wish to cross near there to throw intestines into river for remembrance of him and he would see they crossed in safety. Snake starts into river and stays there.—D.

79.—THE WOMAN WHO HAD BEAVER CHILDREN.

Two newly married women go to river for water. On other side is steep precipice and deep hole below. As one of them stoops and dips vessel in water, sun rays are reflected from deepest place on other side and strike her. Her companion tells her to empty her vessel, but she refuses. Other woman does not dip her vessel, as she fears something might happen to her. Woman who dips vessel becomes pregnant. She is attended by companion and finally gives birth to baby which resembles beaver. It breathes for short time and dies. She gives birth to beavers several times, but they have no tails. Years pass, and she has real baby. He grows up big boy and is sent to school. During summer vacation boy is drowned in Wind River, so woman cannot raise children. —D.

80.—BEAR, THE SIX BROTHERS AND THE SISTER.

Seven young men go on war-path. Bear comes and destroys all people except girl. Girl becomes servant of bear and goes after water. War-party returns and meets girl, who tells them of destruction of people by bear. They offer girl rabbit meat but she declines it as bear is suspicious. They show her how to knock over a rabbit. She takes rabbit and when bear asks where she got it she shows how she killed it. Next time girl goes for water brothers ask her to find vital spot of bear. She does, and tells them they can kill bear by hitting small black spot. Sister escapes, meets brothers and they all run for freedom. Bear follows. When sister sees bear gaining, she stops and kicks shinny ball. Ball ascends, one of brothers goes up with it and lights in the sky. Thus she sends all brothers and herself up to sky. Bear sees act and stops, crying. Scratching himself much causes blood to flow, which indicates circle of stars with sister as lone star off to one side, sitting away, teaching morality for people.—D.

81.—FOOT-STUCK-CHILD.

Young men live alone. One of them hurts his foot, which swells. A child is born from it. She grows up. Bone-bull demands her in marriage.

The young men refuse, but the bull is so powerful that at last they consent. They send him the girl with various objects which become the parts of his body. The young men try to recover their daughter through various animals, all of which fail, until the mole and the badger burrow under the girl, who returns with them, leaving her robe in her place. She flees with the young men and they take refuge in a tree. The buffalo pursue them. All go by the tree except a tired calf, which finds the people. The buffalo butt the tree, trying to wear it through. They nearly succeed but are disabled. Then the bull charges against the tree and the fifth time sticks fast in it. The young men kill him.

A rock demands the girl in marriage and frightens the young men into giving her to him. She is again rescued by the mole and the badger. The girl flees with the men, retarding the pursuit of the rock by making a canyon behind them. At last she kicks a ball up and with it raises the men and herself to the sky. They become stars.—K.

82.—Foot-Stuck-Child.

A girl is born from the wounded leg of one of several men. A bull carries her off. The mole rescues her by burrowing. The bull pursues the people, and when they climb a tree the buffalo try to knock it down. At the last charge the bull is killed. The girl by means of a ball causes herself and the men to rise to the sky, where they become the Pleiades.—K.

83.—Splinter-Foot-Girl.

Seven young men start for big camp-circle on war-path. After days of journeying they come to stream with beavers' dam. They walk in single file and all cross in safety except youngest one who gets splinter in foot as he is about to land on other side. They continue journey but have to pack young man who hops on one leg to next camping place. They erect shelter for distressed comrade, whose foot is much swollen. Early in morning on three following days, others start in different directions in search of game, leaving young man to rest himself and attend to hides and beef if foot will allow him. Shortly after others have gone out on this day he feels of swollen foot and finds it quite soft. He takes thorn and pierces abscess and there comes out little girl fully formed. He wraps her up in tanned buckskin hide. In evening he places her under cover with rare meat to suck. Hunters return heavily laden and inquire after foot. He says abscess is disappearing. He is able to help himself and instead of fat meat he gets white intestines and roasts them. He watches cover of little girl and chides others when they go near her in search of things. In morning sick man is again left by himself. He gives little girl small piece of small intestines to suck. Makes moccasins, fringed buckskin dress and other wearing apparel. Next day while others are away he makes ball and stick for shinny game. He sends daughter in buckskin dress and leggings outside to enjoy herself. Young men see her and sick man tells them of her coming from abscess. Splinter-Foot has separate bed and during night performs trick which changes shelter-tipi into good commodious tipi with beds and ornamented articles. In morning all young men go out for big hunt. They warn Splinter-Foot not to pay any attention to call to help in shinny game. She examines seven buffalo hides to see if they are well tanned and then begins to do quilled

work. She hears great noise in front of tipi. Players call to her to go out. She does not and people go. Young men return. She tells what has happened. The two following days same things happen as on first day. Father is pleased that daughter obeys and works strictly at her occupation. Next morning father renews his warnings to daughter, saying they might be away longer than usual. Men start off in search of game. Immediately afterward there come tumult and cries to Splinter-Foot for aid. While quilling robe, shinny ball rolls up to top and enters tipi, lighting on her lap. Voices outside tell her to throw ball, if she cannot come out. She pierces ball with awl and throws it off from her lap. She is led by ball into crowd. She runs at full speed with ball into goal, winning for her side. Game is over and she is led away. She comes to buffalo bull, then to others in succession, and finally reaches main herd, in which Lone-Bull is in power and authority. Lone-Bull hears of arrival of his wife and orders her to come and sit in front with head completely covered. He allows none of young steers to go near her. Young men return from hunting and find Splinter-Foot has gone with people. Next day they send for Crow and tell him to go and bring her back. Crow goes and caws to attract her attention, but Lone-Bull orders him away. He and comrades are having game of big-wheel and therefore sit in horseshoe shape. Magpie is sent to fetch daughter, but without success, then Mouse, who also fails. Mole comes and offers his services, as he can travel underground. Mole goes off in ground toward place and about half distance peeps out to see direction. He appears quietly under nose of woman and tells her he has come after her. He makes circular hole about size of Splinter-Foot, so as to leave her robe, and tells her to follow him. Robe is left in sitting attitude, as if she were still there. At opening when mole peeps out, they go out and walk away to tipi. Lone-Bull orders Splinter-Foot to come to bed several times and at last threatens, but woman does not move. He paws ground, makes terrific plunge and hooks at her, which sends buffalo robe in air. Lone-Bull runs through herd hooking steers through jealousy and demands return of wife. Finally council is held and investigation suggested. They find hole with scent proving she has been carried away. Lone-Bull calls all herds to come and dig up tunnel and they hook its course by turns. Woman hears noise and wishes for tall cottonwood tree with plenty of stout branches good distance from tipi. It is there. Herd reaches end of tunnel and finds no one. It divides into four divisions in lines with Lone-Bull in front line. He comes to tipi, finds no one and orders tipi to be trodden down. Following trail of last herd is poor lone cow and scabby calf. Calf runs to cottonwood tree to rub itself. While rubbing he scents woman and tells mother who goes to tree and sees men with daughter up in it. They have many arrows and ascend tree. Mother sends calf to overtake last herd and tell cow with calf they have discerned people. News circulated through herd and is carried to next herd and so on until it reaches Lone-Bull. Lone-Bull returns with herd and orders tree to be hooked. Animals hook tree with terrible force. Young men shoot at them. Mole informs them of bull's vital parts,—neck and tenderloins. Tree gets smaller and buffalo lie all around dead. Lone-Bull very angry, makes terrific plunge at center of tree, which sends both horns clear through. They stick fast. Brother descends tree and kills him with arrows. They make blazing fire, which completely destroys him, leaving only

his ashes. After people have little rest, they decide that it is not wise for animals to have human wives. Whole body will be softer (more vulnerable) and they will be victims of human beings.—D.

84.—TENDERFOOT-WOMAN.

Seven young men go on war-path. One steps on thorn but pays no attention to it. They camp. Next morning, man complains of swollen foot, etc. They decide to stay until he gets well. Young men go after game. One day, when party are in search of game man pierces sore with bone awl. Out of sore place comes girl baby, crying. Man wraps baby up. When others return they wish baby to grow up as daughter. Baby grows and is industrious. She is warned that if she hears people playing shinny to pay no attention. Game is heard. Second and third time game is nearer tipi. Women who are playing ask Tenderfoot-Woman to play, as Buffalo-Bull is waiting for her. Fourth time big noise is heard and ball enters and falls on her work. She snatches it up and throws it toward door. She flies out with ball. She goes to Buffalo-Bull in center of herd and becomes his wife. He is very jealous of her and tells wife not to look at other buffalo and to keep her position until ordered to move. When young men find daughter gone, they ask different birds, animals and insects what they must do to get her back. Gopher says he can, and starts underground. He tells her to arrange her robe as if she were sitting down. She escapes through gopher's tunnel and gets back. Buffalo herd is going to water for drink. Buffalo-Bull tells wife to get up and come along. Girl says nothing. Buffalo-Bull mad and strikes her, but she is gone. After scenting her direction, herd starts on her trail. When young men with daughter see herd coming they are frightened and obtain safety in tree-top. Herd sees them and Buffalo-Bull orders other buffalo to charge on tree. They do no good. Buffalo-Bull charges, becomes fastened. One of men comes down and kills Buffalo-Bull by striking him on side of neck with knife. They place wood around his body and fire burns him to ashes.—D.

85.—LIGHT-STONE.

In tipi are six brothers and sister. Oldest brother starts on trip to other camp-circle. He comes across tipi well tanned by smoke. He goes in. Old woman lying on bed asks him to take rest. She asks him to tramp on her back to relieve pain in spinal column. Young man walks slowly on old woman's back. She asks him to step lower down. He does so and puts his feet on sharp rib, like spike, killing him instantly. Old woman gets axe and some tipi pins and stakes him to ground by hands and feet. She takes pipe and smokes and after she has burned out tobacco places ashes on eyes, mouth and breast of young man. The same fate befalls the other five brothers on succeeding days. After last young man has gone, sister feels sad and lonely and goes to distant hill, weeping. She finds small round transparent stone, accidentally swallows it when she goes to sleep. She gradually grows in size, until she gives birth to boy. Boy grows rapidly. Mother packs him on back and walks about hill weeping. Boy asks what is matter and she tells him of absence of his uncles. Boy grows to be man and makes bow and arrows. Light-Stone or Transparent-Stone tells his mother he is ready to go on journey and inquires which

way his uncles went. Boy starts with bow and arrows and comes to well-tanned tipi. He knows danger there. Old woman sees him and asks him to come and trample on her backbone. Light-Stone consents, and goes to her. He barely puts his foot on old woman's back and she tells him to get on with both feet. He walks about on back and steps on sharp spike, but since his body comes from stone it overpowers sting and he becomes large stone, having enormous weight. Old woman asks him to get off, but he refuses and, increasing his weight, crushes her body, telling her he is paying her back for destroying his uncles. Light-Stone piles wood on old woman and sets fire to her. Sparks from her body fly away and light at short distance, saying, "Light-Stone cannot injure me." He goes and takes up sparks and throws them back on fire, until whole body is in ashes. Light-Stone, with bow and two red and two black arrows erects willow sweat-lodge. At short distance from sweat-lodge, he shoots black arrow up in air and tells uncles to get out of lodge. Lodge moves at bottom. Then he shoots red arrow and tells uncles to get away. He then shoots black arrow, again addressing words, and lodge moves at sides. He shoots last red arrow and six uncles come out alive again. Light-Stone tells uncles who he is and what he has done. After thanking and kissing him, they go back and sister meets them near tipi. She kisses her brothers and son and they are at peace. Old woman comes to tipi, with iron digging stick and big bag. After addressing them she drops heavy bag on ground and says she is going to take it inside—it is sacred bag and she is its owner and therefore she can open it, but it is prohibited to others. There is something inside that she will not let them see. Young men go on hunt and sister with boy go to hill to watch for their return. Sister sees old woman go out and look around and she becomes suspicious of her. She sends boy to see why she did so and he tells mother that old woman possesses cruel feeling toward human beings and he will play trick on her. Boy turns into woodpecker and lights on tipi pole and pecks, which makes old woman hide contents of bag. She goes out to see what it is and sees bird pecking at pole. She goes back. She opens bag and spreads out men's costumes, and says seven men and one woman should have plenty of hair about them to finish skirts and leggings. She says she will wait a little longer and then kill them all. Woodpecker informs mother. On return of young men from hunt all are secretly informed of danger. They plan to get rid of old woman and bag. Son tells old woman to go and dig potatoes. After she has gone young men gather wood and place bag on top and set fire to it. Wind blows toward old woman and she smells odor of bag. She runs to fire and with iron digging stick pokes bag out. She unties it and finds two human testes uninjured, cover of shield is burnt up, but inside iron disc is all right. She takes headdress of two human testes, ties them together and ties them back of her head. She takes iron digging stick and shield and begins fighting young men. They shoot at her, but arrows come bounding back from iron shield. Light-Stone advances to her, shoots at headdress, hits it in center. She falls dead. They put her into fire again and she is burned up to ashes. They all agree to return and soon reach camp-circle. Sister attracts young man and she is married with consent of brothers. She gives birth to girl. Family has now prettiest young man and girl. Young man has separate bed on west side of tipi. During nights, young girls come in to see him. They ask him to take a wife. Parents say he is too young to marry.

All are refused. One night his sister, seeing no one near, lies down on bed with him. She does not answer his questions and he cannot find out who she is. She comes to him several nights without speaking. He places paint bag by pillow and at night he puts finger into paint bag and makes streak on her shoulders. Young man sees finger-mark on sister's shoulder. He is ashamed and goes to sleep again. He eats little and goes out for day. He hears children talking about his sister sleeping with him. He goes to hill and weeps. Whole tribe hears news. Mother goes to him, he concludes to cease being human being and turns into stone, which is so light it can be seen at distance. —D.

86.—BADGER-WOMAN.

Man, wife and brother-in-law camp together. Woman tempts brother-in-law. He rejects her. This goes on for some time. Wife determines to fix young man. She digs hole underneath bed big enough for him to fall into, and leaves about four inches of ground. Brother-in-law comes to tipi for lunch and sits on bed. He falls into pit. Husband returns and misses brother. Wife says he has not returned. In morning he goes to look for him, but cannot find him. Husband does this four times and concludes wild beasts have destroyed him. He and wife mourn over him. When crying bitterly she says under her breath, "I dropped him and buried him." They go back to main camp. Gray-Wolf comes to deserted camp seven or ten days after brother has been buried alive. Wolf takes pity on him and faces to four directions and howls for rest of wolves and coyotes to come. They dig man out of pit. He is very thin. He goes with wolves and they furnish him with meat. When he obtains strength, gray wolves go with him and turn him loose in camp to surprise of his relations. He tells people circumstance of his absence. He orders big pemmican which wolves had asked for. They wait, sitting in half-moon circles at distance from camp. When pemmican is made sister-in-law packs it and is ordered to carry it for brother. They go to wolves and brother tells her to carry burden to old gray wolves in center. As she drops it, brother says to animals, "Here is your pemmican, together with the woman." She is eaten. For her wicked deed she is no longer part of people, but placed with animals.—D.

87.—BADGER-WOMAN.

Man and wife and his only brother go in search of food. They camp in broad valley. Husband is very fond of brother, who is handsome and has peaceable disposition. Husband goes after game while brother and wife remain at home. Brother stays inside while wife gathers firewood, etc. Husband returns loaded with beef and hides. That evening they have good meal. Next morning, husband again tells brother to take things easy. When husband has gone wife thinks that this is the opportunity to win affections of brother-in-law. She prepares extra meal for him, awakens him and asks him to eat it for her sake. Before he finishes, wife takes seat beside him, and begins to tempt him. He escapes from her. Husband returns loaded with beef. Wife goes out and brings in meat. Husband thinks wife is true. Next morning, husband leaves and again wife tempts brother-in-law. He goes to hill, where he sits weeping. Husband returns with more beef. Brother

returns and they are all in good humor that night. The wife tempts the brother-in-law on the two following days. He pushes her away and goes out to hill, weeping because of constant temptation. Wife decides to do something. She digs hole under his bed, covers with dirt and brush and makes beautiful bed. Husband returns early and brother seeing him coming goes to tipi. He sits down on bed and suddenly drops out of sight. Wife covers him with dirt and fixes bed, leaving nothing to arouse suspicion. On husband's return he inquires for brother. Wife says he has gone to woods. Husband eats and there is queer noise like human cry. Wife pokes fire, into which she throws piece of sinew. First she says sinew and then sticks make the strange noise. Finally they retire but in different spirits. In morning husband goes in search of brother. After breakfast he stays at home watching eagerly for his return. Next day wife feels sorry and husband thinks really she does not know of his brother's disappearance. They look for him for days and nights till at last they decide that some wild beast or enemy has killed him. They then break camp and return to main camp in full mourning. They destroy everything and are left destitute. They tell of the mysterious disappearance of young man. For days and nights husband is on hills weeping because of brother, while wife who has her hair cut, enjoys herself. After they go back to main camp-circle, Gray-Wolf appears at their old camp-ground. Gray-Wolf hears strange cry. He listens attentively and hears human being. He has compassion and walks off and cries out at four places for all wolves and coyotes to come. They come, and all begin digging at ground and finally come to man unconscious, thin and poor. Animals get him out of ground and lift him into standing position and question him about his fate. He tells them he was buried. Gray-Wolf sends Black-Wolf to search for food for man. He eats it and it gives him strength. He goes with Gray-Wolf and others in authority. He lives with them, is constantly fed by coyotes. Gray-Wolf decides that man shall return to his brother. All wolves and coyotes assemble and consent to act for his benefit. Gray-Wolf and Black-Wolf are sent to find main camp. They find it. All wolves and coyotes journey with young man to big camp-circle. Gray-Wolf goes to crying man and tells him to cease mourning, to have wife prepare pemmican and sausages. Wife comes with wood to light tipi which is in darkness owing to mourning, and sees guest. Husband tells her to get much pemmican and sausages ready immediately. He tells her that friend is his brother. She goes to brother-in-law and tries to kiss him, but he tells her to go and do as commanded. Pemmican and sausages are now provided. Brother tells sister-in-law to take victuals and come with him. Before reaching wolves and coyotes they stop, and stepping backward he cries with loud voice for them to come and take their food. Woman is devoured with food she prepared. Brother-in-law goes back to brother's tipi and lives there rest of his time.—D.

88.—Badger-Woman.

A man's wife makes love to his younger brother. When he refuses to have anything to do with her, she causes him to fall into a pit which she covers over. The young man is rescued by the wolves and other animals. He returns to his family who have thought him dead. The woman is sent out to bring the wolves meat and is killed by them.—K.

89.—NARINIIHA, THE SUBSTITUTE.

Pretty girl refuses to marry. Visitor from another camp-circle informs people about famous young man named Nariniiha. Pretty girl is tempted to seek famous young man when Sun-dance is prepared. She reaches tipi and holds transparent goat horn spoon to young man to drink, as special request for immediate marriage. Nariniiha drinks water, thus accepting. She sits by him and grandmother congratulates young man. Nariniiha asks girl to go to get water. When she is gone he asks grandmother to tell girl that he murders his wives if they follow him. After Sun-dance lodge was put up, old man cried out that Nariniiha was to go over quickly as Sasayi was waiting for him. Nariniiha goes over and lies down, with his head to center, for Sasayi's platform. Old woman tells wife that if she does not stay with her during husband's absence he would have to murder her. Excitement becomes intense. Nariniiha affords spectacle for all, for his head and tail both shake as Sasayi dances. Wife dresses up and walks over. Sees husband lying flat on ground and is angry. She walks over, carrying spoonful of water and quenches thirst of Sasayi. Handsome girl thus finally marries right man and Nariniiha has no wife.—D.

90.—THE WHITE DOG AND THE WOMAN.

In camp-circle, industrious young woman had attractive lodge to herself. Young men court in vain. One night, when fast asleep, young man lies down on her bed with her. On waking she sees young man with beautiful robe, painted white, and is overpowered. After a while she paints his robe red to identify him, as though embracing him. Near morning, young man leaves. After breakfast, she takes axe and rope and starts for wood, intending to find out who young man was. Large white dog comes, wagging his tail, smiling at her. She sees her finger-marks on dog's back. She strikes dog with axe, and goes home in despair. Next morning she is in family way and keeps close in tipi. Gives birth to twin dogs, male and female, which she loves and carefully cares for. They grow rapidly. She nurses them from her breast. They run away. Providing herself with food, leggings and moccasins, she follows their trail until at noon, when tracks become like those of human; they lead toward sunset. About sun-down she sees red-painted tipi. She sees her children playing outside, and man's shadow inside, and hears children asking father to receive her. Fourth time he says she may come in. On entering she sees man painted red, with white robe, sitting in west of tipi. His forehead is wrapped with white skin, he looks toward ground. She says she tracked her children to his tipi. He tells her he is father of her children; that she struck him and had best go home and leave children. She still asks that she may take them back. Not known if she succeeded.—D.

91.—THE WHITE DOG AND THE WOMAN.

Virgo e somno expergefacta invenem in eodem lecto invenit. She marks his back with her paint-covered hand. Seeing that her lover is a dog, she tries to kill him, but he escapes. She gives birth to dogs. They leave her, following the old dog, and turn to persons. She follows the tracks. At the children's solicitation, the man, who is the sun, allows her to enter his tent, but sends her back.—K.

92.—THE WHITE DOG, THE WOMAN AND THE SEVEN PUPPIES.

In big camp-circle were man, wife, daughter and young boy. Daughter is beautiful and has separate tipi. Many young men court daughter, but without success, as she objects to marriage. White-Dog comes to daughter's tipi and stays around it very closely. It follows foot-trail when daughter goes to river for water. She throws stick to drive it away but without effect. When she returns to tipi and takes her quill work, dog comes over and lies on ground. At noon, when daughter goes for firewood she finds dog lying on ground. She tries again to drive it away and it lies down by her while preparing supper. Going out for a moment she sees dog lying near entrance to tipi. She scolds it and mother expostulates with her for talking so as to disturb neighbors. Before going to bed, daughter drives stakes pins and fastens door to keep away intruders. During night dog returns and lies on bed with her, going away when she begins to move. Following day dog again follows daughter and will not be driven away. Dog enters tipi during night but she is awake and drives it away. It walks off few paces, returns and takes bed at her side again. Next day dog again follows her about as before. In evening, feeling queer, she goes to tell mother, who says she probably has stomach trouble. During night, dog sneezes and wakes up daughter, who is suspicious and determines to be on alert. About midnight man wearing white robe comes in and lies on bed with her. She tells him to leave her alone and go home. He then says he has for some time slept with her and is the white-dog. Woman finally gives up and makes no efforts to escape from him. Woman manages to mark back of his white robe with painted hand. In morning she takes vessel and goes out for water. Dog bearing finger-mark follows her without being molested. On return to tipi she goes to timber to get some wood. Dog runs up to her wagging its tail. She takes stone and strikes dog on ear, bringing blood. Dog runs off crying and goes home to another camp-circle. Entering parents' tipi, he says he was married and wife got mad and struck his ear. He asks them to make seven pairs moccasins, leggings, and shirts for him. In evening daughter goes to visit parents, sitting quietly. She tells mother of visit of young man, who was White-Dog and that she had struck him, making him run away. Mother disapproves of her conduct. Daughter becomes sick, goes to bed at parents' tipi and gives birth to seven white puppies. She tells brother to put them in bag and drown them in river. Boy takes puppies to river, but stops at old cottonwood tree, makes shelter of bark and places puppies inside. He returns and under pretense of hunger, gets from mother meat which he takes for the puppies. After dinner he gets big bowl filled with greasy stock, which he carries off to his nephews. Next day he manages to take them a pot of clotted blood soup. He takes pot home and on his return finds puppies, but changed to seven boys, who become puppies again on going back to shelter. At dinner he asks for big bowl and sister charges him with feeding puppies. He admits it and after dinner goes and brings little ones into tipi. When they get up from their seats they are seven bright looking youths. Boy takes them back to river. Father comes for them and leads them away toward his parents' camp-circle. Boy goes home and tells of loss. Sister follows and overtakes man with children. She asks him to let her have oldest boy. Instead, he gives her leg bone for daughter with which woman returns. Parents of man give boys

clothing they have prepared. Pitiful cry of dog at tipi. Man sends oldest boy to inquire of trouble. Mother dog has been whipped for stealing fat meat, because of hunger. Dog asks to be free from cruel master. Father sends word for it to get away at night. Man and seven boys go to help dog carry puppies out from camp-circle. Man howls and all dogs come to him and they go together over divide to big river. People find all dogs gone. Spies are sent to find trail. Two young men go to river and see smoke from whitish tipi in timber and dogs at play. Dogs will not allow them to go forward. They return and tell about location of camp. Four young men are sent to coax dogs back to camp. They also have to turn back disappointed. People send six young men to make friendly terms with man and boys. Dogs refuse to let them advance but people make dogs retreat. Men reach tipi and are told of cause of dogs' leaving. They eat with people and dogs in good faith. They all return to camp with friendly feelings and dogs go back to their homes with better spirits. People and dogs go on hunt. Mother gives dog fat piece of meat and then to all other dogs. So dogs remain to this day.—D.

93.—THE SHE-BEAR AND THE TWO BROTHERS.

Two young brothers are out in prairie. They see in distance person walking. They approach the being. One brother takes off clothes, goes to creature, which is black bear on its back asleep. He has connection with bear which does not awake. Brothers start off home. Bear waking up smells human beings' presence. She tracks boys' trail until she reaches their tipi. She walks to boys' bed, separates them and lies on bed between them. Father puts up tent outside for boys and she-bear, and council is held to decide best way to get rid of animal. When boys and bear are sleeping, Dog Soldiers come along and kill her.—D.

94.—THE ADULTEROUS BEAR.

A man, suspecting his wife of adultery, finds a bear with her. He shoots and wounds him, and kills his wife. The bear returns with other bears, who attack the camp.—K.

95.—THE BEAR AND THE OLD MEN.

A bear burns two old men who are sleeping, until each accuses the other and they begin to fight.—K.

96.—THE BEAR WHO PAINTED HIMSELF.

A war-party see a bear painting himself by his reflection in the water.—K.

97.—THE DECEIVED BEAR.

A war-party meet a bear. One of the men feigns death. He is handled all over by the bear. Suddenly he seizes the bear, who flees in fright.—K.

98.—THE BEAR AND THE SKUNK.

Bear going along road meets skunk. They dispute as to right of way. Skunk finally says bear cannot make him get out of road and cannot kill him either—he has only one vital spot. Bear asks what is vital spot. Skunk replies that when they want to kill him they get behind him and look closely at his rectum. Skunk turns around and lifts tail and bear looks. Skunk tells bear to open eyes wide and take good glance and he (skunk) will be dead. Bear does so and skunk defecates into his eyes. He staggers off road and falls on ground, while skunk yells for victory and runs off.—D.

99.—THE QUARRELING PORCUPINES.

A war-party hear what they think is a woman crying. They find two porcupines acting like persons.—K.

100.—THE PAINTED PORCUPINE.

Wife doing much quilled work but not enough quills to finish. Daughter hears of painted porcupine and goes to offer herself to him that she may get quills for mother. He accepts and they become happy couple. Porcupine tells wife she can pick his quills for her mother. He then has plenty, but late in summer very few. Wife picks colored quills, fills bladder bags and takes them to her mother.—D.

101.—THUNDER-BIRD AND THE WHITE-OWL.

White-Owl and Thunder-bird challenge each other for exhibition of power. Thunder-bird starts black clouds with great noise and wind. White-Owl starts low white clouds with piercing wind. The black clouds and white clouds meet. White clouds scatter snow which drifts and there is a blizzard and everything is frozen up. So white bird gains day and is considered more powerful.—D.

102.—RAW-GUMS AND WHITE-OWL-WOMAN.

Camp-circle with ground covered with snow. Family with young baby who in forepart of night cries until exhausted. In morning baby nearly out of cradle, but sound asleep. Child gentle of disposition during day and sleeps most of time. During night child gets out of cradle and wanders off. Towards twilight he comes back to cradle without disturbing parents. Since baby is born, frequent deaths occur at night among good classes of people. Parents begin to suspect child. They decide to watch him during night, but cannot keep awake. One morning at breakfast child opens mouth and mother sees in his teeth fresh morsels of human flesh. She tells husband child must be killer of chiefs. Parents sleep during day to find out strange disposition of child. At night they pretend to go to sleep. Raw-Gums cries loudly, but parents snore and believing them sound asleep he goes his way. He takes his pierced buffalo robe and goes toward tipi of only surviving chief. Parents peep through breastpin holes of tipi and watch child. Raw-Gums enters chief's tipi. Comes out carrying chief in his arms toward river. Raw-Gums eats chief's flesh and leaves only bones.

Parents see him climb cottonwood snag and drop remnant of chief into hollow body of snag. Raw-Gums goes back to tipi and manages to get to cradle without disturbing parents, who lie awake. While child is still sleeping father directs wife to boil beef. He invites men to assemble at his tipi. He tells them he has called them together to decide best plan to get rid of child. He tells them what he has seen. Men much amazed and finally leave it with father to punish child. He wraps baby with fat and throws it out of door and calls dogs to plunge for it. When Raw-Gums lights on ground he becomes young man and begins to dance around, singing, "A skeleton! A skeleton!" Bereaved families go to cottonwood and cut it down. They find skeletons of chiefs. People break camp and leave locality.

Old woman, White-Owl-Woman, comes to place. Challenges Raw-Gums to exhibition of power. He consents. White-Owl-Woman makes fire, stakes blue stem and starts it to burn at bottom. Blue stem burns and falls toward Raw-Gums, who has to seek good food. Raw-Gums goes to deserted camping places and brings good dried beef with tenderloin fat, which White-Owl-Woman eats. She stakes another blue grass stem and it falls toward her. She goes to deserted places and brings in food which Raw-Gums eats. The burning of blue grass was repeated twice more and both bring in roll of pemmican mixed with berries. White-Owl-Woman then asks Raw-Gums questions to show best intelligence. She asks, what is most essential article He answers, moccasin; what never gets tired motioning people? ear-flaps of tipi; what never tires of standing in upright position, is always very attentive? tipi pins; what has two paths? nose; which travels fast? brain (thought); what animal is harmless? rabbit; which of two hands is most useful? left hand. White-Owl-Woman tells Raw-Gums, as he had answered questions so readily, to strike her head at top. He strikes her head with stone sledge and bursts her skull and so scatters brains, which were snow, melting very gradually. Thus there is season of vegetation. —D.

103.—THE SKUNK AND THE RABBIT.

The rabbit and the skunk meet in a trail. Neither will make way for the other. The skunk persuades the rabbit that he will give him medicine for his eyes, blinds him, and goes on his way.—K.

104.—TURTLE'S WAR-PARTY.

Ad bellandum proficiscuntur homines. Comitatur testudo; quocum una eunt verruca et vulva. Postquam redierunt verruca et vulva corporis membra fiunt. —K.

105—THE GIRL WHO BECAME A BEAR.

A girl who plays at being bear turns to one. When the other children reveal this, she attacks the camp and kills many people. The survivors flee, leaving two children tied to a tree. A dog loosens them. When the bear pursues them, they rise to the sky by means of a ball and turn to stars.—K.

106.—BIG-OWL, OWNER-OF-BAG.

In camp-circle family of man, wife and boy. Boy gets mad and cries. Mother threatens him with Owner-of-Bag, but he will not cease. She takes lad in and throws him out of tipi, calling out for Owner-of-Bag to come for him. He falls into bag of Owner-of-Bag, who gives him food to keep him from crying more. Mother thinks boy has gone to sleep with relatives. During night, mother goes in search of boy, but he is gone and she goes back to bed weeping. Next day she goes around camp, but boy is missing, and she returns in much grief. Thought comes into her mind and she pledges to make articles with porcupine quills. For days she makes moccasins, leggings, shirts and various robes. When articles finished she wraps them in bundle and starts in search of child. As she is traveling along she hears voice, which promises her services. Toward evening she comes in sight of river and sees tipi by itself near river. Young boy comes out, addresses her as mother and bids her enter before grandfather returns. She enters and finds tipi by tree with grape-vines all around. Boy is little owl. Big-Owl hoots in distance. Little-Owl makes mother squat with bundle under cover and bag and places arrow sticks on top of her. Big-Owl returns and tells boy he has left beef for him to skin. He adds that he smells footprints of mother. Boy says she has not come. Before going out he tells Big-Owl not to disturb arrow sticks or he will kill him. Little-Owl soon returns with beef. Big-Owl sends him three times in succession, to kill buffalo—first, one, then five and then ten, which will go into bag without trouble if held open toward animals. Each time, Big-Owl says he smells mother and Little-Owl repeats that if he disturbs arrows he will kill him. On last occasion Little-Owl leaves five beeves unskinned and asks Big-Owl to go and finish them. He goes, but soon returns. He goes back again on command of Little-Owl, saying as he flies away, "All right, but I smell your mother." Mother gets up and takes two pairs of men's moccasins out of bundle, placing one pair at entrance. She tells boy they will try and escape. She steps on first pair and then on those outside and runs at full speed. When they reach small hill she places pair of warrior's leggings and then they continue flight. Big-Owl returns and hoots without receiving reply. He finds moccasins in front of door and another pair inside, and sees that boy has been carried off by mother. He takes up stone club and runs round and round, counting porcupine quills on insteps of moccasins. He starts at full speed and comes to warrior's leggings. Woman and boy reach bottom and spread handsome shirt on ground. Big-Owl counts all quills on leggings and afterward on short shirt. Woman and boy continue escape and spread at different places, scalp-lock shirt, "stake-pin" robe, "image" robe, "eagle" robe. Big-Owl counts quills on all these articles as he comes to them, but slackens his speed in running. Mother taunts him and walks slowly with boy. Big-Owl grows dizzy and stumbles. Mother spreads "one-hundredth" robe. Big-Owl reaches robe, walks around, staggers and falls down exhausted after he had counted half robe. Mother and boy go to him. He tells mother she has conquered and that she is to strike him on forehead with stone club. She strikes and breaks his forehead to pieces, as skulls of dead are treated. Mother and boy continue journey and finally get back to their own tipi.—D.

107.—THE RED-SPECKLED HORSE.

Man has herd of ponies. Wife goes after stock in evening and has red-speckled horse staked out with best horses. Red-speckled horse and wife are in love and have intercourse every time she drives herd out. She becomes backward in attending to stock. One morning husband asks wife to get up and turn stock loose and drive them to grass. She does so, riding gentlest mare. In evening husband asks her to bring herd in for night. When trying to catch red-speckled horse it neighs like a stallion. She stakes it and prettiest horses near tipi. Next morning husband again tells wife to drive out the herd, which she does, not returning until toward noon. She excuses herself by saying she had stopped on hill to watch herd. In evening husband sends her again to bring in herd. On return husband tells her to stake red-speckled horse first near tipi. It again neighs when she goes near it, kicks ground and throws up its tail. Next day same things occur. Husband smiles and aids wife in catching horse. Following morning wife takes herd to range. Husband suspects wife and follows her. He sees red-speckled horse with her. When she dismounts it rounds up whole herd and drives woman in midst. She stoops down and horse covers her. Herd scatters and wife walks off home. Husband goes back quickly. Wife finds him in bed and tells him to get up. He refuses and tells her what he has seen. Husband goes after herd himself in afternoon. Red-speckled horse whinnies but seeing it is not wife stands still and grazes. He drives herd home. Wife comes with lariat. When she has loop ready for red-speckled horse it runs up whinnying. In tipi husband talks to wife of her crime and becomes furious against horse. At sunset husband goes out with bow and two arrows. Horse begins whinnying at him, thinking he is wife. He shoots horse in heart, it vomits, staggers and falls dead. In morning husband tells wife to drive herd to range before breakfast. She goes out of tipi and finds all horses gone but dead one. Husband goes to see. Returns to wife and asks her to forgive him. She blames him for killing horse, who had thought of way to have different colored horses in herd. Husband asks wife to go and ask horse to bring herd back. Wife goes out and tells horse his partner wants him to go after herd. She goes out again and says husband acted without thought. Horse moves his limbs. Wife goes third time to horse and says his partner wishes his sympathy. Horse moves about and breathes. Wife goes again and says partner wishes horse to get up and show its power. Horse gets up and shakes itself. Husband goes out, then hears horse whinnying four times and whole herd just then gets back. He hugs and kisses horse and then attends to stock. Husband tells wife he would like white horse, with black ears, small black eyes and black spot at root of tail. She tells him to bring her mare, which she mounts, telling husband to watch small ravine until she comes back. She starts off with red-speckled horse. He watches spot eagerly and at last wife appears, followed by red-speckled horse and new black-eared horse. When they come to tipi husband hugs and kisses wife and congratulates her for her good deeds, etc. He mounts new horse and rides it around camp-circle. Next morning husband tells wife he would like horse of whitish color, with bay specks all over body, and golden mane and tail. Wife goes away on mare with red-speckled horse as before and returns with new horse, such as he desired. Following day husband obtains light dappled-gray horse in same way as before. Next morning he wishes for

mouse-colored horse, with black mane and tail, long black streak from neck to tail, legs at joints striped crosswise and hazy face like smoke. Before starting off on mare, wife tells husband it is last time for her to go out and demand a horse for him. It is sunset before she returns bringing desired animal. That is the way horse paid for his crime.—D.

108.—THE MAN WHO SHARPENED HIS FOOT.

One of a party of hunters, unable to restrain his hunger, eats a part of his leg, and then sharpens his foot in order to kill his friends. They flee to the tribe but the people are unable to injure the insane man. Many are killed. A poor little boy shoots him and the people burn his body.—K.

109.—THE MAN WHO SHARPENED HIS FOOT.

Two men were traveling. One sharpens his leg to kill the other and pursues his friend to a camp. He kills many people there, until one man swallows a rock, against which the point of the leg breaks off.—K.

110.—THE LAME WARRIOR AND THE SKELETON.

Young men go on war-path on foot, heavily loaded. One, on account of pain in ankle, cannot continue journey. They make him thatched shelter and leave him with good supply of food. After many days snow storm. Man sees buffalo grazing in front of lodge. He kills fattest one, crawls to beef, skins it and lays meat opposite fireplace. During night he hears footsteps. He takes bow and arrows and lays them by his side. Skeleton wearing tanned robe comes in. Skeleton tells him not to be frightened, as he had taken pity on him, had caused his ankle to trouble to prevent him from going on war-path, the rest had been killed by enemy. Lame man gives skeleton piece of roast beef to eat and watches it go to stomach. Ghost rubs man's ankle and makes it well. Tells him if enemy shoots him he will be pile of bones covered by robe. Skeleton leads him to camp. Man possessed of ghost's gift takes part in hand-game. They give him something to hide. He holds it in his hand until they throw buffalo robe over him and he becomes pile of bones under robe. Ghost then tells him not to use his name in vain.—D.

111.—MULIER CUIUS VAGINA MULTIS DENTIBUS INSITA EST.

A handsome woman has had several husbands who mysteriously died. Her next husband, suspicious, provides himself with whetstone. Tum ille non membro suo sed cote usus intravit. Ille, cum dentes inesse intellexisset eos cote limavit.—D.

112.—THE MAN WHO BROUGHT BACK THE DEAD BODY.

A girl announces that she will marry the man who brings back a part of the body of her brother; who has been killed in war. An ugly man travels a long time, until he finds the corpse, which he brings back. The girl marries him.—K.

113.—THE SIOUX WOMAN WHO ACTED AS A MAN.

A Sioux woman dresses and acts as a man. She goes to war and distinguishes herself. Then she has herself shot.—K.

114.—THE FAITHLESS WOMAN AND THE KIOWA.

A young man elopes with his brother's wife. He meets a Kiowa, whom he attempts to kill. The woman treacherously helps the Kiowa, but the young man finally kills him. He returns with her to his older brother, whose friends shoot her dead.—K.

115.—LAUGHTER.

Many young men go out hunting and do not return. A young man is approached by Laughter, who is the one that has caused people to laugh themselves to death. The young man nearly dies, but succeeds in killing Laughter with a buffalo foetus.—K.

117.—THE HORSE-TICK.

Young men go on war-path. They do not find enemy and turn home. They come to small hill and stop to rest. While asleep, hill carries them off. Hill was horse-tick.—D.

117.—THE WHITE BUFFALO COW.

Young men spy buffalo and get much meat. Young man goes in search of buffalo and rides close to herd. He dismounts and crawls to within short distance of herd and sees white buffalo cow. After telling war story, as was customary, he shoots at and wounds cow slightly. Herd starts off, white cow taking lead. Hunter mounts and again wounds white cow slightly. He does the same and cow is weakened and follows herd. Hunter goes ahead of herd and gets closer to it. White cow seated prominently in center. Man tells story, shoots at animal and wounds it again. All other buffalo walk around four times licking her face. They leave her, but she rises and follows herd. Man follows and finds white cow again in midst of herd. He tells another war story and again shoots at cow. Herd walks around cow four times licking her face. Herd leaves her in sitting position and looks back to see if she will follow, but she is dead. Hunter goes to cow and prays to it. He skins it reverently and packs his horse with hide and meat. He takes hide to priest. When scraping sacred hide, women wear sage wreaths at wrists, waists and ankles and on head. Women throw away waste meat from hide. Children at play eat it. Some years afterwards their hair turns gray.—D.

118.—THE EIGHT YOUNG MEN WHO BECAME WOMEN.

Eight young men on war-path. At night one turns into female, feels ashamed. Rest advise disheartened one to return home. At end of four days she becomes man again. Thus it happens with whole party, when first one tells others he knows what was trouble with them for he was first to experience it. Transformation period of thirty-four days. Change of sex con-

tracted while camped under eight cottonwood trees. When they return they tell people what strange incident has occurred to them while on war-path.—D.

119.—JOURNEY TO THE OWNERS OF MOON-SHELLS.

Oldest of four brothers married, keeps them. Two are lazy. He tells them they cannot see owners of moon-shells if they sleep late. One morning boys tell brother to call oldest men. Boys go in, cleaned and dressed, and come out different men. People are surprised. Next morning boys start in search of owners of moon-shells. They come to old woman's tipi and ask way and she says toward the west. Second old woman says same. Third old woman directs boys to a camp in west with flag tipi in center, behind which owners of moon-shells live with their father. They (two girls) with their father take children to water to give them drink. Boys are to wait for them. When girls see boys at spring, they stop, laughing at them. Father tells girls to give boys water first, as they are his sons-in-law. Boys go to camp as husbands and are taken into tipis already put up. Folks at home hear about boys' luck. Youngest brother wants to go to brothers and help them. He is ugly, has big belly and lives with mother. Mother opposes but boy persuades her. He lives on tallow. Mother loads supplies on dog travois. They go away until they reach camp-circle where they are received by father-in-law and others. When others are about to eat, boy insists on mother making him some tallow soup. Camp is attacked by enemy. Boys start off and fight and are first to get killed. People mourn day and night. Mother takes youngest brother out to mourn, but he is not affected. He mocks mother and speaks sarcastically about brothers. Great crying over dead arouses boy to try to do wonder. He sends word to father-in-law to have brothers brought into camp. He then directs bow and two black and two red arrows to be made. Then sweat-lodge to be erected in center and brothers to be placed inside. Father-in-law does so. Boy shoots black arrows up in air, telling brothers to get out. Then he shoots red arrows. Fourth time brothers come to life again.—D.

120.—SPLIT-FEATHER.

Beautiful young man marries beautiful young girl. Man is jealous of his wife on account of young man belonging to Star society. Star society is invited to head man's tipi to play hand-game. Just before sunset the young man comes into tipi to notify husband of game. He says he will go soon. He pulls small feather from fan, which he splits from tip of quill, making two separate pieces but adhering at quill end. He unties medicine bag from his scalp-lock and takes out some medicine, which he puts on live coal; while his wife is after wood he holds feather over charcoal to be incensed. Then he places it under blanket at base of leanback. He goes to hand-game. Game is exciting, his companions' side losing. He loses all that he took with him. He tells servant of Star society, who has won wife's affections, to go over to tipi and get more arrows. Servant goes to tipi and finds wife alone. He tells her of his errand and says they ought to improve chance before he goes back. She consents. They cannot separate. Game goes on and another man is sent as messenger. He goes after arrows and sees couple. Young man sends him

to his older brother to inform him of his predicament. Brother takes pipe filled with tobacco to husband at hand-game and offers it him with four head of ponies in payment of brother's deed. Husband puts it off until game is over. Older brother then hands peace-pipe to him, which he takes along to his own tipi. Husband pushes pine sticks into fire and laughs at guilty party. On entreaty of older brother he sits down on one side of tipi and pulls out wing feather and splits it in two pieces and couple part. Then he takes pipe and lights it, smoking it for peace and good will again. He says he has known the actions of wife with young man and wished to make her a good wife thereafter.—D.

121.—SPITTING-HORN-SHELL AND SPLIT-RUMP.

A beautiful girl tells father she has decided to look for young man named Spitting-Horn-Shell, noted for beauty. Father consents. Young woman starts and gets to camp-circle, where she is told that he lives farther on. She reaches three other camp-circles in succession but young man not in camp. She arrives at fifth camp-circle along river. There was preparation for Sun-dance ceremony in which Spitting-Horn-Shell was to participate. When Split-Rump (little-bird) hears beautiful girl is coming to marry Spitting-Horn-Shell, he goes out and meets her. She asks him where she can find Spitting-Horn-Shell. He replies that he is the identical young man. She says his appearance does not answer to description of Spitting-Horn-Shell. She asks him to spit out horn shells and he spits out cut-bone shells. She finally decides to go with him as wife to his mother's tipi. Sun-dance lodge is up and men are ready to dance. Split-Rump is to take part. In morning, Spitting-Horn-Shell is spitting out horn shells on ground. Split-Rump, standing by door, spits out cut-bone shells. Chiefs order Split-Rump to quit dancing and they lay his body flat before beautiful young man to dance on. Split-Rump instructs his mother to watch wife closely. She is charmed by music in Sun-dance lodge and decides to see dance. She hears people calling for Split-Rump, and tells him. He tells her he occupies leading place, but she knew he must be platform for Spitting-Horn-Shell. She goes to lodge and peeps in to see dancers. She sees beautiful young man back of center pole. When he stops to rest he spits out horn shells on ground and children pick them up. Chiefs tell children to keep away, that woman who has come to see Spitting-Horn-Shell may be able to gather up shells. She goes to young man and seats herself close to him as wife. After dance they walk out as married people to tipi of Spitting-Horn-Shell's parents. Some time afterwards Split-Rump kills rival. Search is made for him. He escapes to river and dives in water up stream. He comes out on other side. People chase him and he dives into big lake. People kill big herd of buffalo and make water bags of intestines. They dip out water from lake in order to catch Split-Rump, but they get tired as water comes up from bottom. People tell him angrily he shall remain close to lake and not fly high or leave that place.—D.

122.—THE WHITE CROW.

The white crow keeps all the buffalo hidden. He is discovered by the eyes he carries in his quiver. His course home is followed. At last people

succeed in enticing him to alight on game and he is caught. He is tied in the smoke hole of a tent until he turns black. He is released and the people come to him. He is deceived into harboring a little dog, which drives the buffalo out of a hollow mountain. The buffalo scatter through the world.—K.

123.—MAN-ABOVE AND HIS MEDICINE.

During Sun-dance, Man-Above had separate tipi in which to fast four days. Each time he fasted, animal, insect or bird, or Supernatural-Being would take pity on him. Becoming medicine-man he was bewitched by another man, by means of worm, found in pith of sunflower. He knew who had bewitched him. Instead of doing harm, Man-Above removed troubles of others, i. e., he was gifted to heal those affected by poisonous insects. Was called Man-Above because a good doctor. He would cause things to appear natural before people. Was shown by bull to doctor with tail, rattle, etc. Before going to sick, required pipe filled with tobacco as offering to spirits. Every spring, when sage fully grown he calls followers for general rehearsal of songs, to make more medicine, to tell new ways, etc.—D.

124.—SKULL ACTS AS FOOD-GETTER.

Man, wife and handsome daughter by river. Daughter goes after water mornings, noons and evenings. Father tells daughter they have no more food. Somebody hears remark. Daughter goes after water and sees dead buffalo cow. She tells father. Father and mother bring in beef and they have good meal. Next morning, daughter finds another buffalo. Next morning she finds fat female antelope. On following mornings daughter finds dead on trail deer, black deer, female elk, and male elk, successively, each little nearer to tipi than preceding one, all of which are used as before. Family is now well supplied with fresh meat and dry meat. One night, comes voice, taking deep breaths, saying it has brought the burden, dropping it by door. In morning daughter goes out and sees fat bull lying dead. Father and mother skin bull and take in meat and hide, which is very good for robe. Next night voice comes again and in morning they find buffalo cow at door. Voice comes several following nights and they find at door of tipi buffalo steer, female antelope, deer, black antelope, and black deer in succession. All parfleches now filled with meat and folks obliged to hang meat on poles. Next night voice comes and female elk brought, which is skinned for meat and hide. Father becomes suspicious. Next night voice comes and says he has brought burden and wonders if folks are getting fat. Father goes to door and peeps through hole, when he sees white-looking object jump into timber out of sight. He tells daughter and says they had better be getting away. Daughter replies that they must get away soon. She makes four pairs of moccasins, which she places at four different spots inside tipi, two under cover of bed at back and two pairs at sides of tipi. Father and mother, followed by daughter, start off to get away, leaving male elk outside undisturbed. At night strange object again comes to door and drops burden at door. Seeing elk untouched, says they can't escape and flies around tipi, buzzing against it, but attracts no attention. It starts off, rolling along trail, but pair of moccasins cries like person behind it. It returns to tipi, jumps inside, but finds

nobody there. Strange object says its food can't get away and starts off again on trail. Two other pair of moccasins in turn cry after object and it returns each time, but finding nobody, starts off after family. Father, mother and daughter reach hill and see skull rolling after them. Daughter wishes for something to obstruct passage and there is thick patch of thistles behind. Skull finally passes through thicket. Father and mother reach hill and daughter again wishes for something to obstruct path and thick timber is behind her, which skull gets through. Daughter again wishes and thick patch of cacti is placed across trail. Skull again gets through and it keeps rolling on after family. Daughter wishes for real obstruction and there is deep canyon behind them. Skull goes rolling up and down to find narrowest place to leap. When opposite her, daughter tells it to leap. It leaps, but canyon is too wide and it whirls down below and strikes bottom with noise like crack of thunder. Canyon closes and buries it. Family reach big circle of tipis and they tell people of circumstance of their arrival. Daughter says that is way we shall be placed in ground when we die.—D.

125.—THE DECEIVED BLIND MAN.

Blind man and wife camping in lonely place. Wife gathers berries for food. Husband tells wife to watch for buffalo. When fattest one is passing by, she is to place bow and arrow in position and tell him when to shoot. Buffalo comes. Wife places bow with arrow in position and tells husband when to shoot. He shoots. Wife says he missed vital spot. He disputes, but wife insists and blind man yields and they return to tipi. In morning wife tells husband she is going to gather tomatoes. She secretly goes to dead buffalo, and takes meat and hide into thick timber. She has good fat meat for dinner and supper. On going back to tipi she picks up tomatoes and gives them to husband, telling him to be thankful for what she brings him. Does the same next day. At buffalo-wallow she washes hands, using dirt to kill smell of meat. Husband smells odor of fresh meat. She ascribes it to sweat. The same things occur next day. After wife has gone, owl lights on tipi pole and tells blind man he has killed buffalo and that wife is eating meat by herself. He is to get even with her, but first is to look to top of poles and see owl's eyes. Man looks and eyesight is restored, but he has eyes like owl. He takes bow and arrows and goes to place where wife is feasting. He shoots wife dead.—D.

126.—THE DECEIVED BLIND MAN.

A blind man shoots at buffalo and kills them, his wife aiming for him. She deceives him and gives him no meat. An owl gives him his sight again. He forces his wife to eat the food which she has kept from him, until she dies. —K.

127.—THE DECEIVED BLIND MAN AND THE DESERTED CHILDREN.

A blind man shoots and kills buffalo, his wife aiming for him. She denies that he has killed anything and gives him no meat. An owl restores his sight. He kills his wife and abandons his children. They follow him to camp but he has them tied to trees and deserted by the people. An old wolf frees them and sends other wolves and coyotes to procure food for them.

The boy and girl build a house in which they live with the old wolf. Herds of buffalo and elk appear about the tent. The girl kills them by looking at them. By sitting on the hides she dresses them, makes a tent, and cuts up all the meat. By sitting on other skins, she makes embroidered robes of different kinds, clothing, and bedding, for her brother, herself, and the old wolf. The boy obtains a panther and a bear for dogs. The girl makes meat bags by sitting on hides. They are found by visitors from the tribe. The people come to them and are fed. The panther and bear kill the children's father. The girl and her brother go to the sky.—K.

128.—THE DESERTED CHILDREN.

Two children are abandoned by the people. A dog frees them. They live alone. The boy, by looking at buffalo, kills them. The girl, by sitting on the meat and skins, cuts it up and dresses them. The people rejoin them, but the children refuse to recognize their parents.—K.

129.—THE YOUNG MAN AND HIS FATHER-IN-LAW.

A young man is accepted as son-in-law, but is sent out to bring back arrows. He is unable to bring any that are satisfactory and is killed by the old man. This happens three times. A fourth young man is pitied by the spirit of a lake and shown how to secure the right arrows. Then he also brings feathers, and then arrow points. He is sent out again for buffalo horns. He comes to buffalo, who pity him. A bull accompanies him, and when the young man entices his father-in-law from the tree where he is safe, the bull kills him. His body is burned. The young man goes to the sky.—K.

130.—BLOOD-CLOT-BOY.

A man treats his father-in-law cruelly. The old man finds a clot of blood which becomes a boy. The son-in-law thinks it a girl and lets it live. The boy kills him. He becomes a young man. He kills his older sister. He travels and kills two dangerous persons. He comes to a blind (cannibal) woman who can see him. He kills her. Her companions pursue him in various shapes. He causes them to break through the ice, which then freezes hard. He comes to a man who pushes people down a cliff, but Clot-child throws him down and changes him to a buzzard. Clot-child comes to a camp where a woman speaks disparagingly of him. At night he plays his flute and she comes to him and marries him. He returns to his parents and then goes to the sky.—K.

131.—BLOOD-CLOT-BOY AND WHITE-OWL.

In fall of year camp-circle for buffalo hunt is located near river, at edge of thick timber. During this period Blood-Clot-Boy (or Searching-Child) becomes part of tribe. He grows up full of life and ambitious. He joins hunting party which kills many buffalo. While skinning beeves, dusky looking cloud comes from north. Wind is very biting and clouds travel low. Men tell Blood-Clot-Boy they have to go home soon, but he says it is impossible to make snow and there is no such person as White-Owl. The men leave him on ground facing toward storm, wrapped in robe. Soon ground is covered with

snow. On account of severe wind he cannot see any distance. Finally he sees White-Owl flying up and down toward him. He turns and sits facing the south, covered with robe. White-Owl produces more wind and snow and alights in front of Blood-Clot-Boy. He speaks of his power and challenges Blood-Clot-Boy to exhibition of power. If he cannot tell of things aright he is to lose his life. White-Owl asks him where he came from. He answers from his father. The storm continues with fury. Then White-Owl asks what is the most useful thing. He says, the eyes and heart, mind and feet, without which a person cannot get to any place. White-Owl then asks which is best benefactor, man or wife. There comes another blizzard and snow is getting deeper all the time. Blood-Clot-Boy says one is benefactor just as much as the other (referring to seeds of man and wife). White-Owl then asks what are the most sacred things (medicine). He replies there are three things, day, night, and earth, but adds, it is medicine (wonder) we sleep at night, that we sit or stand on earth. White-Owl breathes heavily. Storm continues with fury. He then asks what travels swiftly and Blood-Clot-Boy replies hastily, "Eyesight." White-Owl says he is very cunning, then asks what has many branches and still is very light. Blood-Clot-Boy says, "Eagle breath-feather." Then White-Owl asks him what things never get tired in listening to mankind, and he says tipi pegs are most attentive listeners. To the question, who never gets tired of watching, Blood-Clot-Boy replies, "Eyelids," and when asked, what do we eat to live, "Buffalo meat." White-Owl then asks him how to get weapons, and he describes how to make trap, with wolf as bait, to catch eagles and how to use their feathers. When asked how he would get fire, Blood-Clot-Boy gets flint, stone, dry pith, some grass and dry wood, with which he makes fire. White-Owl remarks he is quite hungry and Blood-Clot-Boy fetches large piece of bark from dead cottonwood tree and then lays next to brush, piece of cottonwood log. He holds these over the fire. Become roasted tenderloin, juicy tallow, and piece of fat. White-Owl eats but is not satisfied. Blood-Clot-Boy fetches two small buffalo chips and these roast like two fat turkeys. White-Owl eats these but still asks for more. Blood-Clot-Boy gets big clump of bull's chips and they roast to nice juicy pemmican which White-Owl swallows. Blood-Clot-Boy now asks for return treatment, but White-Owl asks him how he makes knife. He says it is made from a buffalo standing vertebra and tendon of neck. White-Owl then grants him to live up to his (White-Owl's) time.—D.

132.—BLOOD-CLOT-GIRL.

A man abuses his old father-in-law. The old man finds a clot of blood, which becomes a girl. The son-in-law wishes to marry her, but is refused. The old man joins the tribe. The chief's son marries the girl. The old man's wife makes an ornamented tent by sitting on skins. In this Clot-woman and her husband live.—K.

133.—BLOOD-CLOT-GIRL.

Two tipis in bottom near river. In one were father, mother and son, in other their son-in-law and his wife. Father and mother dependent on son-in-law, but he is cruel and stingy. Husband kills buffalo cow. Sends wife

to tell old man to skin buffalo and deliver hide and beef outside tipi. He is not to damage fat. Wife delivers message. Old folks, very feeble, go and skin and cut up animal, carry beef to son-in-law's tipi. Wife brings in beef for man to examine. Directs wife to take small muscles to old folks to eat. Son-in-law again goes for game. Old man sends son to ask daughter to cut strip of good fat muscle from back. They want to grease their faces. Boy goes, but sister says she can not, as husband would notice it. Husband returns and sends wife to tell old people that he has killed another animal, with instructions as before. He again sends small muscles to old folks. One morning son-in-law wounds buffalo, but cannot track animal. He returns and sends wife to tell father to track animal for hide and beef. Old man follows trail of herd for great distance. He turns back carrying a clot of blood he found lying on snow to make blood soup. He gives it to wife to boil for soup and sends son to tell sister of his failure. Old woman places bowl of blood in vessel of water hung over fire. There is cry of baby. Old woman grabs vessel and empties it, finding healthy looking girl. She wraps it with remnants of buffalo hides and talks to it. In morning, son-in-law again goes for game. Father sends Blood-Clot-Girl, now quite a girl, to ask sister for small piece of dried tenderloin. Blood-Clot-Girl goes and delivers message in manly voice (to deceive). Sister without seeing her, gives her wee bit and tells her to hide it. Son-in-law sees little girl entering parents' tipi. Tells wife and says he would be glad to have another wife later on. Sends wife to tell parents he has killed fat buffalo and they can keep it all. Wife delivers message and says husband wishes to have daughter a little while to play with. Little boy replies they can keep their beef and shall not have sister. They are going to get her to other camp-circle. Wife returns and husband sends wife to say he had horded up beef for emergency and would be good to them thereafter. Wife goes, but is rebuked severely by boy. About midnight old folks and children leave tipi and journey toward other camp-circle, seeking deliverance.

In morning husband sends wife with food to old folks, but she finds they have gone. Old folks reach big camp-circle. They are welcomed by people as family with Blood-Clot-Girl and taken to chief's tipi. There is great famine in camp and men go out to spy buffalo, without success. Blood-Clot-Girl grows rapidly. Young boy, old woman's pet, sends grandmother to ask for her in marriage. Request was granted, as mother had said daughter should marry when asked for wife if they could depend on man for support. Son-in-law and wife arrive. When older sister hears of marriage of Blood-Clot-Girl and young man she goes to see them. She is disgusted with ugliness of man and vomits on going out of tipi. At night young man asks old woman to sweep around fireplace and straighten tipi poles before she goes to bed. During night old tipi changed into large, attractive, white tipi. Father-in-law and mother-in-law invite all chief's brothers to tipi of old woman's pet and son-in-law comes as guest. One morning old woman's pet sends wife to tell father he is going to spy buffalo and people are to get their quivers ready. He goes and sees vast herd of buffalo grazing. He returns and people go and spy herd, but white bird flies along and aids herd to get away. When grandchild is getting famous older sister tries to show friendship, but sister tells her to stay with her husband. Old woman's pet sends wife to tell father to get up early in morning, for chase of buffalo. During night he sets trap for white bird.

In morning people make charge on herd and white bird goes up in air calling to animals, but is suddenly taken down by bowstring in which both its legs are fastened. It is white crow, which caws all the more while people kill buffalo. All people now provided with food. Young man goes to trap and brings white crow to tipi, where he keeps it hobbled. Old woman's pet sends grandmother to chief's tipi to say white crow will be delivered to do what he thinks best. Grandchild sends for pine branches with pitch and white crow is held over dark smoke until its whole body is black. Then its bill is rubbed on buffalo chips and it is told that rest of life its appetite shall be satisfied by chips, eyes and skulls of animals. It then flies off towards slaughter places and hops about, cawing loudly to attract attention.—D.

134.—THE PORCUPINE AND THE WOMAN WHO CLIMBED TO THE SKY.

Sun and Moon brothers. Young women at camp-circle sit enjoying night breeze. One says she wishes she could marry Moon. Moon hears and considers matter. Her companions wish they could marry stars. Sun and Moon have argument in regard to women. Moon prefers woman, and says he will go after one. Sun says he will select water animal for wife. Four women go for wood. One goes to cottonwood tree on which is Moon as porcupine. She sees porcupine and climbs tree with stick to hit animal with. Tree lengthens, but woman keeps climbing. She looks away, then animal changes into charming young man. He smiles at her and tells her to follow him, as he is the man whom she would like to marry. They climb until they reach sky where father and mother of Moon live. Moon inquires where Sun's wife is. Frog brought by Sun from below is hopping in front of door, urinating. She hears and goes inside. Moon asks frog to go for water. He cuts two pieces of intestine and gives one to his wife, who cracks it without difficulty. Other he gives to Frog-Woman who puts charcoal in mouth first and then intestine. Black streaks of charcoal run down corners of mouth. Moon makes remark and Frog-Woman leaps on his breast and remains there. Dark spot on full moon is picture of Frog-Woman and her pail to one side, as small black spot. Moon has another wife, buffalo cow. Both wives give birth to boys. Boys quarrel, and mothers separate them. Husband tells women to dig hog potatoes, but not to dig deep or look in. Human wife goes two or three times to dig and makes up mind to find out why husband told her not to look into holes. After digging, she looks into hole and sees camp-circle below, with father's tipi. She saves sinew from beef and makes bowstrings, telling Moon she needs them in tanning. After husband has gone hunting, she takes boy and strings and starts to place she has spotted. She digs big hole, lays stick across and fastens strings to stick, other end she ties around waist. With boy on her back, she lets herself down, until within short distance of ground. Moon goes in search of wife and boy, comes to digging stick, peeps down and sees wife suspended on string. He takes round stone and tells it to light on woman's head. It travels along sinew string until it strikes woman on head, causing her to let go string and killing her. Boy plays about. When mother's body decomposed he can no longer get milk from breast, and he goes to river for drink, leaving traces of his footsteps. He sleeps under mother's arm, which makes him smell dreadfully. Young man notices tracks of boy several times. He lays bow and two arrows on his trail. In morning bow and arrows

are gone. He makes another bow and arrows and makes trap by trail, in which he hides himself, placing bow and arrows nearer river. Boy (now grown up) comes. Man catches him. Boy bites and scratches, but yields. He explains how he came to be alone and takes man where woman was lying. Man bathes him, rubs him with sage and they walk to camp. Moon makes other wife mad by speaking about human wife. Buffalo-Woman starts off with child for their own home, four divides off. Man, very fond of boy, follows and comes to their camping place. Boy tells father distance is great and he had better go back. Cow and calf retire, husband sleeps near. Woman and boy start off early while man is fast asleep. Man follows; boy advises him to go back. Man refuses. Same thing occurs two following days. Next day man awakes, wife and boy gone. He reaches their camping place in evening. Woman and boy tell buffalo that their son-in-law is in outskirts of camp. They send him pemmican and tipi is put up for him. Father-in-law tells daughter to cover her husband's face with blanket when she brings him. Brother (calf) of the woman is killed for him to eat. Bones are piled up and hide placed over them and calf comes to life again. Husband wants to get out to look around, but father-in-law says it is not necessary, as he is properly fed. Father-in-law causes all people to be provided with meat, which was of human flesh. Moon makes wife and boy go to see strange thing occurring outside. Man makes hole with awl through tipi hide and sees people go to black snag, with hole at bottom, near river, with human tracks near. He sneaks out and sees father-in-law go to black snag with red digging stick, people all standing in two rows. Father-in-law raises stick and strikes snag. Out comes human being who runs swiftly between two rows of people. Father-in-law continually strikes snag and other human beings come forth. First one has circled around and gone back into hole. Human beings are slaughtered and taken back to camp for use. Wife and boy run to see if man inside. They find him lying on bed. Some time afterwards he tells wife he wishes to go out in mountains for rest, she to come for him. Parents consent. He sharpens two knives and hides them. His wife leads him out, face covered up, to mountain side. He goes to creek bottom and makes arrows and bows, and hides them. Wife comes and takes him home. He gets sinew from her. Next morning he is taken out again to mountain side, taking sinew. When alone he searches for feathers. He places feathers on arrows and ties sinew strings to bows. He makes stone arrow points. Next morning he sends wife to father to ask permission for him to call forth subsistence for people. Father-in-law agrees and man walks toward dead black snag carrying digging stick. Buffalo people found in two rows, looking anxiously at him. He strikes snag and human being comes out running between two rows of people. Moon continues striking and other human beings come forth until they fill space between people. First human being is coming back to snag and Moon strikes it senseless. It is woman with cut nose. He tells her she is one who has ruined human race and that he wants her to behave no longer as she has. She will have that kind of nose to mark her. Moon commands that no more human beings shall be slaughtered. It is agreed with father-in-law and made known to buffalo. Moon gives bows and arrows to human beings for use and protection. Sends son to tell father-in-law that human beings will have changed body. He shall not have speed and his body shall be made up of certain parts. Father-in-law accepts proposition

and change of life is made. Instead of buffalo eating people, they become subsistence for human beings. Buffalo-Bull sends word to son-in-law by grandson that before they can return, there will be singing, dancing, running race and telling myths, each for four days, and if he goes through it all he will be all right. (Continued as in Blue-Feather story.)—D.

135.—THE PORCUPINE AND THE WOMAN WHO CLIMBED TO THE SKY.

Women go out for firewood. See porcupine, which begins climbing tree. Women try to hit animal but it dodges. One of them starts to climb tree to catch porcupine, which gets higher and higher. It reaches top of tree, and as woman approaches top, tree suddenly lengthens. Porcupine and woman continue climbing and finally reach sky. Porcupine takes woman into camp-circle where father and mother live. Lodge is put up for them to live in. Porcupine is very industrious and old folks well supplied with hides and food. Woman decides to save all sinew from buffalo and work on buffalo robes and other things to divert suspicion. Husband cautions her not to dig too deep with digging stick and to go home early. Woman goes in search of hog potatoes. While digging, she accidentally strikes hole; looks through and sees green earth, with camp-circle, which she recognizes. She carefully covers spot and marks it. She goes home. One morning husband starts off for more beef and tells wife to be careful of herself. She takes digging stick and sinew to hole. She ties string, to make sinew long enough to reach bottom. She lays digging stick across hole, ties one of sinew strings in center of stick and then fastens herself to lariat. She lets herself down, finally finding herself suspended above top of tree which she had climbed, but not near enough so that she could reach it. Husband tracks her to hole. He looks into hole and sees wife suspended from digging stick by sinew lariat. He finds circular stone and drops it along sinew string, striking top of her head, breaking her off and landing her safe on ground. She takes stone and goes to camp-circle.—D

136.—THE PORCUPINE AND THE WOMAN WHO CLIMBED TO THE SKY.

The sun and the moon, two brothers, speak of marrying women on earth. The moon turns to a porcupine which entices a woman to climb a tree. Then he takes her to the sky. The sun returns with the frog. The woman and the frog are made to contest in chewing. The frog attempts to use charcoal in order to produce more noise, but is discovered. The moon ridicules her and she jumps on his breast, where she remains. The moon's wife is told not to dig roots. She does so and through the hole sees the earth. She makes a rope of sinew and attempts to let herself down, but fails to reach the earth. The moon finds her hanging, throws a stone, and kills her. Her child falls to the ground unhurt. He is found by an old woman, who raises him. The boy discovers some one eating their food and kills the monster. The old woman cries because it is her husband. The boy starts out. He kills many snakes which he finds asleep. One threatens revenge and follows him. He is warned by his bow, but the fourth time the snake enters his body while he is asleep. The boy lies like dead and becomes a skeleton. At last he causes it to rain and become hot until the snake emerges from his skull, when he seizes it. He attaches the snake to his bow. He returns to the old woman. Then he goes to the people and gives a young man his supernatural bow. He himself turns to a star.—K.

137.—THE PORCUPINE AND THE WOMAN WHO CLIMBED TO THE SKY.

The moon, taking the shape of a porcupine, entices a woman to the sky and marries her. She has a contest in chewing with the frog, his older wife The frog's deceit is discovered. The woman is pitied by an old woman, who lets her down to the earth by a rope made of sinew. Her child becomes a great chief.—K.

138.—THE PORCUPINE AND THE WOMAN WHO CLIMBED TO THE SKY.

A woman is enticed by a porcupine to climb a tree which stretches to the sky. The sun marries her. The woman is forbidden to dig roots but does so and sees the earth. She lets herself down by a sinew rope but fails to reach the earth. Her husband kills her by dropping a stone. Her boy is uninjured and is found by the people.—K.

139.—FOUND-IN-GRASS.

Man and pregnant wife camp by river. Husband tells her while on hunt to stay inside and not move if some one comes and calls for her. While man is away voice comes, calling woman, but she does not move. Husband returns and calls to wife. She goes out smiling and receives him. Husband again warning her leaves tipi for fourth time and voice comes for fourth time. calling distinctly for woman. She makes hole through tipi with awl to see who strange person might be. Stranger with tangled hair and fierce looks enters tipi, saying that was what he had waited for and takes seat back of center. Woman boils meat and gives it to visitor in wooden bowl. Man says that is not kind of bowl he is accustomed to. She then offers the food in her white buffalo robe, and her best buckskin dress. Man rejects them. Finally she takes meat, lies down in front of him and places meat on top of her chest. Man now eats and then cuts woman open. Finding twins he throws one by the door and other by the spring and lays woman with back towards fire, covering her with buffalo robe. Then man leaves. Husband returns, wife does not answer his call. He enters and sees wife covered with robe. Pulls off robe and turns her body toward fire and sees her condition. He goes out and mourns during night. In morning he buries his wife on prairie. On returning next morning he finds arrows scattered inside tipi. Again goes to prairie to mourn, returns secretly. Hears boys playing inside tipi and rushing in catches one, named "By-the-Door," other boy (Spring-Boy) escapes. By-the-Door fights but father reasons with him. Finally child yields and both are happy. Father tells boy to persuade his brother Spring-Boy to come and play arrow game. Father goes away. By-the-Door cries to brother to come play game. Spring-Boy at first refuses, then goes in and they play. By-the-Door induces Spring-Boy to stoop down, jumps on him and calls father. Father rushes in and grabs boy, who resists at first. Boys tell father to make two bows and two black arrows and two red arrows, and to erect sweat-lodge and place mother inside. Boys shoot arrows, first black then red, up in air, calling on mother to get away. Sweat-lodge moves a little each time. At fourth arrow, mother comes out of sweat-lodge fully restored. Family thus formed anew. Father warns boys not to go to timber. Boys steal away. They see lone tipi with man with tangled hair in it. Man welcomes them inside tipi. Snakes are crawl-

ing everywhere. Boys sit on flat stones. Man tells them to louse him. They untangle his hair and find he has open brains, hence name, "Open-Brains." He was first murderer. He goes to sleep. Boys tie his hair to tipi poles, place red hot stone inside his skull. He struggles, but finally burns to death. Boys cut off hair, carry it home to father for pendants. Father warns boys against hill where fierce animal lives. Boys go and find fierce buffalo bull covered with iron. Buffalo-Bull charges. Boys shoot him and take horns to father for dippers. Father warns boys against precipice at river, for very strong unmerciful being lives there. Boys go and find nest of young eagles (Thunder-birds). Boys ask them what sign would be in sky if father eagle got mad, and twist their noses. They say, dark clouds and rain in torrents. Boys shoot two arrows into wall of rock to see if father can pull them. He returns and rushes at arrows, grabs their heads and flies back, stretching arrows to distance, but arrows contract back to rock. Boys kill Thunder-bird and little ones. They take feathers to father for bonnets and arrows and wings for fans. Father makes boys netted wheel. Tells them not to throw it with the wind. Whirlwind carries boys to distant land. Old woman cutting grass for bedding finds one of the boys full grown, takes him home to assist her. He is dirty and has big belly. People call boy "Found-in-Grass." Big chief has two handsome daughters. People try in vain to kill kit-fox in tree. Chief offers older daughter in marriage to slayer of kit-fox. Boy gets old woman to make him bow and arrows. People ridicule his appearance. He kills kit-fox. Crow claims to have killed kit-fox and marries older daughter. Boy tells grandmother to go touch animal and to bring home a small piece of fur. Old woman does so. In morning, piece has become whole hide, finer than original. Boy sends it to chief. Chief gives boy younger daughter for wife. Older sister makes fun of boy. Tipi put up for both couples. On two mornings, Crow-Woman secretly pours water on bed of younger sister, telling her that her husband urinated. Third night, Found-in-Grass returns much improved in appearance. In morning, Crow-Woman again pours water on sister's bed. Fourth night, Found-in-Grass comes late, places feather lance against fork stick at back of tipi. He has on quilled buffalo robe and good clothes, panther bow-case and quiver of bow and arrows. He smells of sweet grass. In morning, Crow-Woman noticing young man's fine appearance and clothing becomes enamored of him. She wants to serve Found-in-Grass but sister objects. Found-in-Grass has wife tell father to get people to make corral and at gate to place buffalo chips on edge, last one to be very thin and from scabby bull. When he nears corral, tells flat chip he will shoot it and rest will get up alive and be slaughtered by people. Crow-Woman offers to help carry Found-in-Grass' beef to camp, sister objects. He puts blood into intestine bag for father-in-law. Crow-Woman begs to carry it home. He secretly pierces bag with thorn. Crow-Woman carrying bag spoils her robe. Found-in-Grass and wife make fun of her. She grieves, goes out into prairie and cries, day and night. Gopher asks why she is crying. She tells him and he states what he will do. In the morning she goes and pulls blankets away and tells husband to get up and stir around for father-in-law. When Found-in-Grass gets up he finds himself in pit up to waist and ground around him turned into solid stone. As people pass Found-in-Grass, they leave anything, asking mercy and protection.—D.

140.—Found-in-Grass.

[In this version, second monster slain by boys is a panther. Fourth monster is multi-colored worm which they kill. On way home, Spring-Boy is blow away in dust storm which overtakes them. Crow is already married to older daughter of chief.] Found-in-Grass wants to marry the younger and sends old woman to ask for her. Older sister says boy is ugly and dirty. Boy tells old woman to get material and he makes small running wheel representing animals, also darts. He rolls wheel and hits it with one of darts. When wheel stops there is dead buffalo steer. Each time wheel becomes larger and also buffalo. Old woman delivers beef to chief. Thus his family become acquainted with Found-in-Grass' ability. Younger sister brings prepared food for him at night. He becomes beautiful and girl falls in love with him. Found-in-Grass sends old woman to tell chief to erect two diverging rows of stone heaps, beginning at precipice. Boy rolls wheel and causes buffalo to come into corral. People wait until there are plenty of buffalo and then drive them over precipice. Everybody goes down to get as much skins and beef as they like. When Found-in-Grass is working, older sister is around working near him, trying to win him. Found-in-Grass makes bag of blood to carry himself. Older sister wants to carry it. Found-in-Grass stabs bag with knife and tells her bag is leaking, but she does not care. Big tipi is put up and completely furnished. Found-in-Grass is called to tipi and finds younger sister awaiting him as wife, also finds food and relatives.—D.

141.—Found-in-Grass.

[In this version woman offers stranger wooden bowl, eagle-tail fan, buffalo robe, war bonnet, kit-fox, white buffalo robe, elk-tooth dress, and dress, finally herself, as food dish. In restoring mother to life red arrow is used first. The twins kill water monster, Thunder-bird, Tangle-Hair, a woman, and in shooting at little bird they pick up last arrow shot, which causes whirlwind. The foster-mother of Found-in-Grass makes him bow of rib, arrows and netted wheel. With wheel he provides buffalo. Older daughter of chief offered for captor of red kit-fox. He traps it, but Crow steals it. He creates another hide from piece of fur. Crow gets older daughter, Found-in-Grass younger. Found-in-Grass turns chips into buffalo.] Found-in-Grass reaches home with Crow and wife as servants. Father-in-law directs old man to invite chiefs and warriors to Found-in-Grass' tipi for smoke. Men of all ranks come and feast with greatest hero. Tribe over great famine. Found-in-Grass ambitious for war-path. He makes bladder bag and fills it with porcupine quills and cleans war lance. Starts alone and at last spies enemy's camp-circle and advances silently to kill, but is seen by herder who gives alarm. Horsemen in war costumes come against him and he escapes to rocky hill. When foe near him he opens bladder bag and thousands of warriors go after his enemies. He kills many and takes several scalps. Men soon massacre camp-circle and then go back to bladder bag. Found-in-Grass returns to camp, gives wolf-cry and goes to his tipi. People have big scalp-dance, which lasts many days and nights. Found-in-Grass is now chief's warrior and tribe respects and obeys him. Four times he goes out on war-path alone and returns victorious. People are well supplied with all kinds of

scalps. Man (Nih'ā^{n}ça^{n}) asks Found-in-Grass to transfer bag to him that he may conquer nations too. He does so and instructs Nih'ā^{n}ça^{n} how to use it. Nih'ā^{n}ça^{n} goes alone, comes to enemy's camp and drives herd of ponies homeward. Enemy overtakes him and he finds breastwork on hill. Enemy charges him. He opens bag and out come thousands of warriors who chase and kill enemy, taking scalps. Enemy is totally massacred. Nih'ā^{n}ça^{n} returns with scalps and gives wolf-cry. Nih'ā^{n}ça^{n} tells his adventure and there are scalp-dances. Nih'ā^{n}ça^{n} twice goes on war-path and returns victorious. Fourth time he goes and meets enemy's camp. He kills people until he is shot dead. One of those gathered around him shoots at bag and from it come warriors charging upon the people. People soon massacred. Nih'ā^{n}ça^{n} killed because he neglects bag. Men from bag return to camp taking several scalps with them and make wolf-cries. They parade around camp-circle on horseback. After parade warriors go to Found-in-Grass' tipi and are put away in new bladder bag. Found-in-Grass finds body of Nih'ā^{n}ça^{n} and resurrects him and brings him back to tribe.—D.

142.—FOUND-IN-GRASS.

A man who goes hunting forbids his wife to look if any one should come. Tangled-hair comes and shouts, but she does not look at him. The fourth time she looks and he enters the tent. With difficulty she satisfies him with regard to plates. He kills her and throws her unborn boys away, one behind the door and one into a spring. The man returns and mourns for his wife. When he returns again he finds his arrows scattered. He watches and finds his two boys playing. He catches one, and then this one entices the other from the spring and the man catches him too. The boys tell him to make bows for them and a sweat-house for their mother. They shoot up in the air until their mother leaves the sweat-house alive. The man tells his sons not to go near Tangled-hair. They visit him, louse him until he sleeps, tie his hair fast, and kill him by putting hot stones into his open head. Their father warns them not to go to a stream. They go there. A water monster fails to drown them. They ride on him and kill him. Their father forbids them to go to a mountain. They go there and find young thunders, whom they kill. They are pursued by the old thunder. They challenge her to pull their elastic arrows from a rock. She attempts to do so and is dashed to death. When their father forbids them to shoot prairie chickens in the sage brush, they do so. On their way home a storm comes and Spring-child is blown away by the wind. He is found in the grass by an old woman and lives with her. A man announces that he who captures a porcupine shall marry his daughter. The boy traps a porcupine, which the crow steals. The crow marries the man's older daughter, and when the boy claims that he caught the porcupine he is given the younger daughter. At night he becomes a handsome young man, but the older sister ridicules him. Then the boy turns to a handsome young man and makes buffalo for the people, who kill many. His sister-in-law falls in love with him.—K.

143.—FOUND-IN-GRASS.

A man tells his two sons not to go where the thunder-birds are. They go and tease the young thunders. One of them is blown away. He is found by an old woman. A girl is offered as a prize for a porcupine. The boy succeeds in winning her. Her older sister ridicules him. The boy makes buffalo for the starving people. He becomes a chief. His sister-in-law falls in love with him. He is found again by his father.—K.

144.—BLUE-BIRD, BUFFALO-WOMAN, AND ELK-WOMAN.

Blue-Bird, who is married to Elk-Woman, in his travel finds, marries, and leaves a Buffalo-woman. Later she overtakes him with her child, a calf. Blue-bird lives with both wives, who are jealous and rival each other in procuring meat. The Buffalo-woman leaves, taking her boy with her. Blue-bird follows them. In the fourth herd he finds his son, the calf. Blue-bird wishes to return with it. The calf's grandfather tells Blue-bird to race with the buffalo. The calf is allowed to run in his stead and wins the race. Then the man is told to pick out his son from all the buffalo calves. The calf moves its ear, foot, and tail, and he recognizes it. Then the man is asked to dance against the buffalo for four days. The calf takes his place and wins by dancing on four turtle shells. Then the man is to keep awake during four days of myth-telling. The fourth morning he goes to sleep. The buffalo trample him to death, leaving no remains except a plume. His brother Magpie knows by the cloud of dust that Blue-bird has been killed. He finds the blue plume, puts it into the sweat-house, shoots upward, and Blue-bird emerges from the sweat-house alive. The Buffalo-woman, followed by the buffalo, comes to destroy Blue-bird and the people. Elk-woman directs them to make a sweat-house of four kinds of wood. The buffalo try to break the sweat-house. Many are killed, but only one layer of wood remains. At last only the Buffalo-woman is left. She and Elk-woman abuse each other. She charges, sticks fast in the wood, and is killed by Elk-woman. The buffalo become food for men and Elk-woman becomes an elk in the mountains.—K.

145.—BLUE-FEATHER, BUFFALO-WOMAN AND ELK-WOMAN.

Blue-Feather, industrious, generous, tells wife needs another companion. She makes no objection. Late in night he comes home with woman. First wife (Buffalo-Woman) wears long fringe buckskin dress. Second wife (Elk-Woman) has fringed elkskin dress with elk teeth. New wife gives birth to boy, which grows fast. Two boys at play quarrel. Mothers ignorant of quarrel, but become jealous. Elk-Woman gets wood, also piece of bark, makes fire inside tipi, and holds bark over fire. Bark turns into roasted beef, with which she makes pemmican. Gives it to husband and asks him to invite men to feast. Old man makes announcement. Men come, many eat, but pemmican retains its original size. Elk-Woman directs balance of pemmican to be given to other woman. Then Buffalo-Woman goes through same performance. Directs rest be given to Elk-Woman. Elk-Woman jealous and runs away with her boy. Husband finds her and persuades her to return. She tells husband of herd of elk, she to have teeth and number of hides. Old man makes

announcement. People surround animals, get immense supply of beef and bring teeth and hides to Elk-Woman. Then Buffalo-Woman starts off. Husband follows her and brings her back. Buffalo-Woman tells of buffalo. People are successful, all well supplied. Tongues and hearts given to Buffalo-Woman. Elk-Woman again runs away. Husband brings her back. Meanwhile Buffalo-Woman gets away. He starts in search for her, but says in case of any mishap a cloud of dust will reach to sky. He passes two camp-circles, discovers tracks of wife and child, like those of buffalo cow and calf. Soon sees herds of buffalo, cow and calf among them. Boy (calf) tells him that chief bull, his grandfather, is cruel to strangers, and to cover his face. Calf-Boy leads Blue-Feather, his head covered, to main herd. Calf-Boy tells grandfather his own father has come after him, but grandfather says he shall not escape unless he can identify him from the rest of calves. Calf-Boy tells father he will shake right ear and move left foot. All calves are alike and as he tries to identify boy all shake right ear and move left foot. Fourth time, he comes behind young calf, who shakes right ear and moves left foot, and says that is Calf-Boy. Grandfather says father must dance with them four nights and four days. Calf-Boy is allowed to dance for father, who has only two legs. Then grandfather says they are to have a race and he allows Calf-Boy to run for his father. Blue-Feather ties his eagle feather headdress to Calf-Boy's tail. Main-Bull, with assistance of minor bulls, sings four songs and at close starts race to high hill and back. Calf-Boy in lead, on account of breath-feathers. Buffalo when running fall down hill. Some are killed, others crippled, but Calf-Boy wins race. Grandfather now says there will be myths, tales and stories for four days and nights and father will have to listen. Oldest bulls, steers and cows gather in circle, rest of buffalo sit down to listen. Calf-Boy determines to sit close to father and gets stick. At daybreak, on third night, Blue-Feather falls asleep and snores. Story ends. Calf-Boy tries to wake him up. He only raises his head. Buffalo walk over Blue-Feather and trample him in dust. Cloud of dust rises to sky. People at camp-circle see the cloud and know that Blue-Feather has perished. Birds and animals are employed to search for body. Crow gets to spot and hears person groaning, but fails to find remnants of Blue-Feather, so with other birds. Blue-Bird arrives and finds tiny piece of eagle breath-feather groaning. Blue-Bird takes it to camp-circle and drops it in center. People erect sweat-lodge and take it inside. Son of Blue-Feather (by Elk-Woman) comes out with bow and four arrows, two black, two red. Boy takes black arrow and shoots it up in air and says in loud voice, "Get out of way, father!" Sweat-lodge moves at bottom. Shoots red arrow, crying as before. Lodge moves on sides. Shoots black arrow. Sweat-lodge moves at top. Walks away quite a distance and shoots red arrow and says, "Get out of way, father! Get out!" Blue-Feather comes out, alive, brushing his hair, and looking around camp-circle.—D.

146.—BLUE-FEATHER AND LONE-BULL.

Man on journey strikes trail of woman. He wishes he could overtake and marry her. He starts in direction of trail and comes to bunch of blue-stem grass and finds pieces of sinew and trimmings of moccasins. He comes to several such places and finally sees sitting woman with beautiful painted robe, mending moccasins. He stoops to take look at her face. He speaks to

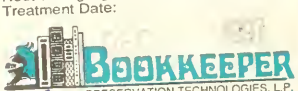
her and she asks him if he has wished to marry her. He agrees to take her and go home with her. They start off and come cross river and land at big tipi facing toward sunrise. It has sun disc at back and four smaller discs in front and is decorated with rattle pendants and porcupine quill. They enter tipi and when night comes on they go to bed. Before sunrise, woman goes out, leaving man in bed. Husband awakes and sees buffalo cow grazing few paces from bed, which is buffalo wallow. Tipi has disappeared as woman went out of it. She changed into buffalo cow. Man gets up and advances toward cow, which turns around and becomes woman again. They journey on to another divide and after wading river come to big tipi, well ornamented. They enter and when night comes, retire. In morning, tipi disappears and woman again turns to buffalo cow, but becomes real woman when husband walks toward her. They go on again and have similar experience, which occurs also on two following days. After wading across river on last day they come to big camp-circle, illuminated, just after sunset. Woman is to be very quiet and go ahead. She throws her robe over him that they may appear as one person going to her father's tipi. They enter and father is pleased to have son-in-law. He tells daughter to kill one of her little brothers and boil him for man's meal. She kills him with club. Father tells her to be careful in skinning his hide and to lay it aside in heap. The boys were yellow calves, brothers-in-law to the new husband. When calf's hide thrown in heap it becomes live animal again. Husband is not permitted to go out alone. On three occasions father tells daughter to keep husband inside for certain length of time. There was to be a round-up of game, into camp-circle, and everybody would have to receive blessing. On fourth day father cautions daughter again. When all people gone, husband pierces tipi with awl and peeps out. He sees vast multitudes standing in two rows from black cottonwood snag. Close to snag is man with big club, ready to strike. As man strikes snag, people come out from base. First comes person with cut nose. He runs at full speed between lines and returns, going into butt of snag, after immense number of human beings have come into camp-circle and become victims, they are chased throughout camp-circle and slaughtered for food. Husband thinks of unmerciful slaughter, and after some time has elapsed tells wife he wishes to call for general round-up. Wife tells father, who agrees and says husband is to designate day. Wife then pregnant. Husband sends her to tell father he would do act to-morrow. He then makes bow of last rib, with two red and two black arrows. Wife tells father, who has just eaten his meal of human flesh. Husband commands wife to make pemmican out of brother-in-law's flesh. When wife prepares pemmican she gives birth to boy. Husband goes to black snag carrying bow with four arrows and pemmican. People from camp line up ready to receive blessing and have big slaughter again. He takes big stick and strikes snag with all his might. Out comes person with cut nose, running at full speed toward slaughter place. Husband strikes snag continuously and vast number of human beings come out from butt. Cut-Nose has returned to snag and is about to enter when husband strikes him dead. He then calls to people to come back and taste pemmican. They return, take a bite of pemmican and are saved from death. Husband is chief of big camp-circle of human beings. Other people become enraged and decide that Lone-Bull shall challenge husband for exhibition of power. Winner to have ruling power

Young boy of human husband goes to the father and says that Lone-Bull has two soft parts about his body, in front below neck and at flanks (kidneys). Boy returns and then Lone-Bull sends him to tell father to prepare for duel. Husband takes bow and four arrows and walks to open space. Lone-Bull starts for antagonist, warns him to get his power ready and makes terrific rush at him, but misses, as husband dodges. Lone-Bull rushes at man three other times, but always misses. Lone-Bull tells man to take good look at him and he walks around and around, with bow and arrows, inspecting his body. He sends arrow through Lone-Bull's heart. Other arrow he sends into his flank, and Lone-Bull staggers, vomiting blood, and drops dead. Man returns to camp-circle with glory. Lone-Bull comes to life again and sends boy to tell father that all calves are to be collected at one place and if he can distinguish him (son) from the rest, he shall win the day. Boy tells father he will move his left ear. All yellow calves come together, and as all move left ear, man cannot distinguish his son, until the fourth time around when boy moves left ear and stops. Father points him out and again wins the day. Lone-Bull then proposes a race, consenting for boy to run for his father, who has only two legs. Man ties an eagle breath-feather to boy's tail and he wins the race. Lone-Bull sends man word that there will be dancing for four days and nights and if he can dance continuously without sleeping he will win the day for good. Before dance begins, father fastens four small turtles to Calf-Boy's feet. On morning of third day most of animals have fallen asleep in standing position within sunken holes. By evening dance is over and buffalo have disappeared. Calf-Boy does not sink in ground and therefore it is victory for his father.

Lone-Bull asks boy to go and tell father that thereafter they will be harmless to his fellow-men and their flesh shall be his subsistence. They will protect themselves by hearing and smell and run away. To remedy this a murderer is to eat a piece of human flesh, and then they will be at close range. Lone-Bull sends boy to ask his father what he shall have for his backbone. Man in reply sends war bonnet. Afterwards he sends to know what he shall have for tongue, and man sends middle eagle feather; for eyes, two pieces of hail; for heart, small air sack (from vine which grows on willows and cottonwood); for lungs, some "water foam"; for horns, two wing feathers; for larynx, moon-shell; for intestines, Mexican blanket; for gullet, straight pipe; for tail, eagle breath-feather; for kidneys, two red stones; for liver, big mushroom; for brain, white lime-clay; for blood, red paint in water; for bronchial tube, flute; for teeth, elk teeth; for hoofs, eight black stones; for shoulder-blades, white eagle tail; for ribs, eagle wing feathers; for spleen, beaver's tail; for stomach, cottonwood bark; for spinal marrow, long pith of sunflower weed; for tallow, cottonwood pith; for ears, two bear's ears; for arm muscles, rattle; for hair, jet black hide of bear. Lone-Bull's entire body is made up of these articles.—D.

LB Mr '05

Deacidified using the Bookkeeper process.
Neutralizing Agent: Magnesium Oxide
Treatment Date:



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